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Alphonſi Thoſtati Epiſco pi Abulen. in librum Paradoxarum.

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12.8.H.6

REVERENDISSIMO IN CHRISTO PATRI AC OPTIMO ARCHIEPISCOPO TOLLETANO ET INTEGERRIMO CARDINALI HISPANO.D.D. FRANCISCHO SIMANESSIO: BENEDICTVS BINNVS VENETVS IA. FILIVS.

Fertur Reuerẽdiſſime Preſul Platonẽ iãdiu deſideraſſe pricipẽ cognoſcere: i quo quẽadmodũ in Pallade vna cum potentia: ſapientia cõſpiraret: necnon vt in Ceſare magnanimitas cum clementia: ⁊ vt in Scipione grauitas: cum comitate: in quo preterea ⁊ Minois: ⁊ Rhadamanti iuſtitia: ac Nume religio ſcintillarent: ſub quo Pax illa Octauiani hominũ aĩos tranquillas: ac laudabili libertate demulſis blandiretur: qui deniqȝ pacis ſtudia rebus bellicis preferret: templa fundaret: ac publica litterarum gymnaſia conſtitueret iſtiuſmodi quidem principis Idea olim a Platone diu exoptata in te nimirum integra cõſpicitur: conſpicit inqȝ ⁊ aliud quoqȝ admirabilius. ſolent.n. ceteri hoĩes cũ primum attigerint negocia publica litterarum ſtudia floci pendere: tum quia vita negocioſa in primis litterarũ ociũ auferat vacue mẽtis opus: tum qa quo propius ad Iouẽ accedimus: moderatiõis ⁊ iperij dominum: eo lõgi⁹: a Mercurio litterarũ pncipe diſcedimus. Tu vero admirabile nature opus ⁊ actiuã ⁊ cõtẽplatiuã vitam penitus amplecteris: actiuã: qm̃ fine ſuo potiris: cõtemplatiuã: qm̃ in te bonarũ artiũ: ac diſciplinarũ inſtar phebei luminis emporiũ emicat. Nã a primis etatis temporibus (vti ad haſce noſtras aures puenit) iãto cultu ferme diuino in olympicũ regnatorem: natura hac teipſum exuens functus es: q nõ potuiſti te virũ cõtinẽtiſſimũ ſeraphice religiõi nõ vouere: qua nil melius: nil pulchrius: nil deniqȝ ad naturã hoĩs ſanctius inueniri poteſt. ob hoſce quoqȝ ſanctiſſimos mores: q̃dam ex intimis pudiciſſime: probatiſſime: obſequẽtiſſimeqȝ Hiſpanie: Regine ꝯcordijs: Regni rerũ oĩum fecũdiſſimi. emerſit beneuolẽtia: que nõ potuit te clariſſimũ patrie ſydus Archiepiſcopatu Tolletano: ⁊ Cardinea dignatiõe (feliciſſimis auſpicijs captis) nõ illuſtrare: ex quo Regno apprime diſciplinis omnibus grauido tanqȝ ex equo illo Troiano innumeri duces bellicis: litteratorũſqȝ virtutibus eniteſcentes exiliere. Quid Dij imortales ð morũ integritate? quid de vite ſanctitate? nihil profecto: tanta enim in te morũ eſt integritas: tãta vite ſanctitas: q nõ me latet: nempe a ſuperis iamdudũ eſſe ſancitũ: te propediem et beatiorem ſtatum: ⁊ ſanctiorem aſſecuturum: ilicet ab hiſce ambitionibus penitus abhorreas. Id etiã nequaqȝ ſilentio ẽ ptereũdũ: tantã eẽ in te Liberalitatẽ: Religionẽ ac Pietatẽ: q̃ Hiſpanie (vt fertur) collegiũ illud virtutibus propemodũ oĩbus expletũ edificaſti: quod ſane indices ad ſtudia excolenda tuos illos nepotes: ac pnepotes appellat: hortatur ⁊ prouocat. Hoc quoqȝ inſigne opus iiiis in locis mirũ imodum illucere eſt nobis exploratũ: quod Hiſpani oẽs norũt: admirãtur: ⁊ laudant. Offert preterea ſe collegiũ illud diſciplinarũ candidiſſimum: quod Hiſpanie maximis munificentiſſimiſqȝ ſumptibus priſci illi ſtatuere: quod deinde diuo Bartholameo ſalamanticenſis vrbis ſanctiſſime dicarũt: vt ſeptennium inde lauta virtutũ cõdimenta ſectantes emergant quibus mediocris cibariorũ facultas: tenuis potus paucitas: haud veſtiũ penuria ãnuatis exuperãter prebetur. In quo quidẽ collegio: ampliſſimo virtutis fonte quotidie complures iamdiu natatores certatim vrinarũt: vrinãtqȝ. vnde neceſſe fuit: huiuſce operis melliflui quibuſdã floribus refertiſſimi Alphonſum hũc Madrigallenſem egregiũ ⁊ nitidum authorem emanaſſe: quippe q ſeptenniũ i diui Bartholomei collegio: vt hec Paradoxa: ⁊ alia fulgentiſſima opera concinnaret: etatem honeſtiſſime: ac religioſiſſime degit: que ſi nuncupatim cõmemorare vellem iſane laxius fuſiuſqȝ vagarer. Hehinc: ob eius emicantiſſimas virtutes fauſto omine Abulenſem Epiſcopatũ ẽ aſſecutus: cuiuſce opera celeberrima: iãdiu fediſſimo quadã proluuie delibuta: ac dumetis quibuſdã cõſerta ⁊ ſqualluere: ⁊ riguere: vti Achemenides ille Ithacus apð Poliphemũ: alioſue cyclopes hominũ carnes ritu fere imaniter deuorãtes: lamentabili querimonia: ⁊ multis lachrymis exinnanitus: tabo ſordidatus: ſpinis hiſpidus: ſociorũ obitu: ſuo quoqȝ iminente angebat. Verũ in hoc collegio bonarũ litterarũ ſtudia laborioſis lucubrationibus: ſedulaqȝ diligentia excolentes: omni labe hoſce melliſluos ⁊ vberrimos codices purgarũt denuo oĩ florũ genere cõcinnarunt. Tu aũt obſeruãdiſſime pater vt ⁊ tanti authoris nomen indies per vniuerſum orbem magis magiſqȝ eniteſceret: ⁊ ſacre theologie ſtudioſi oẽs pbatiſſimis moribus: optimaue doctrina inſtruerentur: grandem numorũ copiã ad opus hoc ſcientiarũ oĩum refertiſſimũ iprimẽdum: tuapte ſpõte affatim tanqȝ fidelis alacri aĩo: ⁊ erecto expoſuiſti. Quapropter bonarum diſciplinarum ſtudijs operã ſedulo nauãtes ampliſſime dignitati tue maximopere ſunt deuicti: quod virtutũ egregiũ atqȝ perſpicuum exemplar: toto aĩo ⁊ toto mentis acumine amplectendum: colendũ: obſeruãdum: ac plane imitandũ cenſeo. Addo etiam illud pater optime: nõ modo te huiuſce rei verũ ⁊ alios eẽ admonitos: aliorũ epiſtolas elegãtiſſimas: quas in frõte quorũdã Toſtati voluminũ accurate iprimẽdas tradiderunt: tibi non perinde ac Cardinali ſed Archiepiſcopo eſſe inſcriptas hoc iccirco eueniſſe nõ te fugiat: quoniam te Cardinea illa dignatione affectũ: diuino quidem munere nondũ intellexerãt. vale diu Virtutis fulgentiſſimum ſydus: ac firmum preſidium.

BENEDICTVS
TVVS.

¶ Clariſſimi ⁊ doctiſſimi ac Reuerendiſſimi domini domini Alphonſi de madrigal. epi abulenſis ſacre theologie pfeſſoris ac olim collegii ſancti Bartholomei Salamantine ciuitatis collegialis: necnō euſdē ciuitatis cathedralis eccleſie ſcolaſtici. Paradoxa prima.



¶ Illuſtriſſima ac excellentiſſima domina.

A Prologus libri. ⁊
Humillimus Uaſſallus atq; ſeruitoꝝ vſtroꝝ minim⁹ Alfonſus de madrigal in artibus magr ſe ipſum ⁊ ſua cū omni promptitudine ſeruēdi ad vſtrarū manuum oſculatū vſe altitudini recōmiſſus q̄ mihi lʒ idoneo inexptoq; ſtudēti iter magſtros etate ⁊ ſapiētia minimo deficienti altiſſimarū ſpeculationū in ſcpentiſ
B Intētio libri ſup
ſimis theozʒs in eloquētia radicarenti floꝛidis rhetoricíſq;
S. me-
exornationibus pridem iniūxerat ſup aliq̄s ſecretas metha-
thapho
phoras earū elicīēdo medullas ſtili officio fungi. Quā obrē
ras..
ol excluſa repugnantia cū oimoda deuotione atq; prompti-
C
tudine ſeruendi ſm puā ingenioli mei tributā a ſpū diſputo
p^a Me-
re menſurā oi opis difficultate poſtpoſita inchoaui. ¶ Sed
tha. de
vt euidentius qđ volumus in patulū pponamus dictas mi
vaſe.
hi methaphoras exordio opis duxi inſerendas quarūʒ pma
D
ſub hac vboꝝ ſerie notabat. ¶ Fuit qđdā vas clauſuʒ ⁊ nō
2^a Me-
clauſum: puū ⁊ nō puū: luminoſum ⁊ nō luminoſuʒ. vacuū
tha. de
⁊ non vacuū. Preterea vas mundū ⁊ nō mundū. ¶ Scđa
leone.
aūt tīis erat fuit viuus leo q videbat ⁊ nō videbat q audie-
E
bat ⁊ nō audiebat q tenebat ⁊ nō tenebat q cognoſcebat ⁊
3^a Me-
erat incognitus. ¶ Tertie aūt earū tenoꝛ h erat: fuit qdam
tha. de
agnus tonſus ⁊ nō tonſus agnus ſberatus ⁊ nō ſberatus
agno.
agnus q clamabat ⁊ nō clamabat: agnus q patiebat ⁊ non
F
patiebat. agnus q moꝛtuus ē ⁊ nō moꝛtuus eſt. ¶ Quarta
4^a Me-
āt methaphora in his vbis expſſa erat fuit poſitus ſerpēs q
tha. de
iacuit ⁊ nō iacuit q mouebat ⁊ non mouebat. q audiebat ⁊
ſerpēte.
nō audiebat: q vidit ⁊ nūq; vidit. ¶ Quintā vo in hac ſerie
G
vba expſſerāt. fuit aqla q̄ volauit ⁊ ñ volauit venit ad locū
5^a Me-
q̄ nūq; receſſit q̄ geuit ⁊ ñ geuit q̄ renouabat ⁊ nūq; renoua
tha. de
bat q̄ gaudebat ⁊ ñ gaudebat q̄ honoꝛabat ⁊ ñ honoꝛabat.
aquila.
¶ De triplici ſcriptura ſacra.
A
In pꝛincipio aūt harū methaphoꝛꝫ cōtinebat
Ca. p^m
has a deo ſbotenus fuiſſe ꝓla-
B
tas iuxta qđ ſolerti ſtudio attendendū ē. ſacrarū ſcripturarū
p^a canonica.
ꝯtinentiā puagantes antiquos doctores eaſ tripharia diſcuſſiſſe. ¶ Primā aūt differentiā ptitionū canonicā vocauere
C
q̄ q̄libet oꝛtodoꝛoꝛū turba tanq; ſolidiſſimas ꝯtinentē vita-
2^a Agyographa.
tes oīum ſcrupulo mentis excluſo recipe obligat ſub pena in
hereſim incidēdi. ¶ Scđaʒ vo ptitionē agyographā appel-
D
laret qđ nomē ex origine greca in latinū idioma trāſlatū ſanctas deſignat ſcripturas: agyos enī ſanctū ē: graphia aūt ſcri
3ª Apocrypha.
pturā cognominat in qbus celeberrima moralia documenta
G
ſitateſq; hiſtoꝛice ꝯtinent auctores tñ ipſarū a nobis cōiter
ignorāt q̄ i re nō parē canonicā auctitatē ſoꝛtite ſunt. ¶ In
tertia aūt ptitione ſcripta apochꝛipha collocarūt quoꝛū ſcie

ſuʒ an ſolida ſitate ſubſiſtat vl' oppoſita falſitate deliret apō
orthodoꝛoꝛ ecctiam ignoꝛat. Quapp inter eos auctitate oi-
moda pꝛorſus carent ⁊ eadē facilitate cōtēnūt. q̄ recipiunt. De triplici
¶ De hac ſcripturaꝝ tripharia ptitiōe diſputat hieronym⁹ ſcripturarū
in multis locis ꝓlogoꝝ biblie ſpapue in ꝓlogo quē vulgato ſacrarū ptitiōe loquitur
noie tanq; caput ſiue galeā oium ſcripturarū galeatū malo- hiero.
rū vocauit auctitas q qttuoꝛ libris regū apponit et icipit vi-
ginti duas līas vbi totiuſ biblie tripharia efficit ptitionē exē
plariter deſcribendo quot ſub q̄libet harū ptiū volumina in
cludant. ¶ Preaſſumpta vo ꝓpoſito applicādo nēcio dōm
erit ꝓpoſitas methaphoras ſiue locutiones trāſumptas ſub
aliq̄ harū triū differentiā ptitionū locari nō poſſe. ſʒ his qp- A
pe tribus ptibus diuidentibus ſolos ſacre ſcripture libros q Capi. 2^m
in volumine biblie ꝯtinent ſupputari manifeſtū eſt q̄rū ſin- B
glis ſolertiſſima indagine p minutas pticulas inqſitas me- Auctētica
thaphoras ſaſſumptas in nullius eoꝝ ꝯtinentia ſub hac ſ- ſcriptura ⁊
boꝝ ſerie ꝯtineri cuilibet diſcurrenti patet. ꝯtra eorū q̄
¶ De cuiuſdam generis ſcripturarum ſectione. in ipſis tra
Aliud aūt Scripturarū genus ē inter noui ac ve ctentur:
teris teſtamēti volumina nō ꝯtētū qđ Gelaſi⁹ pp.
triphariā in canonicis diſtributionibus diuiſum ē. pmas āt C
auctēticas vocauere q̄ꝝ ſnie ab oibus legentibus tāq; ſoli- Dānata ⁊
diſſime approbant in qbus oia catholicoꝝ doctoꝝ ſcripta lo mā ō q̄ i ea
cari nēcē eſt. Que Gelaſius. pp. auctitate ſedis aplice robur agit..
obtinē cōfirmat in q̄dā epla decretali et hēt in decretis di-
ſtinctione qntadecima. caplo ſancta romana ecctia. ¶ Se-
cūda huius gñis ptitio dānatoꝝ ſcriptoꝝ titulū ſoꝛtita ē ſub
q̄ oēs ꝓhibite artes demonibuſ auctibus inuente ⁊ vſui homi
nū tradite includunt q̄rū finis iteritus ⁊ illaqario miſerabi- D
liū aiaꝝ alligando atq; aſſentire inducendo qbuſdā errori- Iſidoꝛus.
bus ſupſtitionibus nullā ſtutis uālis efficatiā ꝯtinentibus E
p q̄ſdā imūdas abhoiabileſq; cerimonias hec āt nigromātice ſunt alieq; ꝯiuncte his neq; traditiones. In hac ēt ꝓcul Quo tēpe
dubio pte oia ab hereticis auctoꝛibus ſcripta ꝯfecta reponā- hērticoꝝ ſe
tur q̄ cū auctoꝛibus ſuis ab orthodoꝛoꝝ ectia ꝯdēnant ſic cte chꝛiſtia
hēt ex̄ in decretaliū volumīe. ti. de hereticis. c. firmiteris. hos nā pietatez
aūt oēs hereticos ⁊ eoꝝ dānatos erroꝛes deſcribit Iſidoꝛuſ occuparūt.
ethimologiarū li. 8. c. 5. hētur quoq; in decretis. 24. qōne 3^a. F
in. c. qdā āt. hos āt hereticos vet⁹ ecctie vſq; ad Iſidoꝝ ſcilicet Apochꝛy-
hūit q̄ſdā aūt ſucceſſoꝛes poſterioꝛ ꝯtulit etas q̄rū noia ⁊ er- pha ſcriptu
roꝛes a multis ꝯſcripta ſunt alia quoq; plimoꝝ auctoꝝ ꝯci- ra.
lioꝛūq; ſcripta auctitate eccliaſtica ꝯdēnata ſūt q̄ꝛ catholice A
aſſertiōi nō modicū obuiant de qbus idētidē in decretis di- Caplm 3^m
ſtinctione qntadecima. c. ſancta romana. ¶ Huius aūt gñis B
tertia ptitio ſcriptoꝝ apochꝛiphoꝝ nomē aſſumpſit hec aūt p^m dubium.
vt ſupra dictū exſtit auctitate dubie ſunt cū de earū ſnia an
verū falſumue ꝯtineat apud nos nullatenus conſtet.
¶ Sub qua parte preſentes methaphoꝛe contineant.
Intentioni Aūt nre ꝑdicta applicātes circa me
thaphoꝛas ſaſſūptas dubitatio ſub
oꝛit ſub q̄ huius tripharie ptitionis pte nomē accipe mereā-
tur. Circa qđ dupli̾ dubitatio ſub appet. pma ō earū ſuia au- C
auctētica ſit an apochꝛipha vl' dānata. Scđa inqſitio de au- Rñſio.
ctoꝛe ē ⁊ nō immerito ab auctoꝛe qppe ſcripta ꝯſtātiā obti-
nēt ſi q; hūt. ⁊ ſi auctoꝛ de hereſi dānatus ēēt ſcripta quoq;
de hereſi notarent aut ſaltē eoꝝ dubia atq; de hereſi ēēt ſu-
ſpecta auctoꝛitas nec q̄cq; firmitudinis obtineret ex auctoꝛis merito infirmanda ſic hēt in volumine decretaliū in ti. de
hereticis in. c. firmitatis. ¶ Prime aūt dubitatiōi q̄ de harū D
ſcripturaꝝ ſnie q̄litate oꝛta ē rñdere cōuenit ſfatas metha- Que ſint
phoꝛas locutiones iter ſcdē ptis hui⁹ ptitionis tripharie ſcri- ſcripta dā-
pta nō debere vllatenus ꝯtineri q; dānata nominauimus qđ nata.
euidēti argumētatiōe ꝯcludit illa nāq; iuris canonici firma
ſnia ſcripta dānata dīr q̄ auctoꝛes hereticos hēre aut aſſertiones q̄ſlibet vl' cerimoniales ꝯtinēt obſeruatiōes directe
aut idirecte poſitioni aut cerimonijs catholicis obuiātes h
aūt de ꝑpoſitis methaphoꝛicis locutionibus affirmari non
vʒ nō aūt ꝯſtat eaꝝ auctoꝛē de hereſi ab ecctia ꝯdēnatū. Itē
eaꝝ ſniaʒ nō ꝯſtat alicui ſacre ſcripture teſtimonio repugna- E
re. Itē ſcripturarū nulla auctētica aut dānata dici pt niſi cū Que ſcri-
q̄tenus ſniam firmiſſime aut verā aut oimode falſaʒ eē ꝯſtat ptura di-
catholice poſitiōi aut ꝯformē aut aliq̄tenus diſcoꝛdantē qđ gna ſit fide
in ſfatis trāſumptis locutiōibus applicari nō pōt: nā cū ali- ⁊ q̄ calūnia
quā līam ſm methaphoꝛā exponi opʒ ſenſus eius ē pabolicus: ⁊ in h ē gñalis rla iter oēs ſacre ſcripture doctores q

F
metbaphoꝛe in ſacra ſcriptura ſi ſūt itelligēda vt v̄ba ſonant.

tīis v̄ba nūꝗ̄ aut ſignat aut exponi debēt ſꝫ id qd in cortice ꝓfigurāt ꝙ ob rē i v̄bis ill' v̄itas aut falſitas iueniri ñ vꝫ:nā eaꝝ ſenſus nō ē ſm id qd v̄r.ſꝫ eaꝝ v̄itas aut falſitas repit i expōne ipſoꝝ ꝙ h v̄ba a v̄ra regia celſitudine mihi humilli mo ſeruuloꝝ vroꝝ directa ſenſum ꝑabolicū faciāt ex eoꝝ te noꝛe euidētiſſime liq̄t:nō.n.in ſenſu hiſtoꝛico vl' l'rali v̄itate mo itelligi valēt. Sic nāꝗ itellecta eoꝝ ſigtum ipiale erat abſurditas ꝗꝫ magna ⁊ ipītia eēt tīis ꝓferēdo.hīqꝫ ꝙ cōꝓpoſita v̄ba in ſuo foꝛmali tenoꝛe v̄itā aut falſitatē aut v̄itatē ꝯtinē non poſſe donec exponant. ¶ Et ſi eoꝝ expoſitio a v̄itate catholica in vllo penitus nō delirat oī abiecta ambiguitate liq̄bit ꝓpoſita foꝛe v̄o firmiſſime ꝯſtante ſnīa ſinoūt ab oꝛthodoxoꝝ tramite vllatenus delirauerint ea p̄i mō fal ſitatē ꝯtinē manifeſta rōne ꝯſtabit. ⁊ qꝛ iſte figurate locutio

G
Quō ambigui ſenſus in ſacra ſcripture expo ni debeant

nes pūt recipe ſolū ſenſum ꝯfoꝛmē oī catholice poſitioni ⁊ pūt recipe ꝯriū obuiātē catholicis aſſertionib⁹. Et qꝛ ſꝫ r'laꝫ iuris res potius debēt iterp̄tari ꝙ valeāt ꝗꝫ ꝙ pereāt expo nēde ſunt t'les ꝑabolice locutiōes in ſenſu ſano ꝯfoꝛmi oꝛto doxoꝝ catholice poſitiōi h mō figurate locutiōes hee firma v̄itate ꝯſtabūt nec poterūt iter ſe ꝑtitionis ſcripta ꝙ dānata

D
methaphoꝛe locutiones inter auctēticas ſcripturas locari debēt.

appellant collocari. ¶ Speculādū āt reſtat ſub ꝙ aliaꝝ duarū ꝑtiū ſcripturaꝝ collocent.ſ.an inter apochriphoꝝ.an auctēticoꝝ gen⁹. Cui q̄ſtiōi r̄ideri nō icōuenicter ꝑt ꝓdictas methapho.locutiōes iter auctēticas ſcripturas collocari debere.ille nāꝗ ſolū ſcripture apocriphe nominant de ꝗrū ſnīe veritate apō nos ꝯſtātia nll'a hēt.⁊ qm̄ hee figurate locutiones expoſite i ſenſu in ꝙ exponi debēt ſic īfra i ꝓſecutiōe liq̄ dius appebit oī oꝛthodoxoꝝ catholice poſitiōi ꝯcoꝛdāt neceſſaria ꝯcludit illatione inter auctenticarū ptē locari debere.

A
¶ Scriptura accipit firmitatem ab auctoꝛe.

Capl. 4m
2m dubium
B

Secūda
Aūt in h oꝛdie ſpecl'ano ē de harū figurarū auctoꝛe ſcripture nāꝗ cuiuſcūꝗ ꝯditiōis ſit firmitudinē aut īfirmitatē ex auctoꝛe ꝯſeq̄t ꝯditiōe hac foꝛa ꝙ q̄ricꝰ ꝯſtiterit aliqd ſcripture gen⁹ ab aliq̄ heretico aut hēſiarcha ꝯfectū q̄tūcūꝗ v̄ba ipa catholice poſitiōi ꝯſentire videāt ſp̄ ō hēri ſuſpecta nōnſ h auctoꝛe q̄ten⁹ inducete.

A
Capl. 5m
¶ Scriptura a deo procedens eſt veriſſima.

Hec eni
Tropice locutiōes ꝑut i cedula a regia altitudie mihi deſtinata ꝯtinent notū erat v̄bo oꝛis dn̄i ꝓlate ferebant cui⁹ ſi apō nos fideles teſtimonia

B
Scripta vtriuſꝗ canonis ac deo emanauerūt.

hērent tātā ſoꝛtirēt aucītatē q̄tā q̄libet ſcripture tot⁹ ſacri canonis noui ac veteris teſti cū oēs vtriuſꝗ canōis ſcripture ſpū ſcō agēte dictate ſint q ē v̄itas ideficiēs ⁊ oī ipe eq̄lis ſine aliq̄ exnea ꝑegrinaꝝ ipreſſionū mutatiōe oia aūt q a deo auctoꝛe ꝓcedūt q̄tū ad auctoꝛē ſuū equalētiā ſoꝛciunt vt tū

C
Cōmendatio haꝝ locutionū figuraliū.

eas oꝛe dn̄i ꝓlatas dicam⁹ q̄ſulo i libꝛo a ꝗ ipe extete fuerint ſic foꝛe aſſerat nō ē aliqd ſolidū fulcimētū:q̄ i re ſic culpa caret eas oꝛe dn̄i ꝓlatas foꝛe ſuſpicari.ita ab oī criminis labe ꝓroꝛſus alienū ē eas oꝛe dn̄i nō fuiſſe reuelatas aut ꝓditas aſſeuerare. ¶ Ex oībus ꝙ ſup⁹ diſputatis i modū apoꝛiſmatis ſiue coꝛrelarij iducit has figurales locutiōes q̄tū ad ſen

D
Dictoꝛum coꝛm.

tentiā ſuam locari inter auctenticas ſcripturas eas vo diuino ſermone fuiſſe ꝓlatas ꝓroꝛſus apocriphū eſt.

A
Capi.6m
¶ De propoſitiones conueniens paradoxe dnr.

Ex ꝓcedētibus
Narratiōib⁹ q̄tū ad iſtū punctū taꝗ̄ ꝓhemialr ꝯcludētes illi ſpecl'atiōi accedam⁹ i ꝗ ō oclīs haꝝ tropicaꝝ locutionū v̄itatib⁹ ingret i ꝗ taꝗ̄ i aliis diſciplinis ſolēt petitiones atꝗ ſuppoſitiōes appēnt:ex qb⁹ ceēa fulciūt teſte Ariſt.in ꝑn⁹ ꝑmi poſterioꝝ ita h taꝗ̄ ꝓ euidētiſſima hipotheſi ſupponam⁹ vnā haꝝ figurataꝝ locutionū cōez ꝓꝑetatē.ſ.haſ eē admirabiles ꝓpōnes digne noie aut tit'lo ꝑadoxaꝝ. Eas āt admirabiles eē ſic manifeſtat ille nāꝗ ꝓpōnes admirabiles ſūt ꝗrū v̄itates ſūt dure ⁊ iq̄ſitiōe difficilime ac difficulter a ſl'itate ſeꝑabiles ꝑꝑ magnā ad ſl'itatē hēre affinitatē nihilꝗ aut paꝝ a ſl'itate diſtare viderit:huj⁹ āt ſūt hee tropice trāſūptiōes:qꝛ ille ꝓpōnes ꝗ iter ſe aliꝗ̄ oppoſitiōis legē hūt ſic ſꝫ r'laꝫ dialecticā ſe reſpiciūt ꝙ ſi vna ē fl'a reliq̄ ē v̄a vl' q̄ſi: ⁊ qꝛ v̄o iter oēs has figuratas ꝓpoſitiōes oppoſitio ē ⁊ nō q̄dā ſeu pura ſꝫ maxia eaꝝ ꝯdictio.ſ.de ꝗ Ariſt.in ꝑ poſterioꝝ analecoꝝ ⁊ i libꝛo ꝑiermenias ꝑ de iterp̄tatiōe noīato dicit ꝙ ꝯdictio ē oppoſitio i ꝗ ſm ſe nihil ē mediū:ſi ꝗ vna ꝯdictoꝛiaꝝ ꝓpoſitionū ē v̄a reliq̄ ē fl'a ⁊ ē ꝯ'ſa ꝯuertibilis.ſ.ſi vna ē fl'a. alterā verā eē ſit ncē̄riū. Eſt ⁊ alteri⁹ ꝯdictoꝛiaꝝ lex ꝙ altera ē affirmatiua altera v̄o negatiua qd euidēter i his figuratis appet.

Ariſt. ꝑ poſterioꝝ lec. 5a.
B
Propōnes haꝝ locutionū eiuſmodi ſūt et rōe negari nō poſſint.
C
Lex ꝓpōnū ꝯdictoꝛiaꝝ.

locutiōib⁹ ſic i ꝑma methaph.ꝯtinet.ſ.vas clauſuꝫ ⁊ nō clauſum luminoſuꝫ ⁊ nō luminoſuꝫ ꝑuū ⁊ nō ꝑuū ꝯfoꝛmit de ceteris figuratis ꝓpoſitiōib⁹ cū āt has ꝓpōnes dialeticas leges ꝓſequendo liq̄t eē ꝯdictoꝛie oppoſitas alterā ꝗꝫ necīo falſam exiſtere reliꝗ̄ āt verā ꝑ ſpecl'atiuū diſcurſuꝫ repire oēs illas veras atꝗ catholicas videt eē admirabile.

A
Ca. 7m
Rō cur ꝓpōnes h⁹ lib. ꝑadoxe nūcupent.

¶ Concludit de ſuperius dictis aſſignans qbus cōpetant he figurate loquutiones.

Secūda
Pars ꝓꝑetat haꝝ ꝓpōnū ē eas debērōabilr ꝑadoxas noīari:ſic.n.tulliane ꝓpōes in libꝛo q̄dā ꝑadoxe noīant qꝛ admirabiles ꝓpōnes ſūt q:qꝛ iq̄ſitiōe altiſſime ſūt in fide vulgariū hoīuꝫ menie capiūt ſic illa p̄ia ꝑadoxa.ſ.ꝙ honeſtū ē h ſolū bonū eē.⁊ ſic ſc̄a ꝑadoxa.ſ.ꝑua iqt culpa vt magna ē.⁊ ſic de ceter̄ ꝑadoxis q̄libet.nāꝗ illaꝝ difficilē ꝯtinet itell'ꝫ ſꝫ vulgariū opiōnē oēs tn̄ hee ſcietificis ꝓbatiōib⁹ credibiles cuilibetꝗ ꝑſuaſibiles efficiebāt.ſic.n.tulli⁹ decl'at in ꝓlogo ꝑadoxaꝝ hūt ſe āt ꝯfoꝛmit hec figurate locutiōes:qꝛ cū ꝯdictoꝛie ſūt ſaltē i coꝛtice l'rali cuilibꝫ eas iſpicieti p̄ia facie ipoſſibiles videbūt ꝑcipue vulgarib⁹ turis dꝫ igenia i altā ſpecl'atiōnē rariſſime exigūt poſtea v̄o ꝯñter expoſite oīb⁹ ⁊ ſingl'is v̄iſſime atꝗ ſolidiſſima ꝯſtare ſnīa videbūt i ꝯfoꝛmitate ſenſus ad oēꝫ catholicā poſitionē.ita āt vt q hic qnꝗ figuratis ꝓpōnib⁹ ꝯgruētē titulū.aut nomē ipōnē laboꝛauerit i libelli foꝛmā eas qnꝗ figuratas ꝑadoxas ꝓpōnes appellabit. ¶ Sciēdū āt eas qnꝗ nūo eē ſꝫ ꝙ foꝛmet qnꝗ tropice aut attributales locutiones.vnā āt q iter ceteras ꝑoꝛ eſt beate v̄gini cōpetit. Quatuoꝛ āt ſequētes redēptoꝛi nr̄o xp̄o ieſu cōpetere dignoſcuntur ſic in ꝓſecutiua expōne earundē euidētius apparebit.

B
Cicero i ꝑadoxis
C
Propōnes quā maximā faciūt fidē ē q̄tiens itellectus cōuenit cū ſenſatis.
D
Cur qnꝗ ſoluꝫ ſint methaphoꝛe ⁊ q̄ ꝑſōs ⁊ qbuſattribuant.

¶ Expoſitio p̄ie methaphoꝛe de v̄gine dn̄a nr̄a.

Ante
Ceteras v̄o p̄ia ē.fuit vnū vas clauſū ⁊ nō clauſuꝫ.ꝑuū ⁊ ñ ꝑuū.luminoſū ⁊ ñ lumioſuꝫ.vacuū ⁊ ñ vacuū inſup mūdū ⁊ ñ mūdū. ¶ Hāc āt ceteis ꝑoꝛē ō v̄gie dn̄a nr̄a expōi debē ex eis ꝑꝫ ꝙ ſequit debēt nāꝗ oēs methapho.locutiōes de ꝑſonis illis:aut reb⁹ exponi qb⁹ ꝓꝑe tot⁹ methaphoꝛe ꝑtes ſingl'e applicēt.⁊ qꝛ i hac ꝑa methapho. ſic ē ꝙ eī⁹ aliq̄ ꝑtes alicui ſeu aliqb⁹ reb⁹ vl' ꝑſonis applicari poſſent oēs āt nequaꝗ̄ v̄gini tn̄ dn̄e nr̄e oēs ꝯueniūt ſic i ꝑdicte figure expōne ꝯtinebit neceīa ꝯcludit illatiōe de ipa ⁊ nō de aliq̄ alia ꝑ.exponi debē. ¶ In hui⁹ methapho.ꝓpōnis exoꝛdio ꝯtinet.fuit vnū vas clauſuꝫ ⁊ nō clauſuꝫ i ꝗ dn̄a nr̄a maria vaſis recipit cognomētū h āt nō in ſenſu l'rali:ſꝫ in methapho.locutiōe qd apō rethoꝛice oꝛatoꝛes trāſūptio aut methaphoꝛa appellat.⁊ h ē q̄ticiēſcūꝗ de aliq̄ re ſmonē facē cupiētes nō eā ſuo noīe aut ſuis ꝓꝑetatib⁹ annotam⁹ exnee rei nomē cū ꝓꝑetatib⁹ adiūgētes:h āt nō idifferēter ⁊ vt cuilibet idiſtincte libuerit faciēdū ē vt cuiuſcūꝗ rei nomē alteri rei cui voluerim⁹ apponam⁹.ſꝫ ſolū alicui rei nomē alteri⁹ appoīm⁹ ꝗ aliꝗ̄ ꝯditionē ꝯfoꝛmē ei rei de ꝗ loqmur ſoꝛtita ē alis āt faciētes ñ methaph.aut tropos ſiue figuratas vl' attributales locutiōes ꝯficim⁹:ſꝫ publiciſſime deuiantes errores nimios ⁊ ſnīaꝝ obſcurā itricationē cāuerim⁹.ſic.n. Ariſto.nr̄ in libꝛis phyſcoꝝ vulgarit dictis libꝛi de nāli iq̄ſitione iqt oēs trāſſerētes ſm aliꝗ̄ ſilitudinē trāſferūt.q̄ſi ſi hoīem leonē aut poꝛcū appellem⁹ ncēe ē aliꝗ̄ ꝯueniētiā i ꝓꝑetatib⁹ aſſiḡre iter hoīeꝫ:aut leonē:aut poꝛcū. Sic āt ad id qd attinet attēdētes cū dn̄aꝫ nr̄aꝫ vaſis noīe appellemus oꝫ ei ꝯfoꝛmē vaſi ꝯditionē aſſignare vas āt ē ens artificiatū nō nā ſbſiſtēs nec ꝓductiōis ſue hn̄ſ ꝑmoꝛdia nālis aliqd ꝯtinēdū fabꝛicatū h āt ē finis ad quē illō artifex fabꝛicauit opus ꝗꝫ ſuū ē ꝯtinē.iō qn̄ aliq̄ trāſūptio h⁹ noīs vas faciēda ē ad alteram rē attributalē ncēm ē ſm cōtinētie fieri ꝓꝑetatē.ſ. vt res illa ad q̄ trāſumim⁹ illō nomē vas de ipa ſmonē faciētes aliqd i ſe ꝯtineat.ſic.n.decl'at Grego.in ſmōe quē fecit ad ep̄os:⁊ vocat i tit'lo ad fontes lateranēſes.⁊ ē homilia ſiue explanatio ſup euāgeliū illō Luce qd incipit. Deſignauit dn̄s ⁊ alios ſeptuagita diſcipl'os:i ꝗ cū metha.reꝝ tabernacli ſb ſeuſu allegoꝛico:aut poti⁹ tropologico q̄ꝫ vtꝗ methapho.dr̄ elucidaret dic̄ i tabernacl'o fuiſſe vaſa i vaſis āt ſculptos boues ⁊ cherubini ſup qd vaſa.ſacerdotes eē aſſerit:nā ſic vaſoꝝ op⁹ ē ꝯtinē ad ꝯtinēdūꝗ illa artifici ꝑlaſmauit itētio.ſic ſacerdotes dn̄i i ſe debēt aliqd ꝯtinē. Quid āt ſacerdotes i ſe ꝯtinē ō beāt ſubiūgit ꝑ id qd boues ⁊ ſculpta i vaſis cherubini i ſenſu allegoꝛico ꝑfigurant ſic ꝓſeq̄t beat⁹ Gre.in ꝑfato ſmone. ¶ Ob mltiplicē ꝯtinētiā virgo maria v̄ginitat vas vocitat.

A
Ca. 8m
B
Methaphoꝛe ō v̄gine q̄ rē prioꝛ ceter̄ exponat.
C
Trāſūptio qd.
Ariſt. i phiſicis.
D
Quō v̄go maria vaſi aſſimilari poſſit.
E
Vas qd
Greg.in ſmone ad ep̄os.
A
Ca.9m

Preſenti

B Virginitas qd ſit. Thomas 4° ſniarum di. 32. C Eluidij rõnes q̃bus conat oñdẽ btãm ṽginẽ a ioſeph cognitã carnalr fuiſſe. Auguſ. Mattheus. D p⁹rõ idi uerſum. E 2⁹rõ idi uerſum. F 3⁹rõ idi uerſum.

Preſenti Aũt igſitõi prīcīari⁹ accedẽtes: q2 dña nr̃a ṽgo ĩ pnoĩatũ methapho. locutiõib⁹ vaſis n oĩe appellat. oʒ ĩ ipã ↄditionẽ ↄtinẽtie aſſignare q̃ ĩ re ſiē in ſe ipa pleraqʒ cõtinebat. ita mľtiphariē vaſis noĩe nũcupat ↄtinuit ãt p̃cipue dña nr̃a ṽginitat̃ itegritates ex q̃ recte vas ṽginitatis appellat: ṽginitas ãt ē itegritas carnis ꝛ mẽtis. cũ oĩ p̃uatõe expiẽtie act⁹ venerei. ſic decl'at ſcũs Tho. ſup. 4m ſniaꝝ diſtictiõe. 32. fuit ãt h ṽginal' itegritas pfecti⁹ ĩ dña nr̃a q̃ ĩ oĩb⁹ mulierib⁹ qppe q̃ ṽgo ꝛ mr̃ extitit vtrūqʒ ãt cõpletiſſime ṽgo qdẽ añq̃ pareret ꝛ dũ pepit ṽgo p⁹ ptũ vo ṽginitat̃ laurea ĩmarceſſibilē nõ amiſit ſempqʒ icognita viro. ¶ Quidã tñ iniqtatis fili⁹ q inter chriſticolas nat⁹ antixp̃s fact⁹ eluidi⁹ nomẽ accipiẽs aſſeruit btãʒ ṽginẽ poſtq̃ ↄcepit ꝛ pepit nr̃m redẽptorẽ a ioſeph viro ſuo carnalr cognitã alios poſteriores xp̃o filios pepiſſe. ſic refert Aug. ſup matt. i. c. q̃. accepit ãt occaſionẽ errãdi ĩfidelis ille eluidi⁹ ĩ q̃dã auc̃tate btĩ matthei q̃ hr̃ matt. j. c. ĩ fine. ſ. ꝛ accepit ioſeph mariã ↄiugẽ ſuã ꝛ ñ cognoſcebat eã donec pepit ei p̃genitũ filiũ ſuũ ꝛ vocauit nomẽ ei⁹ ihm. ¶ Ex qb⁹ ṽbis dupľr conat eluidi⁹ arguẽ btãm ṽginez poſtq̃ xp̃m pepit a ioſeph cognitã alios filios pepiſſe. Prio ãt q2 in p̃aſſũpie auc̃tatis ſerie ↄtinet ꝛ accepit ioſeph mariã ↄiugẽ ſuã ꝛ nõ cognoſcebat eã donec pepit. ¶ Scđario idẽ pbare conat ex eiuſdẽ teſtimonio ṽbis cũ dĩ donec pepit ei filiũ ſuũ p̃genitũ ex q̃ ncc̃io iferri vr̃ alios ſcđo ꝛ tertio genitos pepiſſe. Priogenit⁹ nãqʒ nomẽ relatiuũ ꝛ nõ abſolutũ ē ſic iſtõ nomẽ pr̃. Sicut igit pr̃ ſine filio: aut filijs nullus p̃dicat ita p̃genit⁹ ſine alijs ſcđo: aut tertio genitis nll'aten⁹ dĩ. ¶ Idẽ ãt iferri vĩ ex alio teſtimonio matthei p̃ capľo. cũ dĩ añq̃ ↄuenirent iuẽta ē in vẽo hñs de ſpũ ſcõ qd manifeſte iuuere vĩ eos poſtea ↄueniſſe qd ē ṽginẽ dñaʒ carnalr a viro cognitaʒ: alr ãt nõ recte diceret añq̃ ↄueniſſent iuẽta ē in vẽo hñs de ſpũ ſcõ: ſʒ diceret nũq̃ ↄuenerũt maria ꝛ ioſeph tñ iuẽtũ ē eã ↄcepiſſe in vẽo de ſpũ ſcõ: aut ſolum alijs tacitis expreſſiſſet inuenta eſt in vtero hñs de ſpũ ſancto.

A Ca. 10m

¶ Rõnum eluidij iniqui ſolutio.

Ad p̃mam rõnẽ. B Error eluidij accidit ex logica.

Debiliſſime firmata argumẽta eluidĩ nll'aten⁹ iferũt qd itẽdit. ¶ Cũ ãt p̃ arguit ioſeph ãt ñ cognoſcebat mariã dõec pepit: ñ. n. ex h ncc̃io ifert eã fuiſſe poſteri⁹ cognitã. nã lʒ ſʒ vulgarũ acceptionẽ cum al's dicit nõ cenauim⁹ vſqʒ ad vnã horã noctis vľ donec pl'aret p:ĩa hora noctis inuit eos poſt vnã noctis horã cenauiſſe ñ tñ h ifert ſʒ vĩ ↄſequẽtie dialectice ſiē ſi qs ſilogizet tu nõ veniſti vſqʒ ad vnã noctis horã. q̃ poſt vnã ſiue p̃mã veniſti nõ vʒ ↄña iſta. ſtat. n. ↄ̃dictoriũ ↄñtis cũ añcedẽte. ſ. q̃ nõ tu veniſſes vſqʒ ad p̃mã noctis horã poſtea q̃s q̃ non veneris: ſic eni rñderi debes eluidio ſuã ſeptã ↄñam nõ valẽ. ſ. ioſeph nõ cognouit mariã donec pepit. q̃ poſtq̃ pepit cognouit eã ſtat nãqʒ ſine vlla icõueniẽtia mariã añq̃ xp̃m pepiſſet a ioſeph icognitã ꝛ q̃ nec poſt ptũ eãdẽ cognouerit. ſʒ ſʒ vulgatã regulã logicoꝝ qñ ↄ̃dictoriũ ↄñtis ſtat cũ añcedẽte ↄña ē nll'a.

Ca. 2m A Error eluidij.

¶ Que abſurda ſequantur ad eluidium.

Habuit Aũt p̃terea eluidi⁹ occaſionẽ errãdi ignorãs modos loquẽdi ſacre ſcripture in q̃ eũ ſatis euidẽti liqt argumẽto fuiſſe ieptiſſimũ ſtudẽtẽ ac ſatis rudis ingenij madideqʒ memorie ſatis autẽ colligitur ex pleriſqʒ locis ſacre ſcripture iſtõ aduerbiũ donec vľ vſqʒ icõtextu poſitũ aliquẽ aliũ actũ ↄſequutũ fuiſſe ñ iducẽ ſic hr̃ gen. c. viij. vbi de coruo quẽ noe miſit ad vidẽdũ vtꝝ terra deſiccata eẽt ſmo aqꝛ. ſ. emiſit coruũ q egrediebat ꝛ ñ reuertebat donec ſiccarẽt aq̃: ſʒ ſiē ↄuincit ex textu geneſeos p̃cipue ſʒ textuʒ lr̃e hebraice. Coruus nũq̃ reuerſus ē ĩ archã. Ampli⁹ ãt rõabilr iducit coruũ nũq̃ ad archã redijſſe poſtq̃ aq̃ diluuij deſiccate ſũt. cũ. n. coruus al' eſui carniũ valde ĩhiãs ſit ꝛ mľta hoĩuʒ brutorũqʒ cadauera repiret q̃ vľis diluuij alluuiõib⁹ deleta fuerãt nõ recederet ab eis niſi eẽt aliqd ipedimentum abigens illum inde cogenſqʒ in archã repedare qd cõtigiſſe nõ ↄcedit nec ↄtingẽ potuiſſet cũ nll'a auis aut q̃drupes al' eẽt qd illum inde abigẽ valuiſſet: q2 oĩa memorata vľi diluuijs abſorpta deletaqʒ referunt. Reſtat q̃ ſolam aquã diluuij exũdãtẽ potuiſſe ei ipedimẽto forme: ſʒ h nõ fuit. nã ĩ p̃noĩato geneſeos textu ↄtinet ꝛ nõ reuertebat donec ſiccarẽt aq̃ ſeqꝛ q̃ nihil fuiſſe qd coruuʒ a comeſtiõe carniũ abigere valuiſſet ĩ archã cõpellẽs remeare iferꝛ. q̃ eũ nõ fuiſſe reuerſuʒ: ſi. n. coruus redire debuiſſet redijſſet tpe inũdãtiũ aq̃ꝝ cũ terra adhuc madida optaqʒ aq̃s ↄgruũ nõ faceret icolatũ. ꝛ nõ tpe deſiccate terre qd ex ſili ↄuincit argumẽto cũ idẽ de colũba factũ videam⁹ cũ miſit noe colũbã vt ſic videret an t̃ra deſiccata foret vt hẽt geneſeos. viij. c. cuʒ dĩ emiſit q̃ʒ colũbã p⁹ eũ vt videret ſi ceſſaſſent aq̃ ſup faciẽ t̃re q̃ cum nõ iueniſſet vbi requieſcẽt pes ei⁹ reuerſa ē ad eũ ĩ archã. aq̃. n. erãt ſup vniuerſaʒ t̃rã extẽditqʒ manũ ꝛ app̃hẽſaʒ miſit in archã. ¶ An h ãt noe coruũ miſat vt euidẽter ex geneſeos textu ↄcludit ꝛ nõ reuerſus ē lʒ iueniſſet exũdãtes aq̃s diluuij: quõ q̃ rõabiľr dici poſſʒ eũ poſtea reuerſuʒ cũ ceſſaſſent aq̃ diluuij nll'atenus igr vĩ. ſeqꝛ ãt ĩ textu expectatis vltra ſeptẽ dieb⁹ alijs rurſuʒ dimiſit colũbã ex archa: at illa venit ad veſpam ad eũ portãs ramũ oliue virẽtib⁹ folijs ĩ ore ſuo itellexit q̃ noe q̃ ceſſaſſent aq̃ ſup terrã: ſeqꝛ ãt in eadẽ lr̃a. Expectauitqʒ nihilomin⁹ ſeptẽ alios dies ꝛ miſit colũbã q̃ nõ ē reuerſa vltra ad eũ h⁹ ãt ĩ eadẽ lr̃a cũ anectit q2 deſiccate eẽnt aq̃ ſup terrã. ſi q̃ colũba q̃ nũcioꝝ ↄueniẽs baiulus ē vis regreſſa ē ĩ archã cũ repiſſet t̃rã optã aq̃s ꝛ poſtea cũ eã deſiccatã repit nõ reuerſa fuit ĩ archã quõ ṽ ſil'e erat coruũ ĩ archã redijſſe. cũ deſiccata eẽt t̃ra q cũ t̃ra fluctib⁹ inũdãtis diluuij coopta eſſet nũq̃ reuerſus ē. lr̃a tñ gen. dĩc q̃ coruus egrediebat ꝛ non reuertebat donec ceſſarẽt aq̃ diluuij ꝛ poſtea tñ nõ reuerſus ē. ſeqꝛ q̃ h aduerbiũ donec. ñ ſp iduẽ aliquẽ actũ poſtea ſeq.

Gen. 8. c.

A Capi. 12m

¶ Error eluidij ſuperior oſtenditur.

Amplius Aũt ꝛ h appet ex q̃dã alio teſtimõio. qd hẽt Gen. 28. c. vbi de⁹ bñdicẽs Jacob pmittẽs ei bonoꝝ mľtiplicationẽ. ꝛ mľta alia pſpa ꝛ ĩ fine eoꝝ h iũgit. Ego ero cuſtos tuus q̃cunqʒ perrexeris ꝛ reducã te ĩ t̃rã hãc nec dimittã niſi cõpleuero vniuerſa q̃ dixi. Et ſʒ aliã lr̃aʒ dĩ donec cõpleuero vniuerſa q̃ dixi. Ex qb⁹ ṽbis ſʒ modũ arguẽdi eluidij. ↄcludit q̃ de⁹ dimitteret Jacob nõ hñs cũ ĩſua ſpãli ptectiõe poſtq̃ vniuerſa q̃ pollicit⁹ fuerat cõpleſſʒ ↄ̃riũ tñ pʒ ex toto penthateuco moyſi ĩ q̃ ſepe aſſerit deũ pepigiſſe pactũ ſempiternũ cũ Jacob ꝛ ſemie ei⁹ h idẽ pſpicue apparet ex oĩb⁹ libris hiſtoricis ioti⁹ veteris teſti. Solida q̃ veritate cõcludit q̃ iſtud aduerbiũ donec non inducat ſemper poſt ſe aliquẽ actum ↄſequentem.

B Deus pepigit ſempiternũ pactum cũ Jacob ꝛ ei⁹ ↄgenie.

Capi. 13. A

¶ Error eluidij clarius patefit.

Ad hoc Aũt ꝛ ē aliud teſtiomoniuʒ pſalmographi. pſalmo cẽteſimooctauo q̃ incipit dixit dñs dño meo: ꝛ ſeqꝛ ſede a dextris meis. donec ponã inimicos tuos ſcabellũ pedũ tuoꝝ. q pſalm⁹ de meſſia xp̃o ncc̃io exponit ſʒ q̃ appet Matth. xxij. c. vbi cũ agat de xp̃o arguẽte ↄ pharĩcos meſſiã futurũ veꝝ deũ ꝛ veꝝ hoĩem ꝛ nõ ſolũ eũ filiũ dauid futurũ: ſʒ ẽt filiũ dei ſeqꝛ ipm dixiſſe. quõ dauid vocat eũ dñm loquẽſ in ſpũ ſi fili⁹ ei⁹ ē dicẽs dixit dñs dño meo ſede a dextris meis donec ponã inimicos tuos ſcabellũ pedũ tuorũ. ꝛ ſic ĩ h pſalmo de⁹ pr̃ loquẽs ad filiũ deũ ꝛ redẽptorẽ nr̃ʒ ihm veꝝ meſſiã dixit ſede a dextris meis donec ponã inimicos tuos ſcabellũ pedũ tuoꝝ. Ex q̃ ſʒ ſup̃bitũ modũ arguendi eluidij. inferebat ncc̃io q̃ poſtq̃ de⁹ pr̃ poſuiſſet hoſtes redẽptoris nr̃i ieſu ſub pedib⁹ ei⁹ nõ deberet redẽptor nr̃ ſedere ad dexterã dei p̃ris. qd penit⁹ ipiale atqʒ abſurdũ ē: nã cũ redẽptor nr̃ xp̃s ibs pri cõſbalis ſit eiuſdẽqʒ nac iſepabilis ab ipo ē. ꝛ ncc̃e ē eũ ſp ſedere ad dexterã p̃ris eo mõ accipiẽdi q̃ in ſacra ſcriptura dĩ ſedere ad dexterã p̃ris. Euidẽter ſufficiẽterqʒ ↄcluſuʒ ſuprorib⁹ liquet argumẽtis eluidiũ hereticũ nõ itellexiſſe modũ loquẽdi ſacrarũ ſcripturarũ nec vim ↄſequẽtie logicalis ꝛ inde errandi originẽ aſſumpſiſſe.

Matthe. 22. c.

B Quõ dauid vocat deuʒ dñʒ loquẽs in ſpũ ſi eſt eius filius.

¶ Reſponſio ad ſcđam eluidij rõnem

Capi. 14. A

Accedẽtibus Nobis ad igſitionẽ ſcđi argumẽti eluidiani in q̃ ↄcludere nitebat dñaʒ nr̃aʒ ṽginẽ poſt xp̃m ↄceptũ ꝛ in luce pditũ rurſus alios filios ↄcepiſſe: q2 in teſtimonio ṽbi matthei ſic ↄtinebat ioſeph nõ cognoſcebat eã donec pepit ei filiũ p̃genitũ rñdẽdũ ē iſtã rudẽ argumẽtationẽ eluidianã multiplicẽ pati defectũ tũ pp nõ cognouiſſe modũ locutiõis ſacraꝝ ſcripturaꝝ tũ pp nõ pp̃ediſſe modos expõnũ dialecticaꝝ tũ pp ñ attẽdiſſe mores poetaꝝ tũ pp neſciuiſſe ↄtinẽtiã lr̃arũ canonicarũ tũ pp ſup̃ficialr aſpexiſſe dicta leguʒ hũanaꝝ. Qd appet: q2 fundamẽtũ argumẽtatõis eluidiane ē: q2 iſtõ nomẽ p̃genit⁹ ē relatiuũ ꝛ p̃dicat ĩ relatiõe ad alios ſcđos aut t̃tio genitos. ſic. n. vt ille ſolũ p̃genit⁹ p̃dicet q hʒ alios fr̃es: aut fr̃eʒ poſterius gñatos. ꝛ an ipm nemo de fr̃ib⁹ ſuis natus ē. Si q̃ xp̃s p̃genit⁹ erat ãt ṽginis dñe nr̃e iſerebat eã alios: aut alium poſt xp̃m filios ↄcepiſſe ꝛ pepiſſe. Recipit ãt h fundamentũ ma-

B Multiplex defectus eluidiane rõnis.

Priogenitus nõ ſp reſpectu indicat: ſʒ qñqʒ ēt abſolute ſignificat.

gnā iſtātiā: nā ſʒ iſtō nomē pgenitus aliqñ ſignificet relatione itēdū tñ ſolū ſignificat abſolutū. ſ. q ſimplr ſignificat filiū nō ipoꝛtando aliquē aliū reſpectū pꝛioritas aut poſterioꝛitas qd exēplariter appet ex h noīe filꝰ: q: ſʒ ſuū pmariū ſignificatū ſignificat relationē ꝛ cū i aliq ɔtextu ponit ē ō nã ſui ſignificati q pōat cū ſuo relatiuo ad qd refert tāqʒ ad terminū: ſacra tñ ſcriptura pleruqʒ eo vtit nō ſignādo relationē ꝛ tūc ſignificat abſolute hoīem qd appet in libꝛo qdā Salomonis q dī cātica cāticoꝝ in.c.ij.in pn. vbi ſpōſus loquēs ad ſpōſam dicit. Ego flos cāpi ꝛ liliū ɔuallīū ſic liliū iter ſpinas ſic amica mea iter filias ꝛ nō accepit h pꝓe filias p filiabus ſʒ p mulierib' abſolute: nā ſi p filiabus pꝓe ſumēdo accepat nō dixerat filias tacito eo aut illis quoꝝ filie erāt: q: filia nomē relatiuū ſiue ad aliqd ē ſcʒ ōt rl'atiua huiꝰ nāe q vnū ſine altero expſſo nō itelligit: q: relatiua ſimlꝰ ſūt nālr itelligentia ſic ait Ariſto. in pdicamētis in pamēto ad aliqd: iō neccius ē i vtriuſqʒ diffinitionib' vtriuſqʒ vti. Jn pallegato capl'o ſeqt ɔſilis locutiōis modus vbi ſpōſa ad ſpōſum loquens ait. ſic malus inter ligna ſiluaꝝ ſic dilectus meus inter filios ꝛ accipiunt filij. i. hoīes abſolute: nō. n. pñt filij accipi relatiue: tūc enim poneret cuius filij ſunt. ſic ſup annotatū eſt.

Salomō. c. ij. can. canticoꝝ.

Ariſ. pdicamēto ad aliqd.

A Capitu. 15.

¶ Primogenitus qs ſit ſm expoſitiones ſacre ſcripture.

Expo. c. xi.

Preterea Uero ꝛ iſtō nomē pgenitus ſm ſacraꝝ ſcripturaꝝ moꝛem ille dī qui p de mſrīs erūpit vulua ſiue aliꝰ poſt cū ſeqtur. ſiue nullus: qd liqt ex eo q ſcribit in ſo libꝛo moyſi. q exodus dī. c. xi. vbi ſic hr h dic dñs media nocte igrediar in terrā egyptioꝝ ꝛ moꝛiet oē pgenitū in terra egyptioꝝ a pgenito pharaōis q ſedet i ſolio eiꝰ vſqʒ ad pgenitū ancille. q ſedet ad molā ꝛ oē pgenitū iumentoꝝ. deinde ſo in pdicti libꝛi. c. xij. dī q media nocte ds igreſſus fuit i terrā egypti. ꝛ occidit oīa pgenita egyptioꝝ. ꝛ ſeqt i eadē lra q nō erat domus in tota egypto in q nō eēt moꝛtuus ꝛ oēs iſti erāt pmogeniti: q: vltima plaga qʒ dñs iflixit fuit moꝛs pgenitoꝝ. Si g nō erat aliq domꝰ in tota egypto in q nō eſſet aliqs moꝛtuꝰ vt i pallignata lra exodi ɔtinet ꝛ oēs hij pgeniti erāt; neceiuʒ erat quelibet virū prēmfamilias q hēret domū ſiue iconomiam in egypto plēs filios hēe vt aliqs eoꝝ pgenitꝰ diceret qd credibile nulli vr. ſeqt g illū h pgenitū dici q p erupit ō vtero mſrīs. ſ. añ qʒ qſqʒ aliꝰ naſceret ſiue poſt cū alij ſeqrent ſiue nulli. Preterea ꝛ adhuc liqdioꝛi ɔꝑ argumēto eū pgenitū vocari añqʒ vllus natꝰ nō ſit ſiue poſt eū alij naſcerent ſiue nō qm i pfato ſo libꝛo moyſi i. c. xiij. ꝛ i xxxiij. ꝛ i pleriſqʒ alijs locis h ɔtinet. ſ. ſanctifica mihi oē pgenitū qd apit vuluā in filijs iſrl' tā i hoīb' qʒ in iumētis in q manifeſtiſſime eū pgenitū vocat q p de vulua mſrīs erūpit h āt neceſſe illos pgenitos appellat. q p naſcit ab vtero ſiue alij poſterioꝛes fuerint ſiue non. Si. n. pgeniti ſoli illi vocant ſicut in eluidiana argumētatiōe accipiunt illi q añ alios de mſrīo vtero i lucē erūpūt ꝛ poſt eos aliꝰ vl' alij naſcunt mltiplices ſeqrēt errores. Primus q ſi qſpiā filiū genuiſſet ꝛ ſolū illū gſiaret nō teneret ſepare illū i ptē dñi aut ſcificare illū vl' redimere dādo qnqʒ ſiclos ſic mādauerat dñs de pgenitis. ꝛ hr nūi. iij. c. qd certiſſime ē flm: ſic iferiꝰ abūdantiꝰ declabit. Jtē ſeqbat aliꝰ erroꝛ. ſ. q ſi aliq ouis aut capra vl' bos vnicuʒ filiū genuiſſet nō deberet dño offerri i holocauſtū qd magnū icōueniēs ē ſic iſra magis declabit. Jtē aliꝰ erroꝛ ſeqbat. ſ. q cū aliq femina pm filiū pepiſſet q ille nō debebat offerri. aut ſiſti coꝛā dño nec redimi pcio qnqʒ ſicloꝝ. dōec ſciret an mr ſua aliū eiꝰ ſequētē pareret vt ille ſic pgenitus vocaret: q foꝛma obſuata neccīuʒ erat ſaltē poſt pmi filij natiuitatē nouē mēſib' aut qſi p annū expectari donec mr ſua rurſus grauidaret ꝛ peret. h tñ flm ē: q: cū aliq femina filiū pm maſculini ſexus pepiſſe die qdregeſimo. debebat coꝛā dño i tēplo ſacerdotibus pñtari: ꝛ ſoluebat i redēptionē eiꝰ pciū qnqʒ ſicloꝝ ſʒ legis diſpōnē oblatio cū qbuſdā alijs ſacrificijs nullū tps vlteriꝰ expectādo ſic de xpo redēptoꝛe nſo euidēter appet. de q lucas ſcribit. c. ij. ꝛ poſtqʒ cōplen ſūt dies purificationis eiꝰ ſ. marie ſʒ legē moyſi. tulerūt illū in ihꝛlm. aut ſiſterēt illū coꝛā dño h āt totū tps in q iſans p natꝰ i tēplo offerēdus erat. xxxix. aut. xl. dieꝝ ſpacio dūtaxat coartatū eē manifeſte ɔuīcit ex h q feſtū purificatiōis btē marie vginis vulgariter noīatū feſtū cādelaꝝ. xxxix. aut. xl. dieb' a feſto natalis dñi ē ſepatū. Et in h purificatiōis die xps fuit in tēplo pñtatus ꝛ redēptus fuit a parētib' ſuis qnqʒ ſicloꝝ pcio ſic ceteri redimi ɔſueuerāt. Eadē termini pbīxio appet ex his q hñr leuiti-

B Jeſus ante alios pgenitus vocabatur.

Moyſe. c. 13.

C Multi errores iſequūt ad expoſition eluidij i noīe pgenitus.

D p' erroꝛ.

E 2' erroꝛ.

F 3' erroꝛ.

G Ritu antiqſſimꝰ qōs pgeniti deo offerrebāt ꝛ redimebantur.

Luc. ij. c.

H Dies celebratiōis feſti purificatiōis marie virginis.

Leui. xij. c.

ci. xij. c. vbi dī mlr ſi ſuſcepto ſemine maſculū pepit imunda erit. vij. dieb' iuxta imūdicia mlieris mēſtruate. viij. āt die circūcidet puer poſtea āt. xxx. dieb' purificat a ſanguine ſuo qbꝰ expletis ibat ad tēplū ferēs ſecū agnū āniculū i holocauſtū q ſi n poterat eū iuenire manꝰ eiꝰ. ſ. ſi paup erat q pepiſſet ferebat par turtuꝝ aut duos pullos colūbaꝝ. Cōcludit g ex his q nō expectabat poſtqʒ femina p pepererat an iterꝝ peret vt ſciret vtrū ille añ quē nullus natꝰ fuerat pgenitꝰ eēt. Data nō qʒ hac foꝛma nūqʒ facta fuiſſet purificatio aut oblatio. ꝛ pgenitoꝝ redēptio tpe a lege pfixo. Jtē ꝛ aliō icōueniēs ſeqbat. ſ. ſi capꝛa ouis aut bos pepiſſet nō debebat natus ſexus maſculini dño imolādus offerri ēt ſi pmus eēt ſiue eū nullus pceſſiſſet qʒtū attinebat ad legē pgenitoꝛuʒ donec videret ſi aliū ſequētē mr illa genuiſſet qd liq de flutatis redarguit: nā poſtqʒ aliqd pgenitū in pecoꝛib' imolādis naſceret. ſ. i bob' ouibus ꝛ capꝛis ſeptē dieb' expectabat qbꝰ cuſtodiebat cuʒ mre ſua ſeptimo āt die dño offerebat ſic hr exodi. xxij. c. pgenitū filioꝝ tuoꝝ dabis mihi de bobus qʒ ꝛ ouib' ſilr facies ſeptē dieb' ſit cū mre ſua octauo āt die reddes illū mihi. Ex quibus oībus in vnā foꝛmā collatis aut ex qlibet eoꝝ ſolidiſſime ꝛ ſatis euidēter iſert ſʒ ſacraꝝ ſcripturaꝝ moꝛē illos pmogenitos vocari q pmo de materno vtero eruperunt ſiue de eodē vtero ſequentes fratres hēant ſiue non.

I Poſitio eluidij ō ſtruit purificatione ꝛ obiationes a lege iſtitutas.

K Obſuatio pecudum ꝛ reliqꝝ aīalium apō antiquos in imolatione.

Exo. 16.

¶ Erroꝛ argumentationis eluidij in dialectica.

A

Apparet Aūt ſario argumentationē eluidianam pꝛoꝛſus virib' eē carētē: q: circa termios expoſitōes dialecticos ignoꝛauit. Eſt. n. apō dialecticos qdā tractatꝰ de mō exponēdi terminoꝝ in q dat rl'a ō mō exponēdi iſtoꝝ ſuplatiuoꝝ. ſ. pmus ꝛ vltimꝰ. ꝛ qñqʒ alioꝝ ſuplatiuoꝝ ꝛ dī de oīb' ſuplatiuis q ſuplatiuus duplr exponi pōt ſ. abſolute ꝛ cōpate. Si āt iſte ſuplatiuus pmꝰ abſolute exponat ſic exponēdus ē. ſ. pmus ē q nullus ē pꝛioꝛ ſiue añ quem nll's ē ſiue poſt eū aliqs ſeqt ſiue nō. Et iſtō ſuplatiuū vltimus cū abſolute exponit ſic exponēdū ē. vltimꝰ ē q nullus ē vlterioꝛ ſiue poſterioꝛ: aut poſt quē nll's venit vl' ē ſiue añ eū aliqs pceſſerit ſiue n ſi āt hos duos ſuplatiuos cōpate exponere voluerimꝰ hēbūt duas exponētes. ꝛ tūc pmꝰ dī añ queʒ nullus eſt ſiue quo pꝛioꝛ nullus eſt ꝛ poſt quem alij ſunt vltimus eſt quo nullus ē vlterioꝛ aut poſterioꝛ: ſed ante eū alij ſūt. Et q: iſtō nomē pgenitus hʒ ſenſus hꝰ noīs pmꝰ ꝛ filꝰ accipiet expoſitionē duplicē ſic iſtō nomē pmꝰ. ſ. abſolute: aut cōpate abſolute aūt pgenitus vocat q nō ē alius pꝛioꝛ genitus ſiue añ quē nll's ex eadē vulua erupit ſiue poſtea alij erupint ſiue nō. Si āt exponat cōpate pgenitꝰ vocat q nullus pꝛioꝛ ē genitꝰ ꝛ alij poſt eū geniti extitē. ¶ Primꝰ āt iſtoꝝ modoꝝ in ſacra ſcriptura vſitatioꝛ ē ſic ex ſupioꝛib' ɔbatū ē ꝛ h mō redēptoꝛ nr xps ihs ē pgenitꝰ dñe nre vginis: q: añ eū nll's aliꝰ ſiue alij ō illa nati ſūt lʒ poſt eū nll's natꝰ fuerit ex eadē. ¶ Scōm āt hoꝝ duoꝝ modoꝝ aſſumpſit eluidius ex quo errandi hūit occaſionem.

B Suplatiuus dupl'r exponit.

C Abſolute qs ſit pgenitus.

D Cōpatiue qs ſit pgenitus.

Cap. 17.

¶ Argumentum eluidij fuit ēt ex imperitia poetarum.

A

Paruis Preterea ſoliditatē fulcimentis eluidiana argumētatio: q: nō attēdit circa h moꝛes loquēdi poetaꝝ: nā iſta noīa filꝰ ꝛ nurus q ex ſua ſignificatione pmaria ſignāt relōnē aliqñ moꝛe poetico i abſolutis pciſe ſignificatiōib' aſſumūt ſic ex vgilianis ouidianiſqʒ atqʒ ſtacianis euidēter appet narratiōib' alioꝛūqʒ poetaꝝ ponūt qppe nomē iſtō filꝰ p ſolo viro ꝛ nomē iſtō nurus p ſola femina qd ſic manifeſta aliqt argumētatiōe. Si. n. nomē iſtō nurus i ſua pꝓa ſignificatiōe aſſūmet qñcūqʒ fuerit i ɔtextu adiūget ſuū coꝛrelatiuū. ſ. cuiꝰ nurus ē: ſʒ pleruqʒ abſolute i eiſdē collocat ſic appet i ouidiana narratiōe methamoꝛphoſeos li. ij. q vulgariter de trāſmutatiōibus nūcupat finita infelici phethonica moꝛte expleta qʒ narratiōe de īſolita mutatiōe ſoroꝝ ſuaꝝ i populeas arboꝛes q vlmi vulgarit nūcupant ſup flumē eridanū vulgarit nūcupatū po. Jn lōbardia ꝛ ɔfinib' italie ibidē. Jnde fluūt lachꝛyme ſtillataqʒ ſole rigeſcūt. de ramis electra nouis. q lucida annis. Excipit ꝛ nuribus mittit geſtāda latinis. ſ. cū phetontiace ſoꝛoꝛes i plāctu diuturno pmanētes vitio i populeas arboꝛes mutarent lachꝛyme q i eiſ aſſidue i vita fuerāt poſt defunctā vita coꝛpus i arboꝛibus pmāſere q i reſinā ɔgelant. ꝛ cadit i fluuiū eridanū vbi arboꝛes ille vehemēter abūdāt ferturqʒ p aquā in trā italoꝝ i q mīne reſinā illā q electrū dī accipiūt ꝛ i vſus mltiplicis oꝛnatꝰ mliebꝛis ɔuertūt dī āt i fine vſuū illoꝝ ouidius

Ouidiꝰ methamoꝛ. lib. ij.

noꝝ ꝙ electra ꝓſüt nurib⁹ latinis vbi nurus nō ꝑ nuru ꝓpe ſ3 ꝑ femīa abſolute accipit. Jdē ponit Ouidi⁹ i ꝑdicto metha morphoſeos lib. xi. i exoꝛdio libꝛi cū dī. Ecce nurus ciconū. tecte limphata ferinto: in q̄ vſu cū veller ꝯtinuata ſuſpenſiue narratōe hiſtoꝛiā moꝛtꝭ oꝛphei texere icipit. q̄ꝫ eū thraces mlieres occiderint. q̄s vocat nurus ciconū. i. nurus thracas. ſ. mlieres de thracia. Cōſiles loquēdi modos ponit idē ouidius i lib. de arte amādi ⁊ i pleriſq; aliꝭ libꝛis. Sic ḡ iſtud nomē nurus ⁊ nomē iſtud fili⁹ i ſignificato abſoluto ſueni unt apud poetas cū illoꝝ pma ſignificatio ſit nō abſolute ſi gnificare. ſuenit. ⁊ iſtud nomen pmogenitus interdū in ſignificatione abſoluta l3 eius ſignificatū ſit pmarie relatiuū.

Ouidi⁹ lib. de ar te aman di.

Ca. 18.

℄ Error eluidīj in iure canonico.

Fuit Aūt alia deficiendi occaſio eluidiane argumētatio nis pp rlās canonicas ignoꝛare ſ3 modū rlāꝝ iu ris canonici. iſtō nomē pgenit⁹ nō ſp ſignificat pgenitū i hac expoſitōe. ſ. ꝙ pgenit⁹ ē añ quē nllꝰ pm⁹ nat⁹ ē ⁊ poſt quē alii uſ ſeu alīj nati ſūt ſic appet. ex i volumīe decretaliū i titlo ō vbo. ſigni. i. c. ioſeph āt ⁊c. vbi dī ioſeph āt nō cognouit mariā donec pepit ei filiū ſuū pgenitū3. Ex h loco multi puerſe ſuſpicati ſūt mariā alios filios hūiſſe cū mos ſit ſanctaꝝ ſcri pturarū illum pꝛimogenitum appellare quē nemo preceſſit ⁊ non ſolum eū poſt quē aliq̄ nati ſunt.

Ca. 19. A

℄ Error eluidīj in continentia modorum humanaꝝ legū.

Habuit Aūt pter h eluidiana argumētatio deficiēdi occaſionē: q2 ꝯtinētiā modoꝝ legū hūanaꝝ nō attēdit. Sūt. n. mlti tmini vſitati ſ3 leges qꝝ l3 ſit pmaria ſignificatio relatiua pleruq; tñ abſolute ſignificat repiūt vt nomē iſtō pꝛimus ⁊ ſupm⁹. ſi. n. iſtō nomē pꝛim⁹ exponeret accipiēdo i ſignificato relatiuo diceret pꝛim⁹ q̄ nllꝰ ē ppīgoꝛ. ⁊ poſt eū ſūt aliq̄ min⁹ ppinq. Si āt exponet abſolute. dī pꝛim⁹ q̄ nllꝰ ppingoꝛ ē ſiue poſt eū ſint aliq̄ ppīq ſiue nō. Hūc ſcōꝫ modū leges ſequūt hūane. Sic hēt i digeſto nouo i titlo ō vb. ſigni. i lege pꝛim⁹. vbi dī pꝛim⁹ ē quē nemo añce dit: expoſuit. n. pꝛimū i abſoluta ſignificatiōe exponendo ꝑ negationē. ſ. pꝛim⁹ ē quē nemo añcedit nec exponit cōpatē: q2 tūc poneret necēiu3 eē alios min⁹ ppinq̄s ⁊ poſterioꝛes. Jdē appet i eodē ti. ⁊ eo. lib. i lege pꝛimi. vbi dī pꝛimi appel latiōe ēt ille ꝯtinet q ſol⁹ ē. Ex q̄ manifeſte inuit ibi nō ac cipi ſ3 ſignificatiōe3 relatiuā. nā i vno ſolo. relatiuā nūq̄ eſt cū rlatiuū ſp ſit ad alterū tēq̄ ad tminū qō ē ſuū coꝛrelatiuū ⁊ ſic ſaltē duo ſit. Jtē iſte tmin⁹ ſupm⁹ l3 ſ3 ſe ſignificatōe3 hē at rlatiuā pleruq; i abſoluto ſignificato repit. ſiē i ꝑdicto lib. digeſti noui i pnolato ti. i lege pꝛim⁹. Cōſilr igit iſtō nomē pgenit⁹ iterdū accipiet in ſignificatiōe ab^{ta}. l3 ſit ſua ſignificatio cū rlatiōe ⁊ accipiet pgenit⁹ dūtaxat ꝑ eo q pꝛoꝛ de vulua mrīs erupit. Jta ſiue añ eū nemo nat⁹ ē ſiue poſt eū aliq nati fuerint ſiue non.

Proximus du plr ex ponit. B Proximus.

C Priogenit⁹ quo ds acci pi.

Cap. 20. A Math. i. c.

℄ Reſponſio ad tertiam eluidīj rationem.

Speculatiōi Aūt i q̄ eluidiane argumētationi ſtis rñdēdū ē accedētes q̄ ꝑ fulcimēto initit auctitati btī Math. i. c. ſ. añq̄ ꝯuenirēt iuēta ē in vtō hñs de ſpū ſcō i q̄ eluidi⁹ ſolū accipit tēq̄ ſolidū fundamētū modū locutiōis vulgari q ō re vera ifirmū valde eſt. Cū. n. vulgari qſpiā dicat añq̄ ille comedēt cucurit iuuit eū poſtea comediſſe. ſic ḡ eluidi⁹ vlt ꝙ cū dicat añq̄ ꝯueniſſent iuēta ē hñs de ſpū ſcō ꝙ poſtq̄ iuēta ē hñs de ſpū ſcō ꝯuenerit. ſ. carnalr comiſcēdo. iſa dña nra ⁊ ioſeph. Jſta eluidiana argumētatio nō h3 vllas vires ꝯcludēdi l3 ſ3 aliquē mo^{m} loq̄ndi vulgarit h hēe videat nō tñ t3 h ꝯña logicalr: q2 ꝯdictoꝛiū ꝯñtis ſtat cū añcedēte ex q̄ necēio ſeqt ꝯñaz nō valē qō ſic appet: q2 ſatꝭ ſolida ḧitate ⁊ ſine vlla repugnātia ſubſiſtit añq̄ ioſeph ⁊ maria carnalr ꝯueniſſent mariā. de ſpū ſcō ḡuidatā ⁊ poſtq̄ ꝯcepiſſet a ioſeph carnalr manſiſſe icognitā: nā i h nlla ꝯdictio ē. Hoc idē appet ex rla iuri q̄ hēt i volumīe decretaliū. ex de vbo. ſigni. i. c. qō dī añq̄ ꝯueniſſent nō ſeqt ꝙ poſtea ꝯuenerint: ſ3 ſcriptura ꝙ nō ſit factū oñdit. ꝯcluſū ḡ appet euidētiſſimis rōnib⁹ eluidianas ſillogizatiōes pꝛoꝛſus deficē fundamēto ⁊ ſine aliq̄ heſitādi icētiuo itactā manere dñā3 nrā3 ḧginē bt iſſimā ḧginē añ ꝯceptū ⁊ ptū extitiſſe in ꝯceptu q̄3 ⁊ ptu ⁊ poſtq̄ ꝯcepiſſet ⁊ pepiſſet ēt eā ſol⁹ redēptoꝛis nri ieſu xpi extitiſſe genitricē ⁊ ꝑ ſuū a viro fuiſſe icognitā pp qō ꝯgruētiſſime vas appellat. ſ. vas ḧginitatꝭ ppe q̄ i ea excellēt⁹ q̄ i ceteris mlierib⁹ fuit. Jn q̄ nimis eā3 ſacra laudat ſcriptura dicēs ſola ſine exēplo placuiſti femīa xpō. ſ. q2 dña nra i aliīs mlierib⁹ ḧginitatꝭ exēplū nō repit qō iō lau

B ꝫ⁹ argumētatio eluidīj rōnibus logicis ⁊ argumēto iuris refellit.

C Maria virgo ⁊ añ ꝯceptū ⁊ p⁹ fuit btiſſima ḧgo.

dabil⁹ fuit. Jn ſtatu nāq; veteris teſtī tā apō hebꝛeos q̄ gētiles pplos l3 puelle vſq; ad nuptias i ḧginitate manē ſtuderēt nō tñ vlla ḧginitatꝭ ppetue votū vllaten⁹ emittebat qñ potī⁹ ifelix hēbat mlier q̄ i ḧginitate pmanēs ab hac luce receſſerat: q2 ꝑ h nō genuiſſe inuebat. ſiē p3 iudicū. xi. c. de filia ieptē galaditꝭ pncipis ac iudicis iſrl q cū victoꝛia hita de hoſtili turba p^{m} qō ei de domo aut poſſeſſiōe ſua accede reuertenti occureret dño imolaret: accidit aūt vt vnica filia ei⁹ pgaudio obuiā pri i oſcula exijſſet cuikū pr q̄ i3 idiſcrete vouerat ſignificaſſ3 ⁊ illa pris votis obuiare nollet ait dimitte me vt plāgā duob⁹ mēſib⁹ ḧginito ē meā ſup mōtes iſrl cū ſodalib⁹ meis. Cū nlla ḡ i āriq̄s ſeclis vouiſſ3 ſeis ḧginitatē dña āt nra p h votū emiſiſſ3 certe ſola ſine exēplo placuit h femīa xpō.

D Marie laudabile i ḧgine maria qd exēplū ḧginitatꝭ i alia nō iuenit.

E

Capi. 21.

℄ De ḧgine maria omnis immundicie vaſe.

Amplius Aūt fuit dña nra ois puritatꝭ ⁊ mūditie vas nllīno ſeculēte ꝯtagiōis acceſſibus maculata. Sic. n. ō iſa dī i lib. ſalomōis q dī cātica cāticoꝝ. c. iiij. tota pulchꝛa es amica mea ⁊ macla nō ē i te ⁊ qppe quā dñs i eā ſupuēiēs ⁊ ex ei⁹ vtō naſciturus totalr purificauerat. aut poti⁹ purā creauerat. ſ3 āgelicā pmiſſionē. ſic ſcribit luce. j. c. ſpūs ſcūs ſupueniet i te ⁊ vt⁹ altiſſimi obūbabit tibi. Jō nō fuit i iſa vlla macla pcti actualr moꝛtalr aut venialr qō pculdubio magnū puilegiū fuit. Sic. n. ait Aug. i lib. de nā ⁊ grā cū de pctis agit ō ḧgie pp ei⁹ filiū nullā oīno volo fieri mētionē fuit ēt a pcti oꝛigīalis macla pꝛoꝛſus imunis. Circa qō ꝯuēt⁹ frm minoꝝ ⁊ pdicatoꝝ āriq̄ hñt litigia ⁊ pene cu3 ipis ſuis oꝛdib⁹ āriq̄ta qō fiet pculdubio imoꝛtale niſi iterueuerint decretū: aut ſūis ſupioꝛis q hñs plenitudinē ptātē ſup h ſuā iterponat auctitatē. Hoc āt nō ē i pdicatoꝝ collegijs: q2 ipi ſint ḧitatꝭ ſolliciti atq; ardētiſſimi iqſitoꝛes ⁊ ei⁹ tenaciſſimi ⁊ accerrimi ōfēſoꝛes amoꝛe ḧitatꝭ cuilibꝫ repugnādo ſ3 ariſtotelicā rla3 i p ethi. i. c. ō platonica idea extitib⁹ amico ⁊ ḧitate ſcm ē phonoꝛare ḧitatē. ⁊ pp ḧitatē o3 familiaria deſtruere. i. ſi aliqñ ꝯtingat amicū nr3 ⁊ ḧitatē iuicē aduerſis frōtib⁹ diſſidere magi ḧitati pp ſe q̄ amico pp beniuolētiā deferam⁹ q2 pp ḧitatē cuſtodiēdā o3 iterdū oēm amicitiā ſuā familiaritatē deſtruere. Jdēt idē minoꝝ frm collegia q̄ ſunt ꝑ altera pte ḧginalr mūdicie defenſoꝛes nō iō huic ſtudēt occupationi: q2 ſint diligētioꝛes q̄ ceteri holu3 ḧginis mris nre zelatoꝛes: ſ3 q2 ſathanas ſua iexcogitabili aſtucia trāſferēs ſe i angelum lucis cū ſit de fili⁹ tenebꝛaꝝ ſūmo ſtudio iuigilat illaq̄re miſerabilis coꝛda nra nō ſolū i his q̄ ex gñe mala ſūt: ſ3 ēt i his q̄ l3 ex ſe bona ſint iterdū tñ mala fieri pāt. Sic āt h⁹ mōi diligēs iueſtigatio ac frequēs diſputatio q̄ de ſe licita videbat aut ad ḧitatꝭ iqſitionē: aut ad puritatꝭ dñe nre ſolidā defenſionē. Cōuerſa ē i venenū eiſ⁹ nō occultū qō ſ3 moꝛē nūc ex poſterioꝛib⁹ liqt effectib⁹ mltiplicato odio iter collegia vtriuſq; oꝛdis iſixoq; tenaciſſime i viſcerib⁹ eoꝝ. ex h ſolū diſputationis icētiuo tēq̄ ſi i alterutrū fouerēt inimicitias capitales iuſtiſſime vtrinq; iductas ⁊ iuſti⁹ ab vtraq; pte defenſas: ita vt cuiuſcūq; oꝛdis fres pheligerent alios ſup hac re ſufficienter appētereq; ꝯcludē eis ppetuū ſilētiū iponēdo q̄ ſectā machometicā fundit⁹ extirparet. Argumēta tñ vtriuſq; ptis i qbus mihabiles ipi: ſ3 nō mihandi cū ḧa ſpūs afflictiōe nocte dieq; laboꝛāt iſelicē ſpm ꝯſumētes ſi ob aliā bñte gñā iteilꝰ iſpiciant nihil pꝛoꝛſus necitatꝭ iducūt. Jtē nō ē magno ḡuites aut difficultas alterutrā eoꝝ ptē fouē: l3 vulgarit itelligētes ext ſtimēt magnā dñe nre iniuriā irrogari ſi eā i pctō oꝛiginali ꝯceptā aſſeram⁹ cui⁹ cā ē: q2 ibi qd ſit culpa oꝛiginalr aut q̄r ꝯhat penit⁹ ſūt expꝛtes ⁊ h⁹ ḧitatꝭ ignari pcipue cū illi. q dicūt dñā3 nrā3 i pctō oꝛigīali fuiſſe ꝯceptā nō aſſerūt eā i hac diuti⁹ labe manſiſſe. ſ3 eā imediate fuiſſe purgatā: aut vt alij dicūt fuiſſe redēptā nec i h aliq̄ten⁹ lauo vt glia ḧgis dñe nre minuit aut mutat: ita vt māifeſte maioꝛis culpe atq; diſcrimīs ſit diſſenſio i vtrāq; iuceterata collegiū ⁊ odiū āriq̄ū ⁊ pene a iuuentib⁹ ꝯnutritū. ⁊ q̄ſi i vtriuſq; oꝛdis nā3 trāſfēs q̄ alterutrā h⁹ qōnis ptē aſſerē aut nō pinacit defenſare. Cōſulerē āt cuilibꝫ catholico bone affectiōis de diſputatiōe h⁹ qōis iueſtigatiōe ſe nullaten⁹ itromittē. Et q2 i reb⁹ dubījs qō tuti⁹ ⁊ fauoꝛabili⁹ ē eligendū ⁊ cū tuti⁹ ſit atq; fauoꝛabili⁹ ⁊ ſine pīudicio alicui⁹ ḧitatꝭ cognite aut appētis dñā3 nrā3 pꝛoꝛſus ab oi oꝛigīali labe fuiſſe imunē q̄ eā oꝛigīali ꝯtagiōe aſſerē fuiſſe pollutā. Recte eligē debem⁹ aſſerē eā ſine oꝛigīali pctō fuiſſe ꝯceptā. Si āt qſpiā fili⁹ ſeditiōis ſpū diſſenſiōis ſtimltus i nos iſurgē voluerit nō ei i eodē ꝯtētiōis ſpū reſiſtem⁹ q2 eccliā talē moꝛē nō h3 nec nos ſum⁹ ꝯtendē aſſueti. ſic ait

A

B Laus ḧginis i cātica cāticoꝝ.

C August. Virgo bñdicta venia i pctō imunis fuit.

D Cōtra fres pdicatoꝛes q min⁹ pie ꝯtendūt ḧginē ſanctā hac labe iq̄natā eſſe. Ariſto.

E Cōtra fres minoꝛes.

F Sathanas fili⁹ tenebꝛarum.

G exigua grauitas ē ſi q̄s ḧginē. ſ. ꝯtēdat natā eē i oꝛiginali culpa: ſeu i munē pꝛoꝛ ſus.

H Cōcluſio p immediata ꝯtentiōe ḧginis.

Apoſtolus ad Corin. xi.c. apl's p⁹ad corinthi.xi.c.B aūt ſine p̄iudicio melioris ſnie aut
ꝯſilij vl' ſalua auctitate maioꝝ qb⁹i ſili'b⁹ptinet iudicare. Cō
cluſuȝ ḡ ex ſupioꝛib⁹ pȝ dn̄aȝ nr̄aȝ tou⁹ mūdicie vas extitiſſe.

Capitu. 22. Uirgo maria vas extitit omniū virtutū contentiuum.

A Hieronym⁹ **Fuit** Aūt ꝛ p̄terea v̄go dn̄a nr̄a vas oīs v̄tutū ꝯtētiuū
gppe i q̄ tā theologice q̄ȝ morales v̄tutes liberi⁹ at
q̄ȝ pfecti⁹fuere q̄ȝ i ceteris creaturis. Sic.n.de ea iqt̄ Hiero.
ceteris p ptes i maria āt tota plenitudo gr̄e ſe diffudit: nec i
merito: q: excellēti⁹ oꝛnari thalamū aduenictis redēptoris
decebat q̄ȝ cuiuſlibet creature q̄ adoꝛnatio ꝯſiſtit i plenitu-
dine grāꝝ ꝛ oīmoda repletiōe v̄tutū: ita vt ō ea aptiſſime p̄-
dicet id qō hr ecclīaſtici.l.c. tu es vas argēti ſolidū oꝛnatuȝ
Eccliaſtic⁹. oi lapide p̄cioſo lapides aūt p̄cioſos virtutes nominari non
eſt apud ſacram ſcripturā nouiter inductum.

Capitu. 23. Uirgo b̄ndicta, ꝓpe vas nūcupat: q: ōȝ redēptoꝛē ꝯtinuerit.

A **Quāuis** Aūt his p̄libatꝭ modis aliſq̄ȝ q̄ȝ pl'ib⁹
dn̄a nr̄a v̄go maria vas aptiſſime appel-
lari debeat, ꝓpt⁹ aptiuſq̄ȝ dī vas p p̄ i ſe ꝯtinuiſſe tīm redē-
ptoꝛē xp̄ȝ ih̄ȝ ꝛ cū i hac p̄aſſūpta methapho. i cui⁹ expōne la
boꝛam⁹ ip̄a vas appellat nō ſ̄ȝ aliquē p̄poſitoꝝ mōꝝ vas ap
pellari p̄t lȝ oēs ꝛ ſinglī aptiſſimi ſint vt ip̄a vas nuncupet.
Solū.n.hūc i p̄nti accipim⁹.ſ.q: i ſe nr̄ȝ ꝯtinuit redēptoꝛē qō
lucide māifeſtat i applicatiōe ſcuſus p̄ticl'aꝝ ſequētiū: q: i h
ſenſu oēs p̄ticl'e ꝯſonāt i aliq̄s āt neq̄q̄ȝ.ſ.cū i eadē dī fuit vaſ
clauſuȝ ꝛ nō clauſuȝ luminoſuȝ ꝛ nō luminoſuȝ p̄uū ꝛ non
p̄uū: ꝛ ſic de particulis ſubſequentibus vacuum ꝛ non va-
cuū q̄ ſi ad v̄ginitatē cōpent coaptari nō p̄nt: nō.n.clauſuȝ ꝛ
nō clauſuȝ reſpectu v̄ginitatꝭ dici poterat: nō lȝ ſ̄ȝ v̄ginitateȝ
diceret vas clauſuȝ cū v̄ginitas ſit pfecta clauſura nō tn̄ ad
eā referēdo poterat dici vaſ nō clauſuȝ. ¶ Jtē ad p̄poſitū ni
hil attinebat dn̄aȝ nr̄aȝ vas p̄uū ꝛ n̄ p̄uū ad v̄ginitatē referē
do dici. Jtē lȝ dn̄a nr̄a ad v̄ginitatē referendo dici poſſet vas
vacuū: q: nihil oīo i ſe v̄ginitas alienū admittit cū ſit oīo ſte
rilis v̄gitaſ tn̄ nō p̄t dici nō clauſuȝ. Jtē oīa h nō p̄nt coapta
ri referēdo ad mūdiciā dn̄e nr̄e: vl' plenitudinē ſuaꝝ v̄tutum
ex qb⁹ ēt vas dicebat oēs tn̄ hee p̄ticl'e coaptāt cū vas nomi
nādo q: i ſe ꝯtinebat xp̄ȝ nr̄ȝ redēptoꝛē ſicut iſeri⁹ i pſecutiōe d
clarabit. Jn q̄ dn̄a nr̄a nō ſolū vas: ſȝ ēt vas maximuȝ ꝛ pfe-
ctiſſimū nūcupat: q: i ſe ꝯtinebat rerū oiuȝ pfectiſſimū.ſ. celi
ꝛ terre conditoꝛē.ſ.redemptoꝛem noſtrum xp̄m ieſum.

¶ Dupliciter virgo continet xp̄m.

Capit. 24. A **Qua** Jn re v̄go dn̄a nr̄a dupl'r vas appellat: q: dupl'r
ꝯtinebat nr̄ȝ redēptoꝛē.ſ.i ſuo ſacratiſſimo aluo
realr̄ ꝛ i mēte ꝯceptualr̄. aut ſ̄m fidē aſſentiēdo. Cōtinuit āt
B Prim⁹ modus. ſaluatoꝛē nr̄ȝ v̄go maria in ſuo vt̄o realr̄: q: mox vt ip̄a v̄bis
gabriel' archāgeli aſſēſuȝ p̄buit. ſcd̄o p̄terea i b̄ndicta imēſa-
q̄ȝ trinitate q̄ ē fili⁹ dei p̄tis q tūc i vt̄o v̄ginis erat ꝛ ab eē̄nis
cū p̄re ꝛ ſpū ſcō i oī loco erat ꝛ ē nouit carnē aſſūpſit de ſan
guinib⁹ puriſſimis atq̄ȝ ſctiſſimis v̄ginis dn̄e nr̄e: nō cōmix-
C Perfecta xp̄i organizatio i momēto ꝓducta eſt. tio alicui ſāguini ſcō ex v̄ili ſp̄mate. ſicut i aliq̄s ꝯceptiōib⁹ fieri
ꝯſueuit ꝛ nalr̄ fieri nc̄ēuȝ ē ꝛ organizauit carnē illā i ꝯueni
enti armonia ꝛ ꝓportiōe corp̄is viuētis vſq̄ueq̄ pfecte eſſet
corp⁹ aīe receptiuū. Et h oīa i iſtāti cōpleta fuerit.ſ. ſine aliq̄ tē
poris mēſuratiua duratiōe: nō.n.fuit fc̄m i t̄pe nec i p̄te tē-
D Jn his q̄ a deo fiūt nō eſt nc̄cāria t̄pis mēſura. poris nec i aliq̄ mō ꝯmēſuratiōis t̄pis: q: i reb⁹ aut actiōib⁹ q̄
a deo fiūt: q: ab īfinita potētia p̄cedūt nō ē nc̄ēia t̄pis ſucceſ-
ſio aut aliq̄ actiōis ꝛ t̄pis cōmēſuratio. ſicut i nālib⁹ actiōib⁹ p
cedētib⁹ a cāis opariuis ꝯtinētib⁹ i ſe v̄tutē actiuā m̄tū finitā
atq̄ȝ limitatā. Et i h eodē organizatiōis iſtāti fuit q̄dā aīa no
E Q̄ño creata ſit aīa xp̄i. uit creata. q̄ nūq̄ȝ an̄ eē aliq̄ō p̄hūerat atq̄ȝ i eodē iſtāti illi ſa
cratiſſimo cōpi atq̄ȝ ſc̄e pſone trinitatꝭ fuit hipoſtatice ſiue ad
vnitatē ſuppoſiti ꝯiūcta dādo eē ꝛ vegetationē ꝛ oēm nālēȝ
motū atq̄ȝ actionē quē oēs alie aīe corpoꝛibus quibus vniū
tur naturaliter p̄ſtare ſolent.

¶ Quantitas corpoꝛis xp̄i in utero m̄ris.

Capi. 25. A **Fuit** Aūt iſtō diuicū corp⁹ ſub valde p̄ua q̄ȝtitate foꝛma
tū cū fuit pfecte oꝛganizatū: ita q̄ nlr̄ȝ vnq̄ȝ corp⁹
hūanū fuit i aliq̄ regiōe qō tā p̄ue q̄ȝtitatꝭ exiſteret cuȝ pfecte
oꝛganizatū eēt qō fuit i iſtāti icarnatiōis. Jn exitu tn̄ i lucē d
B Proceſſus embriōis ꝛ q̄ño hūanū corp⁹ pfecte oꝛganizat. b̄ndicto v̄gis vt̄o.ſ.p⁹ expletos nouē mēſes fuit tante q̄ȝtitatꝭ
q̄ȝte erāt oīa alia corp̄a hoiuȝ q tūc i cōmēſurata q̄ȝtitate na
ſcebāt. Qō ſic in patulū deducit: q: h ſacratiſſimū corp⁹ nr̄i
redēptoꝛiſ non fuit pfecte oꝛganizatū eo t̄pe q̄ oīa alia corp̄a
hūana nalr̄ oꝛganizata pfectā hn̄t oꝛganizationē. Nō.n.oꝛ-
ganizat corp⁹ hūanū i vt̄o m̄ris illico vt v̄ile ſemē i m̄rice re-
cipit atq̄ȝ mliebri mēſtruo cōmiſcet: ſȝ p̄i⁹ fiūt q̄dā nāleſ trāſ
mutatiōes. Eſt.n. v̄ile ſemē mox vt i l' aluo recipit p aliq̄t dies
ꝯmixtū mēſtruo mliebri. qō femina i gn̄one admiſtrat. ſicut vir
ſemē ꝓpinat i qb⁹ dieb⁹ ſb colore ꝛ figura ſeminis manet donec
ſcis paulif̄ p i vtroq̄ȝ m̄lris trāſmutatiōib⁹ p v̄tutē foꝛatiuā ꝛ
digeſtiuā deciſaȝ i ſemie v̄ili adiutā a celeſtib⁹ iſluētijſ trāſmu
tat. ꝛ ſic ꝯdēſat ꝛ magiſ ſolidat donec decurſis aliq̄t dieb⁹ p
decoctionē ꝛ digeſtionē magnā v̄tutis foꝛatiue i ſanguineā
ſbāȝ v̄rit ꝛ coloꝛē manētib⁹ āt p̄dictis v̄ili ꝛ muliebri ſemib⁹
p aliq̄t dies ſub hac ſbā ꝛ coloꝛe ꝯtinuatis nālib⁹ alteratōib⁹
i carnis tenerrime ſbāȝ v̄rit poſtea v̄o ſolidat donec i neruos
ꝛ muſcl'os ꝯuertat i qb⁹ caro ſolidioꝛ ē. Tūc q̄ȝ cartilagies
gn̄ant q̄ ſ̄ȝ duritiē ſūt medie nāe iter carnē ꝛ oſſa vltio āt ma
gis mā ſolidata de durioꝛib⁹ p̄tib⁹ oſſa corp̄is ꝯcreant: ꝛ ſic
p multoꝝ dieꝝ curricula ſibi ſuccedētib⁹ nālib⁹ trāſmutatio
nib⁹ corp⁹ pfecte oꝛganizat hūanū. Jn toto āt h t̄pe ſemē illō
qō ē ſb̄m hāꝝ trāſmutationū ꝯtinue augmētat p̄mas ſuſce-
ptionē ſ̄ȝ modū oiuȝ aliaꝝ augmētationū ſicut ponit Ariſt. in
ſ° de gn̄atiōe ꝛ coꝛruptiōe. ꝛ i.ij.lib. de aīa h āt corp⁹ p ꝯti- C Mod⁹ q̄ p⁹ in vt̄o augēt.
nuā augmētationē maioꝛē ſuſcipit q̄ȝtitatē donec tāte q̄ȝtita
tis exiſtat ſub q̄ȝta d vt̄o m̄rno ꝓcedit. Hec āt augmētatio at
q̄ȝ dilatatio i vt̄o feminco celebrata ſit eodē mō q̄ nalr̄ corp̄a
iſantiū p alimētū ꝯtinuatū augēt donec ad etatē v̄ilē pfectā Ariſto.
deuenerint ꝛ attigerit itegrā corpulētiā. Jſtā āt augmētatio
nē i m̄rno vt̄o an̄ fet⁹ oꝛganizatiōeȝ ꝛ poſt illō oꝛganizatū ce
lebrari expiētia euidētiſſima atq̄ȝ ꝯtinuatiſſima manifeſtat.
Mlier nāq̄ȝ mox vt ꝯcepit nō h̄ȝ aluū i tumoꝛē eleuatū am-
pli⁹ ſolito: q: ſemē v̄ile i m̄rice ſuſceptū nō ē alicui⁹ nobil' q̄ȝti
tatis: ita vt aliqd tumoꝛis appeat. Poſtea v̄o ſuccedētib⁹ ſi-
bi i oꝛdie dieb⁹ aluus paulif̄p erigit i tumoꝛē donec i magnaȝ
q̄ȝtitatē ſurrexerit cuicūq̄ȝ nobilē: nec poſſit aliq̄ten⁹ occulta
ri. p̄dicta āt nlſaten⁹ eueniret ſi ſemē tā maſcl'inū q̄ȝ mliebꝛe.
dū his nālib⁹ mutatōib⁹ ſb̄ȝ ē ꝛ oꝛganizat ac pfecte oꝛganiza
tū ē nō ſuſcipet ꝯtinuū augmētū. aliogn vnū ex duob⁹ dādū
erat icōuenictib⁹.ſ. q̄ ſemē v̄ile nūq̄ȝ i vt̄o creſcēt dū iſte trāſ
mutatōes ꝯtinue celebrāt: ſȝ manēt i eadē q̄ȝtitate i q̄ ab vt̄o
deciſum ē qō euidēti ſitate nōē: q: tē nō magiſ ſemine⁹ alu⁹
tumēt die q̄ femia p̄it q̄ȝ tūc cū ꝯcepit qō oī obuiat expientie
ꝛ ſolide v̄itati. Aut darem⁹ alterū incōueniēs q̄ ad tātā q̄ȝti
tatē ſemieus ſurgēt vter⁹ die q̄ femia ſeie ſuſcepto cōcepit ad
q̄ȝtā die q̄ p̄itura ē exſurrexerit h idētidē ſlȝ ē vt euidētiſſime
liq̄t. Cōcludit ḡ nc̄ēio ſemē. de q̄ ē ſb̄a fet⁹.ſ. ſemē maſcl'inū ꝛ
feminū eē minoꝛis q̄ȝtitatꝭ die q̄ femia carnalr̄ cognita ē q̄ȝ tē D Semen nc̄ēio ē minoꝛis q̄ȝtitatiſ die qua carnalr̄ femia cognoſcit q̄ȝ q̄n pfecte oꝛganizatus eſt.
cū fet⁹ pfecte oꝛganizat⁹ ē i vt̄o m̄ris die nāq̄ȝ q̄ mlr carnalr̄
cognita ē id qō ē ſb̄a fet⁹ ē dūtaxat modica q̄ȝtitas ſeis a vi-
ro deciſi ꝯmixti p̄ue q̄ȝtitati ſanguis mēſtrual' qō femia ꝓpi
nauit qō totū cōmixtū ē ſatꝭ p̄ue q̄ȝtitatꝭ poſteri⁹ āt dū ſup h
cōmixtū fiūt m̄lte nāles trāſmutatiōes vſq̄ȝ ad pfecte oꝛgani
zatū eē ꝯtinue augmētat h pctō valdē maioꝛ ē q̄ȝtitas cōp̄is
hūani die q̄ ꝯſuuit pfcē oꝛganizari q̄ȝ die q̄ ſem̄ v̄ile mēſtruali
ſāguini ꝯmiſcet. Si tn̄ mox vt ſemē v̄ile matrici mlieriſ iſun
dit corp⁹ hūanū oꝛganizatū eēt nō eēt maioꝛis q̄ȝtitatꝭ fet⁹ oꝛ
ganizatus q̄ȝ ſem̄ virile ꝯmixtū mēſtruo muliebri eo die q̄ al
terū alteri ꝯmiſcet: gn̄ potius minoꝛis q̄ȝtitatꝭ eſſet cū ſemen
qō fluidū ꝛ valde humidū ē ad ſolidationē membꝛoꝛū con-
denſetur: cum debeat fieri pfecta oꝛganizatio coꝛp̄is hūani.

¶ Quomodo oꝛganizatum fuerit coꝛpus.

Jn Sacratiſſimo coꝛp̄e nr̄i redēptoꝛis oꝛganizādo eȝ ſa Ca. 26.
ctū ē: nā i eo iſtāti q̄ fuit ꝯſenſus pfect⁹ v̄gis i v̄ba ar-
chāgeli gabriel' fuit de puriſſimis ſanguib⁹ ei⁹ mēſtrualibus A
poꝛtio q̄dā abſciſa de q̄ foꝛmatū fuit i iſtāti coꝛp⁹ nr̄i redēpto
ris q ſāguis i tāta q̄ȝtitate fuiſſe credēd⁹ ē i q̄ȝta cōit i aliq̄s fe
minis ſolet cāri ꝯceptiō q ſāguis mēſtru⁹ i illis v̄ili ſeie ꝯmi-
ſcet. Et cū de illo ſāguie mox foꝛaret coꝛp⁹ redēptoꝛis nr̄i n̄
poterat eē tē tāte q̄ȝtitatꝭ q̄ȝte ē coꝛp⁹ hūanū cū attigit oꝛgani Sāguiſ eſt ſbe rare.
zationē pfectā ſ̄ȝ modū cōeȝ: q̄ oꝛganizatio ſolet nālr̄ celebꝛi.
Nā ſi coꝛp⁹ ſaluatoꝛis i iſtāti ꝯceptiōis ſue pfecte oꝛganizatū
tāte q̄ȝtitatꝭ tē fuiſſet. q̄ȝte ſūt q̄ȝtitatis coꝛp̄a hūana nālr̄ pfe B
cte oꝛganizata nc̄ēȝ erat i tāta q̄ȝtitate ſāguinē d coꝛp̄e b̄ndi
cte v̄gis aſſūptū fuiſſe q̄ȝte fuiſſet q̄ȝtitatis iſtō coꝛp⁹ xp̄i pfe-
cte oꝛganizatū ꝛ adhuc m̄lto maioꝛis q̄ȝtitatis ſāguinē aſſū
mi q̄ȝ eēt coꝛp⁹ oꝛganizatū: q: ſāguis m̄tū ſbe rare ē paucuȝ
obtinēs dēſitatē. ꝛ cū ex ſanguie aliqō dēſuȝ coꝛp⁹ foꝛmari dȝ
nc̄ēiuȝ ē vt de m̄lto ſāguie p̄uū coꝛp⁹ oꝛganizet. Si ḡ tāte q̄ȝ
titatis coꝛp⁹ d ſolis ſanguib⁹ v̄gis b̄tē foꝛmari debuiſſet non
ſuffeciſſet tot⁹ ſanguis mēſtrual' gnimo nec ſāguis ei⁹ q̄ȝtuſ-
cūq̄ȝ i veniſ eēt qō factū n̄ fuit: q: h ꝯceſſo nc̄ēiuȝ erat coꝛp⁹.

Leui. 17 bte͏̄ ỽgis ſāguis penit⁹ carēs ac p h oi vegetatōe ac aīali mo
c. ⁊ deu. tu ⁊ opatōe deſtitutū i mortē corruē. Erat. n. ipoſe vitā ſine
xij. c. ſanguine remanē cū aīa oīs carnis i ſanguie ſit vt hr̄ leuiti
ci. xvij. c. ⁊ deutero. xij. Jtē q̄ adhuc oīa h inutilia erāt cū to-
tus ſanguis ſit in vnū locū ↄueniēs ad p̄dictū tante q̄titat̄
corpus formandū nullatenus ſuffeciſſet.

Ca. 27. ¶ Obiectio de informatione corpis nr̄i redēptoris.

A **Fortaſſis** Aūt ſi q̄ſpiā rn̄dē cōaret q̄ lʒ tot⁹ ſāguis mēſtrualis ỽgīs bn̄dicte de ſe nō ſufficēt
ad formādū tāte q̄ntitatis corp⁹ ſub q̄nta erat magnitudine
corp⁹ nr̄i redēptoris de⁹ tn̄ miracl'oſe opās mltiplicauit illuʒ
hūorē mēſtrualē ad tātā q̄ntitatē i q̄ ſufficēt ad forandū cor
p⁹ ſacratiſſimū ſaluatoris. Sic. n. de⁹ i rep̄ p̄maria origine cū
Geneſis feminā de viri dormiētis latē forāſſet vt Gene. ij. c. ↄtinet ac
ij. c. cepit vnā ō coſtis ei⁹ cū pua q̄ntitate carnis ⁊ cutis illi coſte
adherētis ⁊ ide tn̄ corp⁹ forāuit q̄tū fuit corp⁹ eue: q̄ carnē
⁊ os illō mltiplicauit. Jtē qn̄ redēptor nr̄ xp̄s ibs ō q̄nq̄ pa
Math. nib⁹ ⁊ duob⁹ piſcib⁹ q̄nq̄ milia holuʒ ſaturauit abſq̄ mlīeri
xiiij. c. bus ⁊ īfantib⁹ ſupfuerūt duodecī cofini pleni fragmētis q̄ ſal
Solutī. uator nr̄ colligi ipauit ne pirēt: vt pʒ Math. xiiij. c. qō p mlti
B plicationē factū fuiſſe ſatis euidēt appet. Cui iepte rn̄ſiōi in
Deus vl̄ argumētatiōis formā ↄpoſite rn̄det ſubſiſtē nō valē. de⁹. n.
miracu- nūq̄ aliq̄d miracl'oſe opat⁹ ē ſi illō idē ⁊ eq̄ bn̄ ſine miracl'o
loſe opa ſola nāli opatiōe ↄfici potuiſſet facē nō q̄ aliq̄d miracl'oſe: q̄
tus ē ſi ſine opatiōe miracl'oſa eq̄ ↄueniēt pfici potuiſſet ē ptātē fru-
id p nāʒ ſtratoriā oſtētare qō deo nll'aten⁹ ↄuenit ſic ait Ari. i p̄ poli-
ↄfici po- ticoꝝ. de⁹ ⁊ nā nihil faciūt fruſtra. ¶ Si ḡ corp⁹ ſacratiſſimū
terat. nr̄i redēptoris poterat ↄueniēt formari de pauco illo ſangui
C ne mēſtruali bte͏̄ ỽgis ex̄ñte i mrīce i q̄ ſolet celebrari ↄceptio
Ariſto. ſine aliq̄ mltiplicatōe mēſtrual' hūoris ſupfluū ē tlēʒ mltipli
p̄ poli. cationē aſtruē ⁊ ē ſatis magn⁹ error ſic teſtat̄ Ari. i. viij. topico
Ariſt. 8. rū i p̄n. ſ. pctm̄ ē p plā facē qō fieri p̄t p pauciora. Cōcludit̄ ḡ
topico. necc'iō dōʒ eē corp⁹ redēptoris nr̄i fuiſſe i īſtāti forātū ex aliq̄
Cōcl'io pte ſanguis mēſtrual' ex̄ñtis i loco vbi ſolet ↄceptio celebrari
q̄ xp̄i ⁊ ſic ſanguis ille mēſtrual' ex q̄ forātū ē corp⁹ nr̄i ſaluatoris
corpus fuit pue q̄titat̄: ita corp⁹ illō cū ide i īſtāti pfecte organizatū
in īſtāti ē fuit pue q̄titat̄ min⁹ q̄libet alio corpe hūano cū pfectā or-
formatū ganizationē attigerit. ⁊ h q̄ alia hūāna corpa nāli mō orga
ſit. nizata n̄ imediate vt vile ſemē i mrīcē femīe deciſuʒ ē organi
D zat: ſʒ mlt̄ns ſcis trāſmutatōib⁹ p dieꝝ circuit⁹ ſup mās ſciale.
Cap. 28 ¶ De eodem ſuperiori.

A **Appēt** p̄terea ſup̄dicta: q̄ ſi corp⁹ bn̄ſicū nr̄i ſaluatori fuerat ex p̄ oie q̄ ↄceptū ē i tāta q̄ti⁹ organiza
tū q̄ta cōpa alia hūana nālr organizata formāt ex p̄ oie q̄ do.
nr̄a ō ſpū ſctō ↄcepiſſet alu⁹ ei⁹ ſurrexiſſʒ i altū q̄tū aliaꝝ ſcia
rū vtī iſurgūt cū ab eoꝝ ↄceptu mlti dies decurrerint aut cū
ↄpinq̄ ptui ſūt. ¶ Seq̄ret āt ⁊ alteꝝ icōueniēs. ſ. q̄ vterus
Jſidor⁹. bte͏̄ ỽginis poſtq̄ ſaluatorē nr̄ʒ ↄcepiſſet nō ↄtinue turgidis
xi. lib. elatiōib⁹ i altū exſurgēt ſic ↄtinue aliaꝝ femiaꝝ vtī eleuant̄
ethimo. cū ḡuitate fuerint. Jn q̄b⁹ duab⁹ reb⁹ ↄceptus iſte ab aliq̄s vſi
tat̄ ↄceptib⁹ differētiſſim⁹ vidēt ad quē ↄſpanel attēdētes ſtu
pēt atq̄ ſuſpicarēt malū ide grauiſſimū aliqō affuturū: ſic. n.
ait Jſidorus. xi. ethimo. i. c. ō mōſtris cū mōſtra q̄ ſūt p̄ter nā
Auguſ. iē ↄſuetudinē eueniūt. ſolēt hoies inde aliq̄ mala p̄ſtoiari de
de ciui. ↄrio euētura ſic exēplificat de qōdā mōſtro qō accidit tēpe
dei. 3⁹ li. darij arſamide qō deletiōeʒ regni pſaꝝ ſignificauit q̄ ↄſumā
c. vltio. da erat tpe eiuſdē darij regio p manuū alexādri magni regis
macedonie. Sil'e ponit Aug. de ciuitate dei lib. iij. c. vltio i q̄
Paulus mōſtra mlta enarrāt q̄ fuerūt ſigna mltaꝝ peſtiū ⁊ belloruʒ
horoſi⁹ vehemētiū ⁊ cōbuſtionū mltaꝝ domoꝝ atq̄ iocoꝝ ⁊ ruina
de orme rū igētiū edificioꝝ fulminūq̄ de celo cadētiū ſic ſequētia illi
ſta mun co tpa expiētal'r oñderūt. Jdē narrat paulus horoſius i libris
di. de ormeſta mūdi. Dis āt ſic ſe hn̄tib⁹ cū phariſei q iter oēs iu
B deos ſingl'is actib⁹ xp̄i magis emuiātes erāt h i ↄceptōe xp̄i
Xp̄s in vidiſſent: deinde i actib⁹ ſui aliq̄ reſpexiſſent q̄bus xp̄ʒ redar
eius ↄce guē molirēt ⁊ mai⁹ ad redarguēdū hr̄ent icētiuū dicētes iſte
ptiōe ⁊ diabolicus hō aut poti⁹ hois mōſtrū quēadmodū ↄ nāʒ alio
pfecta rū holuʒ ↄcept⁹ ⁊ i vtō geſtat⁹ ē: ſic ↄ eādē holuʒ ↄſuetudinē
organi- oia opat̄ ⁊ oib⁹ hoſtis ē. Jtē i eū hoſtilr atq̄ mordacit̄ arguē
zatiōe n̄ do poterāt ſeltē appēt i eū tlis pbra ↄiicē nō ē admirādū
potuit q̄ iſte maledict⁹ vir ↄ oiuʒ holuʒ ↄſuetudinē faciat ſitq̄ tot⁹
eē tante gn̄is hūani hoſtis cū ↄ ↄſuetū ↄceptiōis modū oluʒ ſit ↄce-
q̄titat̄ ptus ⁊ geſtat⁹ i vtō. Et q̄ de⁹ volebat auferre oīs maledicē-
q̄te fuit di xp̄m ac iproꝑādi ei icitamēta ne peccātib⁹ i eū q̄libſcūq̄ eēt
p⁹ mltos maleficiēdi occaſio colorata eēt p̄cipue phariſeis ⁊ aliq̄s emu
dies. lis int̄ iudeos liq̄di⁹ appet eū h abſtuliſſe iproꝑādi atq̄ ma

ledicēdi xp̄ʒ q̄lecūq̄ icitamētū. cōcluſuʒ ḡ ex ſupioribus liq̄t
xp̄ʒ i ſua ↄceptiōe ⁊ pfecta organizatiōe q̄ duo i eodē īſtanti
fuē nō potuit eē tāte q̄titat̄ corpulēte q̄te fuit poſt mltos
dies i eodē aluo ỽgīs bn̄dicte ⁊ ſub q̄ta ē magnitudīe qōli-
bet corpus nālr organizatū i oibus aliq̄s hūanis corpibus.

¶ Corpus xp̄i in natiuitate equale fuit ceteris infantib⁹. Capi. 29.

Huius Aūt p̄poſite ↄnis pᵒ ſa erat q̄ tāte q̄titatis erat corp⁹ dn̄i ieſu redēptoris nr̄i. cū de mr̄no A
vtō i lucē exiuit q̄te erat magnitudis alioꝝ īfantium corpa
cōit naſcētiū mediocris ſtature ſʒ ↄmēſuratiōeʒ hūane ſtatu B
re i tpe illo q̄ xp̄s nat⁹ ē. Nā cū a tpe natiuitat̄ redēptoris nr̄i Continue
āni mille q̄dringēti trigita ſeptē diſcurſi ſint ⁊ ↄtinue variet̄ hūana cor-
q̄titas ſtature corpoꝝ hūanoꝝ a maioritate i min⁹ ſm cārū pora minu
nāliū ↄfluxū de q̄b⁹ abūdāti⁹ diſtinxim⁹ ſup. v. c. Gen̄. necc'ium unt: ⁊ du-
erat tūc tpis corpis hūani ſtaturā ↄceritat̄ extitiſſe maioris ratio.
q̄ nūc hūana corpa cōit̄ eleuēt. Corpus āt bn̄dictū nr̄i redē
ptoris fuit ſʒ ſtature q̄titatē cōmēſuratiſſimum: nā nō fuit
magnū ad ↄceritatē magnitudis gigāte nec rurſus ad puita
tem tānlloꝝ hoium depſſus ē: ſʒ hūit ↄceritatē ſtature ↄfor-
mē cōmēſuratiōi optime ⁊ mediocri corpoꝝ hūanoꝝ illi⁹ tē-
tpis q̄ ↄcept⁹ ⁊ nat⁹ ē. Et q̄ q̄titas īfantiliū corpoꝝ i naſcē-
do ↄportiōalr corrn̄det ſtature vilis pfecteq̄ magnitudis ⁊
cōpa ↄmēſurata viroꝝ debite magnitudis tūc maioris ↄce
ritatis q̄ nūc exiſterent necc'iuʒ erat corpa īfantilia naſcentia
tūc tpis ↄportiōalr maiora fore corpib⁹ cōib⁹ nūc naſcētium C
puuloꝝ. Et q̄ xp̄s vt p̄libatū ē nō aſſūpſit deformitateʒ ſiue maria ỽgo
driaʒ i q̄titate corpulētie ab aliq̄s cōmēſurat̄ cōpib⁹ tūc tpis dn̄a nr̄a vas
exn̄tib⁹ necc'ia illatiōe ↄcludit̄. corp⁹ ſaluatoris nr̄i ieſu paulo aptiſſime
mai⁹ fuiſſe corpib⁹ nūc naſcētiū puuloꝝ. Euidēt ex ō. narrat̄ nūcupat̄.
liert dn̄aʒ nr̄aʒ vas aptiſſime appellari: q̄ i ſuo ſacratiſſimo
vtō nouē mēſib⁹ nr̄ʒ ↄtinuit redēptorē a die q̄ ō ſāguib⁹ ei⁹ cor
p⁹ illō forātū extitit vſq̄ i diē q̄ ō eodē i lucē hāc cōeʒ erupit.

¶ Secundus modus quo virgo xp̄m continuit. Capi. 30.

Secūdus Modus q̄ bn̄dicta dn̄a nr̄a i ſe xp̄ʒ ↄti nuit redēptorē ē ↄtinē i mēte ↄceptualr A
ſiue p fidē ⁊ ↄſenſuʒ. ſ. q̄ cū archāgelus gabriel a diuina ma
ieſtate legat⁹ aīnſſime icgatiōis v̄ba ↄpoſuit firmit̄ tenuit h
deo opāte ſine vlla difficultate pfici poſſe: lʒ ↄceptū ỽgineuʒ
oīs nālis v̄tutis īminoꝝ opationēq̄ excedē oib⁹ excluſiis am
bagib⁹ liq̄diſſime cogſcebat ↄſenſit āt tāq̄ ỽe obediens fieri
mr̄eʒ dei. Jn q̄ multe laudis digna extitit: nā cū itell'ʒ nr̄m di Apl's ad
ſponimus ad credēda illa q̄ nob dicēte dn̄o ↄponūt̄ aut eius Corin. x. c.
ilerp̄o q̄ſpiā enarrauerit lʒ oē nāle excedāt iudiciū captiuan
do oēʒ itell'ʒ nr̄ʒ i obſeq̄ū xp̄i ſic ait apl's. ij. ad Cori. c. x. mltū
corā dō ↄmeremur ſic decl'at apl's i epl'a ad hebreos. c. xi. vbi
merita fidei ōſcribit ⁊ q̄nēs ⁊ q hoies p fidē deo placuerit.

¶ Btiſſima maria ỽgo fuit vas i ſe pfecte ↄtinens attinen- Capitu. 31.
tia ad fidem nr̄i ſaluatoris.

Fuit Quoq̄ btiſſima dn̄a nr̄a vas i ſe pfecte ↄtinēs ⁊ explicite q̄cq̄d ↄtinebat ad fidē nr̄i ſaluatori. ſ. oia A
q̄ de xp̄o credēda erāt: ipſa nāq̄ pfectius atq̄ explicatius ſci
uit q̄cq̄d ex xp̄o credē obligamur oib⁹ hoibus ⁊ firmius ei q̄
ceteri hoies aſſenſit. Jō cū iſtāte tpe paſſiōis dn̄ice ⁊ paſſo
dn̄o ieſu vſq̄ ad ſua reſurrectio cūct̄ inotuit cū fides ō reſur
rectiōe redēptoris nr̄i ⁊ ō ceteri q̄ i poſterū facturus erat in
oiuʒ apl'oꝝ cordib⁹ abolita foret vl' penitus vl' i pte i dn̄a nr̄a
firmit̄ ſine vlla ſcrupuloſa heſitatione ↄmāſit. Jō q̄tū ad iſtā B
fidē dn̄a nr̄a ſinglibus laudib⁹ ttl'at̄ ſolaq̄ p̄conijs miris at Maria vir
tollit̄: ⁊ ponit̄ tāq̄ caput oiuʒ credētiū. Jn q̄ valō eā laudat go fuit ca-
bea. Aug. ⁊ bea. Bernar. nā lʒ btiſſima dn̄a nr̄a mlta recepit put oiuʒ cre
p̄uilegia ⁊ dotes gr̄a mr̄nitat̄ nr̄i ſaluatoris: q̄ excellētie val dentiū.
de magne eē ōcebat eō q̄ nr̄i redēptoris mr̄ erat: tn̄ gratior fu Auguſti.
it acceptiorq̄ atq̄ magi placēs ei recipiēdo ⁊ tenēdo firmit̄ Bernard⁹.
fidē eius: ō q̄ bea. Ber. i. ij. lib. q di ſpeculū ỽginū poſitiōeʒ re
citās bti Aug. ait. nā vt ait bea. Aug. beatior maria accipiē-
do fidē xp̄i q̄ ↄcipiēdo carnē xp̄i. Ex p̄libat̄ oib⁹ liq̄do ↄſtat
argumēto dn̄am nr̄am mariā fuiſſe vas ⁊ q̄ttuplr vaſis no-
mine appellati poſſit ⁊ quid modis ſingulis continebat ⁊ q̄
corū modo ↄprius ei nomen vaſis coaptet̄.

¶ Unde ỽgo bn̄dicta ſumpſerit nomen: vas clauſum. Capitu. 32.

Jn Daꝝ p̄ methaphora i c⁹ expōne ↄtinue laboram⁹ ↄti- A
nebat̄ ō p̄poſito vaſe qō erat clauſū ⁊ nō clauſuʒ qō
dn̄e nr̄e ỽgini coaptat̄ referēdo ad ↄceptiōeʒ nr̄i redēptoris
ieſu. Preponit̄ āt i his v̄bis ō h vaſe qō erat clauſuʒ: clauſus
. n. cōi voce p̄dicat̄ qō nulli patit̄ aut ↄtinet apturā. h āt ap
tura ſuſcipit̄ p aptiōe vli ỽginal' ⁊ ē h vna ō ſingl'ib⁹ laudi-

B buo nr̃e dñe glõse.f.q̃ lʒ ipa ꝯcepiſſet atq̃ꝫ pepit nullam tñ
Quãq̃ vir- aptionẽ paſſa ẽ vt cetere mlĩeres ꝑpeti ꝯſueuerũt. ¶ Quãtũ
go maria vo ad pñtẽ attinet ſpecl'anonẽ due ſũt vteri aptiões. ¶ Pri
xp̃m pepit ma ãt ẽ aptio ſiue ruptio ṽgineoꝝ clauſtroꝝ q̃ i ꝑma viri ad
nullaʒ vteri feminã carnali copulatiõe ꝑficiť q̃ tollit prorſus ṽginalẽ inte
patefactõeʒ gritatẽ. ¶ Scḋa aptio ẽ cũ i effuſiõe īfantis in ꝑtu clauſtra
eſt paſſa. vteri totalr̃ apiunť. hãc ãt ſecũdã frequẽtius cõmemorat ſa
C cra ſcriptura. ſic hr̃ exodi. xiij. ⁊ xxxiiij. c. ⁊ i pleriſq̃ꝫ aliis ſcri
Duplex ap pture locis oẽ ꝑgenitũ maſculinũ adapiens vuluã ſanctum
tio vteri. dño vocabiť. Nullã ãt haꝝ aptionũ ṽgo bt̃iſſima paſſa ẽ: qꝛ
exo. 13. 24. c fuit ab oib⁹ ꝑſuata quã obrẽ nõ icõueniẽť vas ꝯcluſũ dcã ẽ.
Capitu. 33. ¶ De q̃dã metha. ṽgio q̃ hr̃ eze. c. xliiij. ⁊ eiuſdẽ declaratio.

A **Manifeſtat** Aũt ꝑpħa ezechiel ꝑlibata libri ſui c. xliiij. vbi dĩ ⁊ ꝯuertit me ad viam porte ſanctuarij exterioris q̃ reſpiciebat ad oriẽtẽ ⁊ erat clau ſa: ⁊ dixit dñs ad me porta hec clauſa erit: ⁊ nõ apieť ⁊ vir nõ trãſibit p eã qm̃ dñs de⁹ nr̃ iſrl' trãſiuit p eam. ¶ In qb⁹ ṽbis ezechiel totus altiſſimis ſpecl'atiõib⁹ ꝑpheticis dedit⁹ ſicẽ ex ſuſpẽſiua ſnĩa ꝯtinuata ab exordio. c. xl. ei⁹ manifeſte appet: ſub methaphoris q̃rũdã edificioꝝ magni tẽpli mlt̃a ſecreta reꝝ futuraꝝ reuelata ſuſcepit. In hoc ãt ſcripťe ezechiel' loco ſb methaphora cuiuſdã porte magne illi⁹ tẽpli: q̃ erat ad oriẽtẽ accepit a dño ſecretũ icorruptiõis ṽginis bñdicte. Et cuʒ dĩ ꝯuertit me ad portã ſcũarij exterior] loqť ezechiel ꝑpħa õ an gelo. vnus n. q̃ꝫ angelus oĩa iſta ezechieli reuelabat: ⁊ erat viſio iſta imaginaria: qꝛ videbať ezechieli q̃ vnus ãgelus eũ aſſumeret ⁊ ducebat eũ i diuerſa loca ſicẽ appet ex. c. xl. a ꝑn⁹
vbi reuelatio ſcã p iſtã myſtici tẽpli edificationẽ ichoat ⁊ vſ q̃ꝫ ad finẽ libri eiuſdẽ ꝯtinuať. Et cũ angelus ei iſta oñdit vi debať ſibi q̃ eũ in aliã ꝑtẽ trãſferrebat. ſ. ad viã porte ſanctu arij exterioris: nã cũ õ loco ſacrificioꝝ trãſferrebat ſicẽ ex iſra ſupiori ꝯtinuať. ſ. in fine. xlij. c. ⁊ tũc tranſtulit eũ ad viã por te ſanctuarij exterioris. De hac porta dicit q̃ erat ad orieteʒ cũ ãt ſibi ad iſtã portã accedere videreť in viſiõe imaginaria reuelauit ei dñs ſecretũ de icorruptiõe ṽginis bñdicte qḋ p myſteriũ porte h⁹ nõbať ⁊ ſeq̃bať ⁊ dixit dñs ad me. Vocat ãt hic ezechiel dñʒ ſiue deũ angelũ q eũ p oĩa iſta trãſducẽ vide bať ⁊ eũ in his oib⁹ in viſione imaginaria erudiebat. Sic. n. q̃dã ali⁹ angelus mlt̃a Zacharie ꝑpħe ſub viſione imagina
B ria oñdebat q̃ꝝ myſticas ei ſignificationẽs exponebat ſicẽ hr̃
Mos ſacra zacharie ꝑ. c. ¶ Hũc ṽo anglm deũ aut dñm noiauit qm̃ ſic
rũ lr̃arum. eſt mos ſacraꝝ ſcripturaꝝ vt liq̃t ex plib⁹ libris veteris teſti
Exo. iij. c. ſic hr̃ exodi. iij. c. vbi moyſes dicit ſe vidiſſe rubũ q ardebat ⁊ nõ cõburebať ⁊ loquut⁹ ẽ ad eũ dñs õ rubo nõ appropies i
Apl's ad qt huc: loc⁹. n. i q̃ es terra ſcã ẽ ſolue calciamẽtũ de pedibus
galathas. tuis. In lib. n. actuũ apl'oꝝ. c. vij. dĩ q̃ ille q in rubo loq̃bať
iij. c. anglr̃s dñi erat ⁊ nõ de⁹. Itẽ i li. exodi. c. xx. ⁊ deute. c. v. dĩ q̃ dñs dederit legẽ i mõte ſynay. apl's tñ ad galathas. iij. c. dicit legẽ factã eẽ p anglos. ⁊ datã i manu mediatoris. ſ. moyſi de qbus diffuſe tractauim⁹ exodi. xix. c. rõnẽ fundamẽtalẽ red
Auguſti. dẽtes q̃re i veteri teſtõ angli iterdũ dei nõie nũcupeť i nouo
C ãt teſtõ neq̃q̃ꝫ ⁊ q̃re aliqñ de⁹ noieť aliqñ ãt nõ. Angl's ãt q
Virgo ma- iſta ezechieli reuelabat dixit porta hec clauſa erit ⁊ nõ apieť i
ria porta ẽ q̃ bt̃iſſime ṽgis nõt icorruptiõeʒ ſicẽ ait Aug. exponẽs ſuper
nũcupata. hũc locũ ezechiel: nõ. n. ꝑt hec vllaten⁹ de aliq̃ mãli porta expo
D ni. cũ. n. de⁹ i eẽntia ſua ifinit⁹ ſit nec p aliquã portã ingrediť
Dña nr̃a nec aliqñ exit. Eſt g̃ necẽio de bt̃iſſima ṽgine exponendum. q̃
nunq̃ꝫ fuit porta dĩ. qꝛ ſicẽ porta ad itroeũdũ ⁊ exeũdũ ẽ: ita dña nr̃a fuit
ab vllo viro i q̃ de⁹ itrauit ⁊ exijt cũ de ea redẽptor nr̃ carnẽ verã aſſũpſit
carnalr̃ co- hũanã ⁊ exiuit p ipſam qñ p⁹ nouẽ mẽſeſ exiuit de ipſa fact⁹
gnita. verus hõ. Hãc portã dĩẽ clauſaʒ eẽ i eternũ: qꝛ dña nr̃a lʒ cõ cepit atq̃ꝫ pepit ṽginitatꝭ itegritatẽ nõ amiſit ſicẽ alie femine ꝑdere cõpelluť. Dicit vir nõ itrabit p eã: qꝛ dña nr̃a nũq̃ꝫ fuit ab vllo viro carnalr̃ cognita: ita vt clauſtra ṽginea rũpeť q̃ꝝ ezechiel cãʒ ſbiũgit. ſ. q̃ iõ vir nõ igrediť p eã: qꝛ dñs igreſ ſus ẽ p eã. ſ. q̃ dñs itroiuit i ea cũ itroiuit ad carnẽ aſſumen dũ ⁊ exiuit p eã cũ exijt fact⁹ verus hõ ⁊ erat valde rõnabile q̃ tẽplũ tãte venerationis i q̃ tãto tꝑe dñs hitauerat aliq̃ virili cõtactu non pollueret.
Capit. 34. ¶ Cõfirmatio ſuperiorum ex dictis ſalomonis.

A **Cõfirmanť** Aũt ſupdicta ex his q̃ hñť i lib. ſalomonis. q dĩ cãtica cãticoꝝ. ſ. hortus
Virgo ma- ꝯcluſus ſoror mea ſpõſa hort⁹ ꝯcluſus fons ſigñ⁹. Vocať hor
ria horti no tus ꝑp delectatiões hortoꝝ ⁊ dñs nr̃ i ea geuit ⁊ delectat⁹
mẽ ſumpſit fuit cũ ibi nouẽ mẽſib⁹ manſit carnẽ aſſumẽs: ſic. n. hr̃ eccl'ia
B
Eccle. 25. c. ſtici. xxv. c. q creauit me requieuit i tabernacl'o meo. ſ. de⁹ q me creauit. requieuit i tabernacl'o vẽtris mei. cũ ibi verã carnẽ aſſũ pſit. In hoc horto dñs requieuit ⁊ nll's ali⁹ vnq̃ꝫ itroiuit vocatur C
dña nr̃a fons: qꝛ ſicẽ a fõte ſũt emanatiões aq̃ꝝ ⁊ ipe ẽ ꝑmor Virgo
dial' ſcaturigo. ita a ṽgie dña nr̃a ſaluator nr̃ effluxit q toti⁹ dei fons
boni nobis fuit ꝑmordiale ꝑncipiuʒ. Fons aũt iſte figuratiue nomĩ ad
dĩ: qꝛ ad eum ſolũ nr̃ ſaluator acceſſit. epta eſt.
¶ De prima vteri apertura. Cap. 35.

Prima Vteri aptura ẽ que fit p ꝑm̃ acceſſuʒ ṽilẽ q̃ alr̃ dĩ violatio: aut defloratio: i hac ãt iſfigiť vio A
lentia ⁊ corruptio itegritatis ṽginalis nõ manẽtib⁹ ꝯtinuatꝭ ꝑtibus corpis ſicẽ ab origine fuerũt. ⁊ hec vocať ruptio ṽgineo rũ clauſtroꝝ i q̃ violatiõe: aut ṽili acceſſu vtrũq̃ꝫ ſuſtinẽ dolo Contra
res ſatis mlt̃a nãlis indicia ſũt. In q̃ euidentiſſime acerrime carnales
arguunť vehemẽtes carnaliũ amatores illecebraꝝ cũ ibi acri us affligãť i q̃ ſuã felicitatẽ ꝑſectiſſimã icipe arbitrant de q
bus p ſingula diſputãdo illucidare: lʒ i eo ſint altiſſime atq̃ꝫ B
nãliſſime ſpecl'atiões nõ ꝯuenit iueſtigare: qꝛ hec nimis ꝑticu Dña no
laria ſũt ꝑcipueq̃ꝫ: qꝛ ad regiã celſitudinẽ dirigunť corã q̃a ſtra ṽgo
q̃buſdã ẽt honeſtis locutiõibus ẽ ſanꝭ ꝯſiliũ abſtinẽ de q̃ alr̃ q̃ad ꝑm̃
diſputauimus ẽt de q̃buſdã ſatis ꝑticlarib⁹ ſup. xxix. c. Gen. apturas
⁊ ſup. xxxviij. Quãtũ ad hãc aptionẽ fuit dña nr̃a ṽgo vas vas clau
clauſuʒ. qꝛ nullus eã vnq̃ꝫ carnalr̃ cognouit ſicẽ in ꝑlibatis ſum fu-
fuit abundãtius decl'atũ et q̃ꝝ ad hec ẽ miraculoſa ſupnãl'q̃ꝫ it.
ꝯceptio ſine ſꝑmate virili aliquã cõceptionẽ poſſe patri.
¶ Miracl'ʒ ꝯceptiõis ſaluatoris i q̃ ꝯſiſtat ex ſnĩa q̃rũdã. Cap. 36.

Quãtũ Vero ad iſtã attinet ſpecl'ationẽ pleriq̃ꝫ vul A
garitũ vſq̃ꝫ hodie ignorãt rudiq̃ꝫ ſnĩa diffi ꝑ⁹ opio.
niũt i q̃ ſit miraclm ṽginee ꝯceptiõis: aliq. n. miracl'ʒ hec extitẽ B
putauerũt: qꝛ ꝯceptionẽ fetus i vtero mr̃no de ſolo ſemie ṽi Impro-
li fieri extimabãt hec ãt cũ nullius ṽilis ſeis ad mẽſtrualẽ ṽgi ba⁹ opio
nis hũorẽ cõmixtio ſcã fuiſſet ſatꝭ miracl'oſa ꝯceptio videbať. nis.
Hoꝝ aũt fundamẽtũ nll'a ṽitate ſubſiſtit: qꝛ ſi ſolũ de ṽili ſeie C
fetus formatio cõpleret nll'a admixta ꝑticl'a de mẽſtruo mu liebri nũq̃ꝫ fet⁹ mr̃nl imagines exꝑmerẽt: ſicẽ aliqñ ꝑr̃um effi gies repñſentãt. Siliťudo ãt i fetu iduciť itra vterũ feminẽũʒ qꝛ fetus gigniť ſm ṽtutẽ gñantis: iõq̃ꝫ cũ venerit ṽtutẽ vni⁹ gñantis ṽtute alteri⁹ q̃ i ſeie ẽ fortiorẽ eẽ fet⁹ ide genit⁹ ei⁹ for
tiť effigiẽ c⁹ ṽtus i ſeie ad gignẽdũ fortior ẽ. Ex hoc iſert Iſido Iſidor⁹.
ruſ i. xi. ethimologiaꝝ. c. i. q̃ filij ꝑcreati nec ꝑr̃um nec mr̃uʒ xi. ethi.
accipiũt effigies: lʒ auitaſ aut ꝑauitas imagies ꝑferũt: qꝛ ṽt⁹ ſeminis auiti aut ꝑauiti in ꝑr̃e aut mr̃e fortior ẽ q̃ꝫ ṽtus ꝑris D
aut mr̃is i ſeie ſuo. Et qꝛ aliqñ ſic ꝯtingit vt filij mr̃nas ꝑfe rãt ſiliťudines ſicẽ ſolẽt iterdũ ꝑferre ꝑr̃nas necẽium ẽ vt filij q̃ꝫ de mr̃no ſeie oriãť ſicẽ de ꝑr̃no nõ ẽ dubiũ eos gigni de q bus Ariſt. in. viij. ethicoꝝ. Itẽ ſi filij de ſeie mr̃no ad ſbaʒ ſuã nihil accipẽt ſicẽ de ſeie ꝑr̃no accipiũt nõ diceretť ille ſeie ma tres illoꝝ qs peperũt: qꝛ nihil eis de ſua ſba iptireť ſicẽ ꝑr̃es i ſeie aliq̃d de ſua ſba cõicãt: ſʒ ſolũ obtinerẽt mr̃es loca ꝯſer uatiuoꝝ vaſoꝝ ſeis maſculini qḋ nõ ſufficit vt poſſint mr̃es
ṽiſſime ꝑdicari. Qꝛ tũc ſemẽ virile in aliq̃ vitreo aut metalli Ariſt. 8.
no vaſe poneret. ⁊ ibi aliq̃ artificio corp⁹ formareť humanũ ethico.
vocareť vas illõ mr̃ illi⁹ hois ibi ꝯcepti: qḋ euidentiſſime fili E
tatis arguiť. ¶ Fecit aũt ſile in q̃dã vaſe arnaldus de villa Arnol-
noua medicus opinatiſſimus ⁊ ꝑitiſſimus in expiẽtijs nãli dus de
bus: q ſuſcepto ſeie maſculino in vaſe artificialr̃ fabricato cõ villa no
ſeruauit illud diebus aliq̃t adiunctis q̃buſdã trãſmutatiuis ua.
ſpẽbus adiuuãtibus ṽtuteʒ formatiuã decilam i ſeie deniq̃ꝫ F
factis plibus trãſmutationibus p aliq̃t dies corpus hũanũ inde formatũ eſt: nec tñ ꝑfecte organizatũ: nõ. n. ſuſtinuit ar naldus vlteri⁹ ꝑſtolari frangẽs vaſ illud cũ ſemine iã forma to ne deũ tentare videreť conſiderãs vtrũ deus corpi illi ſic G
ꝯcepto aiam rõnalẽ infunderet. Item hanc viã inſequentes Incubi
necẽio diceremus demões incubos ⁊ ſuccubos mr̃eſ eſſe: qḋ ſuccubi
nullus fateť q recte intelligat. de his demonibus incubis ⁊ demões
ſuccubis tractat Aug. de ciui. dei. lib. xv. vbi ait q̃ tã euidẽs Auguſ.
ẽ demones icubos ⁊ ſuccubos eẽ vt ſatis ipudentie videreť H
eos eẽ negare. Iſti aũt demones icubi ⁊ ſuccubi noianť. In No̅
cubi ãt ab icubãdo. ſ. ſup̃ feminas: qḋ ad feminã opanť: ſuccu bi ãt a ſuccubẽdo. i. ſubt⁹ iacẽdo qḋ ad viros efficiũt. Nec eſt imaginãdũ alterũ icubuʒ alterũ ſuccubũ eẽ: ſʒ idẽ icubus ⁊ ſuccubus ẽ. Et ſi forte mlt̃i ſũt qḋ ꝯfiteri necẽ ẽ opʒ q̃libet eoꝝ icubũ ⁊ ſuccubũ ꝯfiteri. Quilibet ãt iſtoꝝ p̃ ſuccubus dĩ: qꝛ viro ſuccũbit ad ſemẽ maſculinũ recipiẽdũ in forma fe minea: poſtea ãt incubus dĩ qꝛ femine icũbat ad idẽ ſemen in vaſe femineo ſub virili forma decidẽdũ. ¶ De mõ ãt q̃ de mones iſti q icubi ⁊ ſuccubi noianť ſemẽ recipiũt ⁊ de mõ q̃
ſemẽ ſuſceptũ

ſemē ſuſceptū emittūt ⁊ quō illō aliq̄ tēpore cuſtodiāt vt nā
lē calorē nō amittat in q̄ formatiua ⁊ organizatiua fūdaꝛ vt⁹ ⁊
q̄ vaſa ⁊ q̄lr fōmēt ad p̄dcā pficiēda ⁊ a qb⁹ viris ⁊ feīs iſta
recipiāt: ⁊ in qbus decidāt. ⁊ quō hinc gigātes generāꝛ cor
pore robuſti ⁊ īgenio valō polētes q̄zuis in ſe ſint nāliſſime
īqſitiōes nō expedit tn̄ de eis p ſingl'a iueſtigaꝛ ex fūdamen
to rōnis ſuperi⁹ aſſigāte de qua mā diſputauim⁹ ſup textū qn-
ti capl'i gen. ſic Merlin⁹ p dmones īcubos ⁊ ſuccubos genī
tus ē: ⁊ fuit de filius viri ⁊ feīe tn̄ nec pr̄ i generatiōe illa fe-
minā vllam cognouit: nec mr̄ idētidē a viro aliq̄ cognita ē: de
mones ḡ iſti icubi ⁊ ſuccubi matres vocari n̄ pn̄t lȝ i ſe ſemē
cōtineāt ex q̄ poſtea corp⁹ formaꝛ hūanū. Si tn̄ feīa ſolū ſem̄
virile ſuſcipiēs de ſuo nihil īptireꝛ nō poſſent magis rōnabi
liꝛ mlieres niſes quā demones ſuccubi appellari ad h̄ autē
addiꝛ q̄ ſi feīa ō ſuo ſemīe aut ſba ad formādū corp⁹ filij īpen
deret n̄ eēt ɔueniēs ad pfectus ſoboles corpoꝝ ⁊ īgenio pro-
creādū feminas ſpaliū cōditionū iueſtigare ⁊ etatū cū ſoluȝ
tāq̄ȝ cōtentiua vaſa ſe hn̄ent reſpectu ſeminis maſculini. eſt
tn̄ magna vtilitas p̄dicta ſollicite iueſtigare ḡ ſemīne aliqd
I de ſuo feīe ad formādas ɔples īptiunt. Maior aūt hui⁹ ſillo-
Ariſ. 7. politico. giſtice īductiōis ex ſe appaꝛ; minor appaꝛ; p Ariſtotē. in. vii.
politicoꝝ. vbi magnā eē drīam dicit ī corpore ⁊ ītellectu ſo-
bolis ɔcreate matres tāte aut tāte etatis eē aut tlis ɔditiōiſ
tali ſue exiſtere qō experiētia liqdiſſime manifeſtat dāna aūt
aut hoꝛū vtilitates ſatis declaꝛ Ariſto. in. vii. politicoꝝ. Itē
ſi feīa de ſeīe ſuo in generatiōe nihil īptireꝛ nec differret ad
K ɔplis generationē feminā flegmaticā aut colericā aut alteri⁹
que mu ɔplexiōis eē: ſȝ h̄ manifeſte fl'm eſt ſeqꝛ ḡ eas aliqd ad ɔples
lieres fe ɔcreādas īptiri. ¶ Pȝ h̄ idētidē q: mlieres flegmatice ce
tus ma teris parib⁹ filios maioris corpulētie mlierib⁹ colericis aut ſā
ioris gi guineis vl' melanconicis gignūt. mlieres aūt ſāguinee cete-
gnāt for ris paribus maiores filios mlierib⁹ colericis atq̄ melācolic].
tiores ⁊ Cuius cā ē q: mlieres flegmatice pp hūiditatē īdigeſtā abū
ſapiētio dāt nimis in mā mēſtruali deficiēte calore digerēte ⁊ deſſicā
res. te: q̄pp mlierū flegmaticaꝝ filij carnes teneraꝛ mollicie mli
ebri hn̄t laxas atq̄ īdigeſtas ⁊ facilr cōruptibiles atq̄ egro
tatiuas. Mulieres āt colerice ex abūdātia caloriſ colericibu
L moris ɔſumūt mā; mēſtrualē de q̄ generatio ɔlis patraꝛ. ⁊
Flegma manet in q̄ntitate pauca ipa tn̄ ɔueniēꝛ digeſta ⁊ ɔueniēs
tice mu Ideo q̄ filij mlieꝝ colericaꝝ ceteris parib⁹ exn̄tibus corpulentis
lieres. ceteris hoib⁹ ſl' miores ſl' tn̄ cōpe agiliores: q: carnes ſl' digeſte
nll'a hūiditate flegmatica ōpm̄te hn̄t quoq̄ carnes duriores
M dēſiores ⁊ muſcl'oſas atq̄ neruoſas: q: a mā illa excluſa eſt
Colerice mulieres. oēs flegmatica hūiditas indigeſta mollicīe femineā cauſāſ ī
mēbris. Sūt ēt ſaniores filij mlieꝝ flegmaticaꝝ ⁊ minus
egrotatiui: q: ī eis bn̄ digeſta ē ſupflua hūiditas q̄ ē mā corru
ptiōis ⁊ oēȝ egritudinē cauſat. Sūt ēt iſti ceteris hoib⁹ īgenio
N acutiores. q: ītellect⁹ hȝ opōnes magis aut min⁹ pfcās ſȝ q̄
Filij mu organa fātaſtica ſl' magl aut min⁹ diſpoſita. Cū. n. organa fā-
lieꝝ co- taſtica totalr pturbata ſl' ītellect⁹ hūan⁹ nihil ɔpſ⁹ vȝ ītelligē
lericarū ſic liqde ī hoib⁹ ebrijs totalr ɔprobaꝛ: q penit⁹ nihil ītelligūt
ſūt inge q: fumi a ſtomacho ſurgētes totā cellā fātaſticā īdiſponunt
nio acu oēs ſpēs fātaſticas p q̄s cāꝛ ītelligē pturbātes: ⁊ q: holes ſi
tiores ce lij colericaꝝ mlieꝝ hn̄t carnes bn̄ digeſtas īcōueniēti armo
teris ho nia ē cebrū nimis bn̄ tēpatū ⁊ cella fātaſtica diſpoſita. ex q̄ p
minib⁹. ſpicue īferꝛ eos ceteris hoib⁹ īgenio viuaciores exiſtē. Inferꝛ ḡ
ex. ō. memorat' mlieres ptē mēſtrual' hūoris loco ſeīs ad ɔl'
formationē īptiri q̄l re miracl'ȝ ſupnāl' ɔceptiōis ḡginis glio
ſe n̄ ē ī eo q̄ iſta opinio aſſerebat. ſ. q̄ miracl'ȝ fuit: q: ibi n̄ fu
it aliqō ſpma virile. ō q̄ ſolū corpus hūanū formanduȝ erat.

Ca. 37. ¶ De opinione quorundam.

A Alit ēt viri⁹ dliratēs arbitrati ſl' miracl'ȝ ɔceptiōis ī h̄ ex
B iſtē: q: cū ex ſeīe maſcl'ino mixto mēſtruali hūori fe
īproba. tus ɔcreꝛ ī vro q̄ ſem̄ ſolū femineū ad h̄ nll'aten⁹ eēt ſuffi-
ciēs ⁊ q: ī hac ɔceptiōe nll'a viril' ſeīs ptīcl'a mſtruali hūori p
C mixta fuit ſolus humor mēſtrual' ſufficiēs n̄ videbaꝛ ad hāc
pma rō. generationē pficiēdā: q: ipe ſolus ī pua q̄ntitate ſubſiſteret.
Iſta poſitio ſolida vītute ſubſiſtē n̄ vȝ ſic nec ea quā. ō. īpro-
bauimus ſem̄ nāq̄ modicū aut mltū eē n̄ fac̄ ad poſſe gignē
vl' n̄ gignē: ſȝ ad magnā aut puā ɔlē ɔcreāꝛ. Sic ḡ rebus
D ſe hn̄tibus ſi alia n̄ obſtarēt feīe ſole ō feīe ſuo poſſet ɔlē gi-
gnē ēt īcognite viro. eēt tn̄ iſta drīa īter filios generatos: q:
ſcōa rō. filij a ſol' feīs ɔcreati eēnt pue corpulētie: geniti āt a feīs ⁊ vi
ris ſiml' maioris ɔcetitaꝛ exiſterēt: q: maior eēt q̄ntitas feīs
cū ſem̄ maſcl'inū femineo mēſtruo iūctū eēt q̄ȝ cū mēſtrualis
humor ſolitari⁹ ī vro pmaneꝛ;. Itē filij a feminis ⁊ viris geni
ti virib⁹ robuſtiores ⁊ cōde audatiores eēnt. filij āt a ſol' femi
nis ɔcreati eſſēt virib⁹ debiliores ⁊ aīo timidiores. Itē p̄dcā
poſitio exiſtē nō pōt q: ſi ob h̄ ſolū feīa ſola ɔcipe n̄ poſſȝ: q: E
ſemē femininū p ſe pue q̄ntitaꝛ ē: ſem̄ āt virile femineo ſāgui Tertia rō.
ni mēſtruali cōiūctū maioris ē q̄ntitaꝛ poſſet aliq̄ feīa repiri
q̄ ſola de ſemine ſuo poſſet ɔcipe. pt nāq̄ aliq̄ feīa eē ⁊ plerū
q̄ erit q̄ tāte q̄ntitatis hēat ſanguinē mēſtrualē q̄ſte magni F
tudinis ē ſāguis mēſtrual' alicuius mlieris cū feīe virili cō- Mlierē q̄ ī
mixtū ſic ſi fuerit aliq̄ feīa flegmatice ɔplexiōis q̄ nimis abū ſpmate plu
dat ī mā mēſtruali tāta erit q̄ntitas ſāguinis mēſtrual' hu⁹ riū abun-
mlieris q̄nte fuerit magnitudinis ſem̄ viri colerici cōmixtuȝ dant.
ſemini mliebri: q: oēs colerici tā maſcl'i q̄ȝ feīe ōficiūt ī q̄nti
tate mā ſeīalis nūq̄ tn̄ aliq̄ feīa repta nālr ē aut pōt repiri
q̄ ſola īcognita viro ɔcipe poſſȝ q̄ntūcūq̄ abūdet ī mā ſeīali.
Inducīꝛ ḡ ex his n̄ iō feīaȝ ſolā ō ſeīe ſuo viro īcognitā cōci-
pē nō poſſe: q: in ea modici ē q̄ntitas materie ſeminalis.

¶ De tertia opinione quorundam. Capitu. 38.

Delirātibus āt ⁊ plerīq̄ aliīs qdā p̄terea exti- A
maue huius ɔceptiōis ḡginal' mi-
racl'ȝ eē pp nō fuiſſe ḡgialia clauſtra violata. Arbitrāꝛ q̄ppe B
filiū genitū ī lucē n̄ poſſe ɔdire a mr̄no vro nec aliq̄ȝ fieri cō Improbatō
ceptionē niſi ḡginaliū clauſtroꝝ ruptio ātcedat ⁊ q: dn̄a no poſitionis.
ſtra nll'ā oīo ḡgineoꝝ clauſtroꝝ aptionē paſſa ē miracl'ȝ īdu
bitatiſſimū videbaꝛ eā potuiſſe cōcipe. Iſta poſitio ſtare n̄ dȝ
ſic nec p̄cedētes: q: iſto hito ⁊ ɔceſſo n̄ ponebaꝛ miracl'ȝ ī cō
ceptiōe: ſȝ ī emiſſiōe ab vro. ſ. ī ptu ex q̄ īferꝛ pōne eos arbitra
ri n̄ eē incōueniēs feminā ſine vllo virili cōtactu ɔcipe paterē
aūt viro īcognitā īpoſſibile extimabāt. Apturā aūt clauſtroꝝ
vlī ḡgialis p ſe ad cōceptionē nō poſſe ɔficē euidētiſſimo li-
quet argumēto. Sic. n. in acceſſu virili clauſtra ḡginalia cor
rūpūꝛ. ita quouis alio mō apturā ppeti poſſent: ſola enim fe-
mina ſe ipa pt ſue ḡginitatis clauſtra īfringē non tamē vlla
cōceptio ſequereꝛ. Poterat idētidē manu aut ferro aut alia
quā vis ḡginitas ītegritaꝛ ſue pati iacturā. Liquet igiꝛ clau C
ſtroꝝ aptionē p cōtactū virilē ad cōceptū minime poſſe ɔfi Improbatō
cē ⁊ ſi in acceſſu virili in q̄ clauſtra ḡginalia violanꝛ īterdum fundamēti
ſequiꝛ ſet⁹ cōceptio nō pp clauſtroꝝ aptionē fit ſȝ ad aliā lon p̄dicte opi-
ge diſtātē ptinē cāȝ diḡſciꝛ. hoꝝ ḡ fundamētū. ſ. ad ɔceptio- nionis.
nē pficiēdā clauſtroꝝ ḡginaliū aptionē eē nccīam fl'ȝ eſſe li-
quet. Interdū nāq̄ ſine ruptione clauſtroꝝ cōceptio ſequi
pt ⁊ aliqn̄ ſequuta ē. cuius modū nob p ſingl'a expone n̄ cō
uenit: eſt eni mod⁹ ſatis groſſ⁹ ⁊ cuiuȝ ſpeclanti ſaꝛ imagiatio
ne ɔphēſibil' aliqn̄ nāq̄ h̄ viſū ē ⁊ plerūq̄ euēiꝛ cerniꝛ ⁊ n̄ ſo D
lū h̄: ſȝ ⁊ aliqd aliēn q̄ ſaꝛ vr̄ mirabil'e ɔtigit. ſ. q̄ aliq̄ mlier Mirabile
totalr ḡgo carne ⁊ mēte nll'ā oīo corruptionē ppeſſa ɔlē cō quoddam.
cipit nālr ſȝ ī ḡginitate pmanēs ɔcipe n̄ pt: q: ſaltē corpis īte
gritatē ōſtrui nccē ē manēte mēꝛ īcoruptōe q̄ idētidē pticl'a
ri⁹ dclaꝛ ītēdōiſ nr̄e n̄ ē cā hoꝝ. ō. plibata ē. pōt tn̄ aliqr. S.
Tho. hūc modū ī q̄dā qōe cuiuſdā q̄libeti. pt āt ⁊ vir ſua ḡ- S. Thom. in q̄libetis.
ginitaꝛ īegritate manēte totalr ī mēte ⁊ cōpe gignē lȝ īegri-
tas cōpis n̄ ita oīoda ſic ī feīa ſit h⁹ āt exēplū ɔforme pȝ ſic ī
ecclia q̄ ō feīa dicebāꝛ. oīa āt h̄ q̄ntūcūq̄ īegritas mēt] ⁊ cor-
pis ſalua maneat ſine ſeīe maſcl'ino ⁊ mliebri mſtruo n̄ pa-
tiꝛ. itē iſta ruptō clauſtroꝝ ḡgineoꝝ ī acceſſu virili n̄ ē nccīa
ad emiſſionē īfāt] ab vro pīedo. nā dato q̄ tlis ruptura p viri
lis gētal' violētiā n̄ patreꝛ paciēꝛ feīa poſteri⁹ cādē clauſtroꝝ
aptionē ī ptu ſine virili ɔtactu q̄ȝ ī ɔceptu p virilē actionē p-
peſſura erat. nālr nāq̄ ī effuſiōe īfāꝛ ab vro clauſtroꝝ maxīa
aptura cāꝛ ⁊ maior] dolor] q̄ȝ fuerit p⁹ dlibatio ḡgineoꝝ clau
ſtroꝝ ī acceſſu virili ⁊ h̄ violēti⁹ fiet ī eo q̄ nūq̄ virilē ɔtactuȝ
expta ē q̄ȝ ī illa q̄ vili actōe clauſtroꝝ ſuoꝝ paſſa ē cōruptōeȝ.
Itē aptio feō ī acceſſu virili n̄ ſuffic̄ ad ptū q: p⁹ eā nccīuȝ eſt
maiorē ī ptu fieri aptionē ſine q̄ ēt ſi alia ruptio clauſtroꝝ p̄
ceſſit īpoſſibil'e ē ab vro īfātē emitti. euidēti ḡ illatōe ɔcludiꝛ
clauſtroꝝ ḡgineoꝝ aptionē q̄ ī p̄ acceſſu virili ppetratur ad
partum qui poſtea ſequitur poſſe nullatenus adiuuare.

¶ De opinione quorundam. Capitu. 39.

Sicut nec ceteris p̄libat] dliramītoꝝ q̄ſtib⁹ aſſēſim⁹ ita nec A
huic q̄ dr̄ aſſentiēdū ē. ſ. q̄ aliq̄ꝝ opinio fuit ſolū h̄ mi-
raculū in cōceptiōe ḡginis exiſtē: q: nō fuit ibi aliq̄ pticula B
ſeīs maſculini ex q̄ fm ptē fetus in materno vtero plaſmare Medicoꝝ
tur. Nā vt medicoꝝ plurimi opināꝛ lȝ vir ⁊ feīa ſpmatiȝent. q̄rūdā opio.
tn̄ corpus formatū in vtero ɔ nulla ſui pte de ſeīe maſculis deformatū
formatur ita q̄ totum corpus filij geniti de muliebri formaꝛ fet⁹ ī vtero.
humore nullo penitus de virili ſemine intermixto.

¶ Dn̄t nāq̄ ſem̄ virile ad h̄ ſolū ɔficē q̄ ſem̄ femininū dige
rit ⁊

rit ꝛ iformat atqȝ orgãizat ꝛ ɔtẽpat ſiue ꝟo p ſuã magnã ca
C
Ad qd̃ viri
le ſemẽ pro
ficiat.
liditatẽ diſſoluit i exaltatiões fumoſas nll'o pẽit⁹ d ſba ei⁹ ma
nẽte ad pticl'aȝ corpis ꝓcreãdã i fetu. Cõforme ãt exẽplũ ẽ d
oleo ardẽte aut de lucerna q: i oleo cũ ſit hũidũ vnctuoſũ. vñ
poſſibl'e a calido cũ igne ɔſũptũ fuerit nihil d eo manȝ. tota
ei⁹ ſba i vapores aereos teneros reſoluta lichinũ ꝟo q: tl'ĩſ cõ
plexiõis ñ ẽ lȝ cõburat tñ aliqd manȝ q: ignis ñ vaſtat vltia
D
Improba.
opi. medico
rum.
de ɔuerſũ i cineres. Ita ſem̃ maſclinũ cũ hẽat i ſe iclũſũ calo
rẽ ꝛ ipſȝ ſit hũidũ vnctuoſũ vñ paſſũ a calido totũ i fumos ex
alat nll'o d ei⁹ ſba manẽte reſiduo. Humor ãt m̃ſtrual': q: groſ
ſior ẽ nec ita a calore paſſibil' potiſſime a ñ mag̃ valid calor cũ
aliq̃l'r digeſt⁹ fuerit remanȝ aliqd ex q̃ fiat plaſmatiõ corpis i
fãno. Iſta medicoꝝ opio lȝ aliq̃ñ alc̃ appẽriã ɔtinẽ videat ñ
tñ hȝ ſolidũ fulcimẽtũ m̃ltas nãqȝ iſtãtias patit d qb⁹ nũc gr̃a
breuitatis ſpecl'ãdũ ñ ẽ. iõ ñ ẽ ariſ. poſitõ aut alioꝝ nãlũ pſho
rũ de ſolo mẽſtruali hũoi femineo corp⁹ hũanũ ɔpigi virili ſe
mie ñ ɔmixto ſȝ vtrũqȝ ſem̃ ɔpactũ totalẽ iſtãꝫ cõpis ſoi mãȝ.

℄ Opi. doc. de miraculo virginee conceptionis.

Capit. 40.
A
Quia ſcd̃ȝ Ariſtotelicã aſſrionẽ i. i. ethicoꝝ oẽs ſcru
tari opiones fortaſſis inutile ẽ ſufficiẽs aũt ad
q̃ aliq̃l'r rõnẽ hr̃e videt̃ aliõs q̃ d'iramitoꝝ generib⁹ d'relictis
B
Opi. auc'o
ris catho
lica de mira
culo conce
ptionis.
ſm ſolidã atqȝ catholice põni ɔformẽ v̾itatẽ ɔcludẽtes dõm
erit miracl'ȝ v̾ginee cõceptiõis i h exiſtẽ ñ i h q: clauſtra v̾gi
nea illeſa mãſer̃ nec i aliq̃ ſibi oia. nãqȝ iſta ſine miracl'o ſatis
erat poſſibl'e fieri: ſȝ q: ñ fuit m̃ſtruali hũori v̾gineo aliqd ma
ſclinũ ſem̃ ɔmixtũ. i. q: bñdcm̃ cõp⁹ redẽptoris nr̃i d ſol' puriſ
ſimis ſãguinib⁹ v̾ginis extitit nll'o virili ſeie occidẽte. ꝛ magi
attendendo dicendum ẽ ñ fuiſſe precipue miraculum: quia
non fuerit ibi aliquod maſculinum ſemen mẽſtruali humo
ri ɔmixtũ ex q̃ ptial'r cõp⁹ bñdcm̃ ſaluatoris plaſmaret: ſȝ q:
ñ erat ibi virile ſem̃ ɔmixtũ ad ɔtẽpãdũ ꝛ digerẽdũ forman
dũ atqȝ orgãizãdũ ſãguinẽ v̾ginis m̃ſtrualẽ: q: ſic lignũ ſine
igne ardẽ ipoſſibl'e ẽ ita ipoſſibl'e ẽ ſem̃ femineũ ſine maſcli
no ſeie poſſe digeri atqȝ formari. h ãt ñ fuit i ſãguine m̃ſtru o
li v̾ginis bñdcẽ. ñ. n. fuit ibi aliqd virile ſem̃ imixtũ. q: tẽparet
digerȝ formarȝ atqȝ orgãizarȝ ſãguinẽ mẽſtrualẽ dñe nr̃e ad
formationẽ corpis nr̃i redẽptoris. Totũ ãt h q: i hũoi men
ſtruali v̾ginis hr̃e ſeie virili opãte ɔficiẽdũ erat diuia ſpũs pa
cliti opatiõe patratũ ẽ. iõ i ſimbolo fidei ɔtinet q ɔcept⁹ eſt de
ſpiritu ſancto. i. quod ſpiritus ſanctus ſupernãliter ad conce
ptionem illam operatus eſt ſemen virgineum diſponendo.

℄ Qual'r ſpiritus. S. operatus eſt ad cõceptionem xp̄i.

Capit. 41.
A
Quo circa opereſciũ ẽ ſpecl'ari cũ m̃lti circa h errauerit
aut ſaltẽ d'lirar̃ potuerit q̃l'r ſpũs ſcs ad ɔceptionẽ
v̾gineã opat⁹ ẽ. Nõ. n. ẽ itelligẽdũ ſpm̃ ſem̃ opatũ fuiſſe cõce
ptionẽ v̾ginis admirabilẽ aliqd ſem̃ i v̾gineũ vterũ p ſe nullo
B
Solo m̃lta
rũ obiect. q̃
fingi poſſet
de ɔceptiõe
alio agẽte d'cidẽdo q: mẽſtrualẽ v̾ginis hũorẽ tẽparȝ digẽrȝ
atqȝ formarȝ ꝛ orgãizarȝ ſic ſem̃ maſclinũ opatiuũ erat nãl'r
opãdo ſi illi mẽſtruali hũori fuiſſȝ admixtũ. q: ſpũs ſcs de⁹ eſt
de⁹ ãt ẽ ſpũs. ſpũs ãt cõp⁹ ñ hȝ ꝛ ſic deũ icõporeũ ɔfitemur ex q̃
mãifeſtũ ẽ eũ ſem̃ ñ hr̃e q: ad gignẽdũ d'cidẽ poſſȝ aut d'buiſſȝ
ſem̃ nãqȝ qd ſic d'cidit ſol' alalib⁹ ptinȝ. nec rurſ⁹ fingẽdũ ẽ ſpȝ
ſcm ſem̃ aliqd viri alicui⁹ aſſũpſiſſe ꝛ ɔſuaſſe ſic d'mones in
cubi ꝛ ſuccubi faciũt ꝛ poſtea i v̾gineo vtõ ponẽt q: nãl'r ſe
mẽ femineũ digẽrȝ atqȝ formarȝ. h qppe ditile repugnat di
gnitati: vt d'mõis illuſoris fomã aſſũmerȝ lȝ q: h ɔceſſo ſeq̃r
tur violatõ v̾gineoꝝ clauſtroꝝ ſic fieri ɔſueuit cũ d'moneo i
C
cubi ſem̃ a iur̃ ſuſceptũ i va ſ gẽitale femineũ effũdũt: tẽ. n.
vere clauſtra rũpũt v̾ginea ſic ſi a viro q̃ſtrũcũqȝ potẽte feia
carnal'r tãgẽt q: d dña nr̃a v̾gie nll'aten⁹ ɔfitemur. Itẽ q: h
directe repugnat catholice aſſertioni. ſ. xp̄ȝ d nll'o ſeie virili
fuiſſe ɔceptũ. pterea ſi xp̄ȝ ſic ɔceptũ d aliq̃ virili ſeie fatẽmur
ſic dicim⁹ eũ filiũ v̾ginis eẽ q: d ei⁹ ſeie ɔcept⁹ atqȝ format⁹ ẽ.
ita eũ filiũ alicui⁹ viri ɔcedẽ nccio erat cũ d ſeie virili fact⁹ exti
tit q: valde repugñt catholice poſitiõi. Itẽ nec arbitrari q̃ſq̃
dȝ ſpȝ ſem̃ aliqd ſem̃ nouit creaſſe d nichilo nec alicui⁹ viri ſe
mẽ eẽt ſi tl'eȝ i ſe v̾tutẽ ɔtinerȝ q̃lẽ ɔtinet ſem̃ quodlȝ maſcli
nũ ꝛ eadẽ ſup mẽſtrualẽ v̾ginis hũorẽ efficerȝ: q: ex h q̃ddã
D
Rõ diuine
icarnatiõis
ꝛ qriam ob
rem a deo
ſũmo ꝛ op
timo ſit ex
cogitata.
maximũ icõueniẽs cãbat qd magi obuiũ erat itẽtiõi xp̄i car
nẽ aſſũmẽtis q̃ȝ eidẽ icarnatiõi aut diuie dignitati repugñſȝ xp̄ȝ
ex mario ꝛ ſeie vſitata ɔiũctiõe fuiſſe ꝓgenitũ. qd ſic euidẽt
appȝ. de⁹. n. ex ſua ifinita potẽtia ꝛ bonitate potuiſſȝ toti⁹ hu
mani generis clpã r̾mitẽ atqȝ ꝓrorſ⁹ pcc̃uȝ ꝓthopatꝝ iſto
rũ oiũmqȝ poſteroꝝ pc̃ta atqȝ d'licta d'lẽr eo mõ q̃ nũc ɔctoꝝ
peccatoꝝ remiſſio fit. vl' diuis alio mõ volũtati ſue bñplacito
exegit tñ diu iauſtitia vt clpe pn̄a correſpõdet ſic v̾tuoſo actui

pmiũ correſpõdet: ꝛ ſic aliq̃ pẽa illi pme trãſgreſſiõi darẽ ne
totalr ipũita remanerȝ: ꝛ q: ſi hoies hui⁹ trãſgreſſiõis penã
totalr ſuſtinẽ d'buiſſet ad eã tollerãdã ñ ſufficerẽt. q: pcc̃m
E
erat ifinite iiurie: q: erat ɔ deũ q ẽ ifinite excellẽtie vt redem
ptis atqȝ ſatiſfactio equalẽs patẽt oportebat eũ q ifinit⁹ fo
Iuſtitie
regula.
ret penã hui⁹ criminis tolerer̃: ꝛ q: p⁹ deũ null⁹ ifinit⁹ ẽ volu
it de⁹. ſ. tota trinitas bñdcã filiũ dei pr̃is iſtã facẽ redẽptionẽ.
ꝛ q: iuſtitie regl'a h expoſcit vt pũaricatiõis aiaduerſiõe ime
rita crucient iuxta illd pcẽa ſuos d'bẽt tenẽ actores vt i iurib⁹
hr̃ ſepe ꝓ palea: ꝛ hoies fuerãt i hac pte trãſgreſſiõis actores
oportebat eũ hoiȝ ſoi q hui⁹ reat⁹ dignã penã aſſũmerȝ q̃ in
ter fili⁹ dei pr̃is carnẽ hũanã aſſumẽ digñ⁹ ẽ. qd ſi fortaſſis ſe
mẽ illd q: ſpũs ſcs ponẽt i aluo v̾gineo eẽt nouit creatũ nec eſ
ſet alicui⁹ viri d gñe adã xp̄s ex illo ſpmate pcipue genit⁹ nõ
fuiſſȝ d gñe ade: ñ iõ ɔgrue redemiſſȝ gen⁹ hũanũ d'riuatũ ab
adã pcipue cũ illa clpa ꝓ q̃ xp̄s patiebat̃ erat culpa ipi⁹ ade.
Eligibil⁹ g̃ meliuſqȝ fuiſſȝ xp̄ȝ gẽitũ ſoi d ſeie virili atqȝ femi
neo mõ nãl'r ɔſueto exiſtẽtib⁹ maſcl'o ꝛ feia d gñe ade quã q:
d aliq̃ ſeie fuiſſȝ gẽit⁹ qd ñ eẽt alicui⁹ viri d'ſcẽdẽtis d gñe ade
F
Filiorum
genitu
ra plus
pri quam
mri debe
betur.
q: ſic liqdi⁹ mãifeſtat̃: cũ. n. mẽſtrual' hũor feminaꝝ p ſe ad cõ
ceptõnẽ inutil' ẽ niſi ſeie maſclino ſupfuſo atqȝ pmixto tẽpe
tur digerat̃ atqȝ formet̃ nccio nos ꝓfiteri d'bem⁹ filiũ genitũ
magi ad actionẽ ꝛ nãȝ pr̃is q̃ȝ m̃ris ptinẽ cũ magi a pr̃e quã
m̃re gñet. Et ſic dato q: cõp⁹ redẽptori nr̃i ibi formatũ fuiſ
ſet d m̃ſtruali ſãguine v̾ginis bñdcẽ q̃ erat d gñe ade ſi ibi in
ẽciderat aliqd creatũ nouit ſem̃ q: ñ fuerat alicui⁹ viri d ꝓge
nie ꝓthoplaſti ꝛ illd tẽpaſſȝ digeſſiſſȝ atqȝ foſa ꝛ ſãguine vir
ginis m̃ſtrualẽ magi xp̄s ꝓgeniẽ ortũ atqȝ nãȝ ab illo ſeie tra
xiſſȝ q̃ȝ ab adã ex pte ſeis v̾ginal' ſic ſi qſq̃; forȝ q pr̃eȝ ꝛ m̃reȝ
habẽs pr̃eȝ ñ d ſeie ade hũiſſȝ m̃r ꝟo d ade ſeie eẽt progenita
ñ d ade ꝓgeie dicẽt pcipua d'riuatiõe ſcã a ſeie maſclino. ꝛ
ſic xp̄s illd ſem̃ nouit creatũ loco pr̃is ſucceſſat ꝛ erat ſic mo
l⁹ icõueniẽs magiſqȝ itẽtiõi ei⁹ ſȝ quã carnẽ hũanã aſſumẽ di
G
Intelle
ctus v
borũ q:
chriſt⁹ e
patre ſo
cto con
cept⁹ eſt.
gñt⁹ repugñs q̃ȝ ſi d virili ꝛ femineo ſeie parit gignet̃. Cõclu
dit g̃ nll'aten⁹ eẽ dõȝ ſpȝ ſem̃ aliqd ſem̃ nouit creaſſe q: i v̾gi
neo vtõ poſuiſſȝ. Cũ g̃ dicim⁹ q: xp̄s redẽptor nr̃ d ſpu ſãcto
ɔcept⁹ ẽ: ẽ ſcl' q: ſpũs ſcs ſinãli opõne nll'o alio nãli agẽte me
diãte aut tãq̃ pncipali agẽte aut tãq̃ iſtrõ ſem̃ m̃ſtruale hr̃e
v̾ginis tẽpauit digeſſit ꝛ orgãizauit donec cõp⁹ pfecte fõma
tũ eẽt ſic virile ſem̃ factuꝝ erat ſi ibi cõmixtũ fuiſſȝ. Ita. n. de
igne dicim⁹ ignis q: nãl'r ɔburit ꝛ icinerat q̃dlȝ ɔbuſtibl'e ei
appropiq̃nſ ꝛ lignũ q̃dlȝ actõe ignis i illd nãl'r ɔburi pt q: ſi
fortaſſis de⁹ p ſe ipſȝ nll'o alio agẽte nãli mediãte lignũ ɔbur
ret illa ligni ɔbuſtio ſupnãl' dicẽt ꝛ de⁹ h opabat̃ ſupnãl'r qc
qd ignis nãl'r facẽ d'buiſſȝ. Sic ãt i pñti erat: q: ſem̃ virile q:
cũqȝ illd forȝ ſi m̃ſtruali hũori bea. v̾gini fuiſſȝ ɔmixtũ tẽpa
uerat digeſſerat atqȝ formauerat m̃ſtrualẽ hũorẽ v̾ginis bñ
dcẽ vſqȝ ad pfcãȝ cõpis organizationẽ. ꝛ q: ſpũs ſcs p ſe h oia
opat⁹ eſt. nll'a alia operãte creatura dr̃ xp̄s cõcept⁹ de ſpu ſan
cto ſicut alr̃ diceret̃ ɔceptus de ſeie virili ſi ibi fuiſſȝ admixt⁹.

℄ Virile ſemen duplicem ſortit̃ habitudinẽ cãlitatis.

Ca. 42.
A
Iuxta quã ſpecl'ationẽ attẽdẽdũ ẽ q: virile ſem̃ dupli
cẽ ſortit̃ hitudinẽ cãlitatis reſpectu ſeis femini
ni ꝛ reſpectu cõpis formati i vtõ. Pria ẽ hitudo cãlitaꝫ mãl':
B
ꝑma ha
bitudo.
nã ſic cõp⁹ i vtõ format̃ d ſeie m'iebri. ita pti d ſeie virili fõma
tur: nec ẽ aliq̃ po cõpis fõmati i q̃ ñ ſit aliqd d ſeie maſclino
ꝛ feminio cũ altim alti pfecte mixtũ ſit: ſic cũ aq̃ vino pfecte
fuerit adiũcta. ẽ g̃ vtrũqȝ ſem̃ cã mãl' ptial' corpis formati. ꝛ
vnũ ſem̃ reſpectu al ri⁹ ñ hȝ reõ cãlitaꝫ mãl': ſȝ reõ ɔcãlitaꝫ: q:
C
ſcd̃a ha
bitudo.
vtrũqȝ cã ẽ i q̃ ꝛ eq̃lia ſit. ſcd̃a hitudo cãlitaꝫ q̃ȝ hȝ ſem̃ virile
ad corp⁹ formatũ i vtõ ẽ re⁹ cãe efficiẽt: nã lȝ hũor m̃ſtrual' fe
mineuſ ſit cã mãl' corpis orgãizati: tñ ñ hȝ aliquã efficaciã in
formãdo mẽbra aut diſtiguẽdo. Sem̃ ãt virile ẽ cã mãl' cõpo
ris orgãizati ſȝ ptẽ: ꝛ iſup hȝ i ſe v̾tutẽ formatiuã ſȝ quã ſe
mẽ femininũ tẽpat̃ ꝛ digerit̃. ꝛ corpus formatur atqȝ pfecte or
gãizat̃. hñt ãt ſem̃ virile habitudinẽ efficientis cauſalitatis
D
Actio ſe
mis hu
mani in
pricipio
genera
tionis.
ſicut ignis ad lignũ aut aliud cõbuſtibile: q: ſemẽ femininuȝ
q̃uis ſit po mãlis corporis orgãizãdi. i ſe tñ nullã v̾tutẽ cõti
net altatiuã ſm quã i alterã qualitatẽ aut diſpoſitionez mu
tetur aut organizet̃. ℄ Si ergo ei nullum virile ſemẽ miſce
retur remanẽt ei pſtina diſpoſitio autẽ q̃litatis ſtatus ꝛ ſic i
poſſibile erat vllã fieri generationẽ. Semẽ autẽ virile ſupue
niens mẽſtruo muliebri mutat illud a diſpoſitiõe in q̃ erat:
ꝛ digerit: illud eſt enim ipſum humidũ ꝛ rarum atqȝ frigi
dũ: ita q: ñ ɔuenit generatiõi future pmanẽdo i illa diſpõne.
℄ Digerit g̃ illd ꝛ facẽ eẽ maioris caloris: ꝛ ɔdẽſat min⁹ de

hũiditate

hũditate reliquẽdo atq; ſolidãdo vt ĩde ptes corpis dure at
q; ſolide formari valeãt. ſicut ſũt carnes ⁊ oſſa poſtea vo organi
zat illõ figurãdo diuerſas corpis ptes ſingul' ſua tribuẽdo li
neamẽta: put ſpẽi corpis hũani ↄueniũt digſcit: ſic. n. tota hũani
corpis machina pficit q̃ nullõ mõ fieri poſſet manẽte ſcie ſeio
in ſua pmaria diſpõne. ℂ Sic g̃ ↄcludẽdũ ẽ mat' fuiſſe mira
E Sine viri ſemine fuit xp̃o conceptus. culm xp̃z ſine virili ſcie fuiſſe ↄceptũ lq̃ntũ ſem̃ virile ↄtinz in
ſe ṽtutẽ digeſtiuã ⁊ organizatiuã mẽſtrui mlieb͛is q̃z ſz q ſe
mẽ maſclinũ ẽ cã mat' fet' formãdi. nã ſi i ſcie ṽginis bñdicte
fuiſſz ṽt' formatia ⁊ organizatia lz ñ fuiſſz ibi ſem̃ virile ↄmix
tũ ñ fuiſſz tãtũ miraculũ fuiſſe xp̃z ↄceptũ ſic õ ſcie ṽginis bñ
dc̃e i q̃ ñ erat ṽt' digeſtia formatia atq; organizatia potuiſſe p
ſe ſolũ corp' aliqõ gñari: ſicut i lig͛ aut aliq̃ re ↄbuſtibli ñ ẽ ṽt'
ↄbuſtiua q ipſz ſe ipſz ↄburrẽ poſſit aut q ſine applicatiõe ali
cui' ↄbuſtiui ↄburat ẽ admirabile. ℂ Qõ g̃ ṽginale ſem̃ i q̃ nõ
erat aliq̃ vis digeſtia aut formatia ſine admixtiõe ſcis virilis
in quo eſt poteſtas organizatiua organizetur atque perfecte
diſponatur eſt magnum miraculum.

Ca. 44. ℂ Inſtãtia. an ex ſumo ſcie ſolũ fieri poſſit.
A. Ex h p̃dictis ãt fortaſſe aliqs arguẽdi occaſiõe accipet ex
ſolo virili ſcie corp' aliqõ hũanũ poſſe ↄpigi: qõ appz
qz ſem̃ virile ẽ cã mat' corpis organizãdi: ẽt ipſz ↄtinz i ſe ṽtutẽ
organizatiuã digeſtiuã atq; alteratiuã nihil g̃ õeẽ vr̃ ad h q ex
ſolo virili ſcie corp' pfc̃e hũanũ ↄpleri poſſet nllõ ſãguie mẽ
ſtruali ↄmixto ſic igit potit p ſe ipſz ↄcipe fcĩa nihil agẽte vi
dem' tñ ſine fcĩa nllã oĩo fieri ↄceptionẽ relig g̃ vr̃ i virili ſcie
digeſtiuã atq; organizatiuã ṽtutẽ minime ↄſiſtẽ. Cui argumẽ
B Rñſio. tatiõi fortaſſis aliqs rñdebit q q̃uis i virili ſcie ſit ṽt' organi
zatia formatia atq; digeſtia: tñ virile ſem̃ p ſe ad formãdũ cõ
p' ñ vz qz virile ſem̃ modice q̃ntitat' ẽ nec p ſe vz ad formãdũ
corp' aliqõ hũanũ. ℂ Hec ãt poſitõ ſubſiſtẽ ñ pt qz ſem̃ eẽ
C Iprobatio pma mltũ aut paucũ ñ fac ad poſſe gignẽ aut ñ poſſe: ſz ad gignẽ p
uã aut magnã ſobolẽ. ⁊ ſic lz geniti a ſolo viro minoris eẽnt
ſtatuſ q̃z geniti amare ⁊ fcĩa tñ aliq eẽnt a ſolo maſclo gñati
tñ iſtoꝝ nlli ſt: g̃ ſeqt q ñ ẽ iſta cã qr maſcul' ſol' ñ põt gñar.
Itẽ poſitõ iſta ſtar ñ pt qz lz vn' maſcul' ⁊ vna fcĩa cõit maio
D Iprobatio ſcda. ris q̃ntitat' ſint i ſcie q̃z vn' vir ſol' tñ aliqs vir eẽ potit tante
obũdãtie i mã ſeminali q̃nte ẽ vna fcĩa ⁊ vn' vir: ſic g̃ vn' vir ⁊
vna fcĩa gñar pñt. ita ille vir ſol' gñar poſſz: ſz h nũq̃z repit.
ℂ Infert g̃ virum ñ iõ ñ poſſe ſolum gignẽ: qz ẽ in eo pauci
tas materie ſeminalis.

Ca. 45. ℂ Alia reſponſio ſubiectis improbande.
A. Fortaſſis aliq aliĩ adhuc õlrãtes dicẽt maſclz ñ iõ
ſolũ ñ poſſe gñar: qz i eo paucitas mã ſe
mial' ẽ: ſz qz i maſclo ñ ẽ aliqõ vas ſiue loc' receptiu' ad cõce
ptionẽ faciẽdã vt organizet cõp' atq; organizatũ corp' õbitã
recipiat q̃ntitatẽ. Certũ qppe appz ſem̃ maſclinũ ⁊ feminim
pue eẽ q̃ntitatis. õ q̃ corp' format hũanũ donec formatũ ſit.
Cũ vo fet' õ vtro matno exiuit i lucẽ magne q̃ntitat ẽ: qz i vtro
ſuſcepit magnũ icremẽtũ. Ad h ãt oĩa faciẽda loc' ẽ i vtro femi
nino i q̃dã vaſe piloſo i q̃ mlte celle ſt ad ſiml' fet' mltos for
mãdũ qõ vas apõ nos pell' ſcõma ſiue ſecũdia vocat aut ma
trix. Hec ãt vas hui' ↄditiõis ẽ q cũ aliqs fet' iñ' fõmat ⁊ or
gãizat extẽdit cũ ãt nllũ ſem̃ virile itra rceptũ ↄmixtũ femini
no mñſtruo ẽ ad formãdũ fetũ ẽ colectũ i foꝛaz pãuñ ñ occupat
aliq̃z nõbilẽ q̃ntitatẽ cũ ãt it' format aliqs fet' paulilp q̃tidia
B Nã ⁊ diſpõ loci i q̃ fet' fõmat in vtero. nis icremẽtis extẽdit ſz modũ argumẽti fet' itra formati. Hui'
ãt exẽplũ ẽ i vtre q cũ ñ ſit plen' aliq̃ liq̃r aut ſaltẽ aer hz lata
ↄplicata ⁊ ſubſiſtit ſub modica q̃ntitate atq; modicũ occupat
locũ. cũ vo icipit repleri ↄtinue maioris q̃ntitatis efficit. atq;
maiorẽ occupat locũ. In viro ãt itra corp' ei' ñ ẽ aliqs loc' i q̃
ſem̃ organizari valeat ⁊ recipe õbitã q̃ntitatẽ. Sem̃ qppe viri
le pri ẽ õ ſ͛fluo alimti q̃tidiãi q alimtũ i ſbãz corpis aliti cõ
C Semẽ qd ſit. uertit pri õ ſ͛fluo ñ ↄuerſo. iſtõ ãt ſ͛fluũ alimẽti ñ traſiẽſ i ſbãz
rei alite i. 3. digeſtiõe recipit i vaſis ſeiarĩs q̃ ſt itra corp' viri
le lãbis affixa poſtea vo i tẽpoꝛ acceſſ' viril' ad feminam õflu
D Quare emittit ſemen i ſomno. it de vaſis ill' i matricẽ vtri feminini. Sc̃ igit vaſa illa pue q̃n
titatis. nã ſolũ ẽ ibi loc' mãe ſemial'. ab his ãt vaſis ſeminarĩs
ſem̃ ñ diffluerz niſi vaſa illa tãgerẽt ⁊ ſem̃ cogẽt diffluẽ euer
ſo vaſe ſit ãt iſte ↄtact' mediãtib' teſticlis. nã cũ iſta vaſa labi
adhẽãt ſt q̃dã corde a ṽga virili p loca illa vaſoꝝ ſeminarioꝝ
traſeũtia p q̃s aſcẽdũt teſticl' i tẽpoꝛ coit' ⁊ faciũt euerti ſemẽ
ↄtẽtũ i vaſis qõ al's õfluxurũ ñ erat niſi ex magna cõmotiõe
tot' corpis ex ptãte ſataſie ſup totã mãz corporalẽ. Sic ↄtin
git i ſõnis vt viri circa h ſõnlãtes nocturnã polutionẽ patiat
vl' ex nimia repletiõe ſemial' hmoꝛis: qz tc̃ ſ͛fluẽ nccẽriz ẽ

aut ex ipotẽtia ṽtutis retẽtiue q ↄtigit i ieiunãtib' q potẽtiã
retẽtiuã õbilitatã hñt. Iõ viri ieiunãtes niſi ſint valde debili
tati poti' nocturnã patiũt polutionẽ dieb' qb' ieiunãt q̃z die
b' qb' comedũt abũdãt: ⁊ potiſſime cũ añ acubitũ aquã ſolaz
biberint: qz aq̃ nimis laxat potẽtiã retẽtiuã. lz nllo mõ mlti
plicet mãz ſemialẽ. Ex q̃ ẽt ſeqt. q facili' boĩes polutionẽ pa E
tiũt nocturnã ſi añ accubitũ aquã biberint q̃z ſi vinũ: nã lz vi Ieiunãtis facilẽ pollu
nũ calorẽ ſuo feruorẽ cauſet libidinis ⁊ ſem̃ faciãt diſpumar unt ⁊ quar
q aq̃ nullaten' frigiditate ſua efficẽ vz. tñ aq̃ potẽtiã rẽtẽtiuã
relaxat. q vinũ ñ fac. Ieiunãtib' g̃ q potẽtiſſimi ad ieiunãdũ F
ſũt aut q in mã ſemiali vehemẽt abũdant eligibili' atq; vtili' Remediũ
ẽ p noctẽ añ accubitũ vinũ q̃z aquã bibẽ. ſi polutionẽ noctur in ieiunãtes
nã õſiderãt euitare. Sem̃ g̃ õ vaſis ſeminarĩs nllõ mõ vz de plerũq; pol
fluẽ niſi ↄcuſſis vaſis ſeminarĩs poſtq̃z i caſib' p̃libatis. Sein lutionẽ pa
rioꝝ ãt vaſoꝝ ↄcuſſio fit aſcẽdẽtib' teſticlis ad locũ vaſorũ. tiantur.
Ex q̃ ſeqt id q cõit videm' . ſ. q viri caſtrati lz i mã ſeminali
añ teſticloꝝ abſciſionẽ abũdauerit ⁊ poſtea eo. mõ abũdẽt
⁊ patiat ṽge iſlationẽ q̃ ẽ q̃dã diſpõ ad actũ venereũ nllõ tñ G
mõ valẽt ẽicẽ mãz ſemialẽ ẽt ſi mltoties iſtoꝛib' ſtimul' ad In viro nõ
venerẽ ipellãt qõ accidit: qz vaſa ſemiaria ñ ↄcutiũt cũ teſti põt fieri cõ
culi ad illa aſcẽdẽ ñ valeãt. Ad icepta redeũtib' dõz erit i viro ceptio.
ↄceptionẽ fieri ñ poſſe: qz ñ hz locũ i q̃ ſem̃ digerat formet ⁊
organizet. In vtro ãt feminino oĩa iſta loca aptiſſime collocata
ſt. ſic ſupꝛa annotauimus. Ex quo infertur in femina ⁊ non A
in viro generationem poſſe celebrari. Capit. 46.

ℂ De quadam cauſa ſuperiorum.
Amplius ãt ⁊ ſrioꝝ alia cã reddi pt attẽti' ſpecl'an B
tib': qz vt ẽ õ itẽtiõe Ariſto. ⁊ ſui cõmẽta
toris Auerroys ſup ſcõz phyſicoꝝ op' nãe ẽ op' itelligẽtie. i. q Opus non
oẽs mot' . i. nãles actiões dirrigũt ab aliq̃ ſba itelligẽte ſiue il opus intel
la de' ſit ſiue ãgelic' itellect' q oĩa iſta reſpiciẽs oĩa dirrigat. ligentie eſt.
Si. n. ñ daret iſta alicui' ſrioris itellect' regl'antis directio rei
nãles carẽtes itellectu ñ hrẽnt mot' tã certos ⁊ i opationib'
ſuis vniformitatẽ ñ ſeq̃rẽt ſz varie i diũſis tẽporib' mouerẽt C
q i nãlib' nũq̃z vr̃: ſz ↄceptiões hũt nãlr: g̃ nccẽriz ẽ eas ab ali Conditio i
q̃ itelligẽtia regi. i reb' ãt opantib' ſz itellectũ. iſta ẽ ↄditio q rebus open
nũq̃z aliqd opent niſi ſine p̃ſuppoſito. ſeqt g̃ ↄceptiões nccio tibus ſoluz
ad aliqõ finẽ fieri finis ãt imediat' ↄceptiõis ñ pt ali' aſſignaꝛi intellectum
niſi naſci ⁊ viuẽ qz ↄcipi reb' aiatis nihil pdeſſz niſi naſce
rẽt ⁊ viuerẽt: vbi g̃ naſci aut viuẽ ſeq ñ pt ñ fiet nãlr gñatio
hũana. ℂ Sz i viro ſic ẽ q dato q i eo ↄceptio fieret ⁊ fetus
total' organizatio ñ poſſz fet' ↄcept' naſci ⁊ viuẽ cũ vir ñ hẽat
loca p q̃ fet' exire poſſit ſicut liquet cuilibz ituẽti. In fcĩa ãt iſta
loca diſpoſitiſſima ſt. iõ i femina ⁊ nõ in viro conceptio fieri
põt. Cãs autẽ q̃re in femina talia loca ſint diſpoſita ⁊ nõ i vi
ro p ſingula ſtili officio diſputare ad p̃ſetia ñ ẽ meũ: lz h ſint
ſatis nãles igſitiões: qz a qbuſdã ṽbis me abſtinẽ oz cũ hec
ad veſtrã regiã celſitudinẽ dirigant ẽt. qz ſingula inquirẽdo
oportebat valde dilatare ſermonem qõ nimis abhorreo.

ℂ Inſufficientia predicte reſponſionis. Capit. 47.
Uẽtilata ſupi' poſitio lz aliquã veritatẽ ↄtineat: ple A
narie tñ materiã nõ ellucidat nec directe
q̃ſito rñdet: nã verũ ẽ itra virile corp' nlla loca ad fet' forma
tionẽ eẽ ⁊ nllo mõ iti' fieri potat ẽt data ↄceptiõe ñ erat loc'
p quẽ fet' genit' naſcẽt. ſz h ſufficiẽs ñ ẽ qz h ſolũ negat intra B
viꝝ ↄceptionẽ poſſe celebrari: ſz õ ei' ſcie ſolo poſſe fieri cõce Qõ ex viri
ptionẽ nllõ mõ tollit. Itẽ iſti ↄcedẽ videt aliqd q ẽ valõ ſlm li tantũ ſe
ſ. q ſi itra virilia viſcera loc' ad celebrãdã ↄceptõnẽ eẽt q õ mine con
ſolo virili ſcie fet' formari poſſet cui' ſſitas magis iſeri' appa ceptio fie
rebit. Itẽ ſi ſem̃ virile p ſe ſolũ ad formãdũ fetũ ſufficẽt ⁊ pp ri nõ poſſit.
h ſolũ tollẽt viꝝ ſolitariũ gignẽ ñ poſſe. qz itra ei' viſcera con
grua vaſa ñ erãt q̃ticũq; vir ad aliq̃z mlierẽ cuiuſcũq; ↄdi
tiõis eẽt accedẽt q̃ vaſa hẽt i qb' poſſz ↄceptõ celebrari cele Improbatõ
brarẽt ↄceptio: ſz h ẽ fl'z mltiplr. p qz h ↄceſſo ñ ẽ aliq̃ fcĩa ſte
ril' q ſlz ẽ. rõ ãt i patlõ ẽ qz q ex q̃lz acceſſu ad feminã ſiue ex
mltis acceſſib' ↄceptõ ñ ſeq̃t: lz aliq̃ñ ſit ex õfectu viroꝝ q ad pma ratio.
gignẽdũ ipotẽtes ſt aut qz aliq viri ſt q i vna fcĩa gignẽ pñt. i
alia ãt nllaten' valẽt. ſeqt g̃ tc̃ õfectũ feminaꝝ ⁊ ñ viroꝝ eẽ: ſi
tñ ſem̃ virile ſolũ ad pficiẽdã gñationẽ ſufficẽt nihil ibidẽ fe Scda rõ.
mĩa opãte: ſz ſolũ p̃ſtãte vaſa i qb' ſem̃ rcipi poſſit i q̃libz fcĩa
fieri poſſz ↄceptõ ⁊ ñ eẽt aliq̃ fe. ſteril' vl' ñ eẽt vna alia ſtilĩõ.
ℂ Itẽ ſi aliqs vir potẽs gñare alicui puelle pue etat carna Tertia rõ.
lit miſceret ſequẽt ibidẽ gñatio q̃tũcũq; femia pue eẽt etat
cũ ibi vaſa ad gñationẽ ↄueniẽtia ſint: ⁊ tñ ñ fit gñõ: qñ po
t' econuerſo cũ aliq̃ puella valde pue etatis carnalr cognoſcit
poſtea ↄcipẽ ñ vz lz mltotiẽs ad eã carnalr accedat qõ i q̃ti

diana

diana cernit̃ experiētia. ¶ Itē ſi aliqs ad mlierē quātūcūqʒ lace-
ratā accedēt ibi gñari poſſʒ cū ibidē ſint vaſa ad h̃ reqſita:
tñ h̃ fieri ñ p̃t ſic ſēp accidē ſpectamur. ¶ Cū āt q̃r mlieres
4ᵘˢ ratio. valde pue etatis ⁊ valde ꝓuecte etat̃ ad ꝯceptionē inepte ſīt
D ⁊ penit᷒ ipotētes ē:q: i eis ñ ē ſāguis mēſtrual. In puella nā
Q̃ṙ puel- q̄ nōdū cepit iuclata āt iō deſijt mū mēſtruoꝝ. Sūt āt men
la ⁊ anus ñ ſtrua in fēia mā generationis ſid ex q̄ fet᷒ formaẗ i vt̃o. ⁊ ſīc
cōcipiunt. cū puella ſit. ita pue etat̃ q̄ nōdū ei fiat ſāguis mēſtrual q
p ſingla mēſiū tēpora mlierib᷒ iā i etate ꝯſtitutis euenit̃ ſolʒ
ē ipotēs ad gignēdū. iō ꝗ̄uis ad hāc puellā carnalr̃ accede-
E rēt oēs viri q̄tūcūq̄ potētes ſīt gñare ñ erat poſſibile vllo mō
Mēſtrua i puellā ꝯcipē. Cū āt mēſtrua puelle fieri icipiūt ē puṙ potens
mlīere ſunt ad ꝯcipiēdū ⁊ iſtō ē ꝓprie tēp᷒ vl āni pubertat̃ i mlierib᷒:lʒ
ex qb᷒ fetus tura ō h̃ alios iſtruerint modos. ō h̃ i volumīe decretaliū i ti.
fōmaẗ i vte de ō ſpōſatiōe ipu. i. c. puberes. idē pōīt Iſidor᷒ ethimologia
ro. rū. li. xi c. 20. ¶ Iuuētate āt mlieres ꝯcipe ñ p̄nt q̄ntūcūq̄ s
Decretalis. turis gñaẗ potētib᷒ cognſcāẗ ſi iā eis ñ fiāt tēpora mēſtrualia.
¶ Aliquā āt mlierē cui ñ veniat ſāguis mēſtrual ꝯcipē mi-
Iſidorus. raclm magnū ē, ⁊ opatio ſupnālis h̃ āt appʒ geñ. 18. c. vbi cū
ſcriptura referret magnū dei miraclm ſarrā vxorē abrae. Iāʒ
cētenariā ꝯcepiſſe Iſaac ⁊ cū cāʒ q̄r ſarra ō anūciatiōe ꝯce-
F pt᷒ miraret̃ ⁊ riſiſſet ponēt aiṫ: ⁊ erāt ābo ſenes ⁊ ꝓuecte eta
Sarra abſ- tis. ⁊ deſierāt ſarre fieri mlīebria vocēſ āt mlīebria ea q̄ ſo-
q̄ mēſtruū lis mlierib᷒ accidūt .ſ. ſāguis mēſtrual. q nūq̄ viris euenit i
Iſac filiū pe q̄ ſignificat miraclm eē ꝯcepiſſe ſarrā. cū iā ōſiiſſēt fieri mlie-
perit. bria. ¶ Ex p̄miſſis ḡ ꝯcludiẗ liqdiſſimo argumēto ex ſolo ſe
mine maſculino generationem fieri non poſſe licet in viſceri
bus virilibus ad hoc conuenientia vaſa ſubſiſterent.

Capit. 48. ¶ Uera reſponſio Docto.

A **Delirātibus** āt opinionib᷒ relictis. dōm ē virile
ſemē ſolū ad ꝯceptionē aliq̄ñ ſuf
ficē ſiue ſemē illō pue ſiue magne q̄ntitatis ſit: ⁊ itra virilia
viſcera ꝯceptōnē fieri ñ poſſe ñ q: dr̃ q̄ i viro vaſa ad ꝯceptō
nē apta ñ ſīt: ſʒ q: ad q̄ſlʒ ꝯceptionē nēciuʒ ē maſclini: ⁊ femi
nini ſēis fieri mixtionē: q: ſīc ſāguis mēſtrual q ē ſemē femi-
ninū ñ ſuffīē ad cauſādā ꝯceptionē ex cōis. ō. aſſignatis. ita vi-
B rile ſemē ſolū ñ ſuffīē: lʒ i ſēie virili ſit ṽt᷒ digeſtiua formatiua
Unō ſit q̄ organizatiua. q̄ ñ ē i ſeie feminino. ¶ Cū āt p̄dictoꝝ ē q: in
nec vir p ſe oī nāli actiōe ſīt duo p̄ncipia nēcia. ſ. actiuū ⁊ paſſiuū. Acti-
ipʒ nec mu uuʒ nāq̄ ſolū nō ſuffīē: q: actiuū ñ agit i ſe ipuʒ: ſʒ i alterum
lier abſq̄ vi paſſiuū āt ſolū aaē nō p̄t i ſe aut i alteꝝ: q: nō hʒ i ſe p̄ncipi-
ro poſſu cō um actiōis. Cū ḡ ſemē virile ſit actiuū: q: hʒ i ſe ṽtutē altera
cipere. tiuā digeſtiuā formatiuā ⁊ organizatiuā nō potat agē i ſe ip
ſū: ſʒ in alteꝝ. Ita ſemē femininū q̄ ē pure paſſiuū non potat
agē aut pati ſolitarie. Seqẗ ḡ ſolū ſemē virile ad ꝯceptionē
ñ ꝓficē nec ſolū ſemē femininū: ſʒ i vtroq̄ ꝑmixto oʒ celebra-
ri ꝯceptio maſclino ſanguine operante in ſanguinē mēſtru
Capit. 49. alem ſicut ex prelibatis liquet.

¶ Obiectiones predictorum.

A **Sup** Quo aliqs fortaſſis argueret dicēs ſemē maſclinū
ſolū ad cōceptionē ſufficē: nā iter res nāles diuīa ē
q: q̄dā hʒ i ſe p̄ncipiū ſui mot᷒ ⁊ mouēt ſe ipas nec ab aliquo
B extrīſeco mouēt̃ vilaten᷒. Sūt āt alie q̄ ſe ipas mouē ñ valēt
p̄ma obiec. ſʒ ab aliīs totalr̃ mouēt̃. ſic āt i agēdo diuīa ē q: q̄dā res actie
ſīt p ſe ipas alie āt nō mouē āt actio q̄dā ē. ¶ Itē manifeſtuʒ
ē q̄ ſemē virile recipit alterationē ad h̃ q̄ ex ipo fiat p̄ti cor-
C p᷒ qō formādū ē. ſic ſit de ſeie feminino: q: ñ manet i diſpōne
ſcda obiect. illa i q̄ ē cū a vaſis ſemīarijs viri ōſcidit̃: q: ſub eadē q̄litate ñ
eēt ꝯueniēs ad formādū oſſa ⁊ neruos ⁊ alias ptes corporis du
ras q̄ ſīt ō ſolida ſba: nēciuʒ ḡ ē dari q̄ ſemē virile trāſmutet̃
⁊ organizet̃. Et tē aut ipm ſe ipſū organizat ⁊ mutat aut a ſe
mīe femineo trāſmutaẗ: q: ñ ē ibi aliqd alteꝝ qō organizare
aut organizari poſſit. ¶ Nō ē āt dōm q̄ ſemē femininū or-
ganizet ſemē maſclinū cū ipe humor mēſtrual a ſemīe virili
digeraẗ tēpet̃ formet̃: ⁊ organizet̃ ēt q: i ſe ñ hʒ aliquā ṽtutē
actiuā formatiuā: aut organizatiuā: nēcīo ḡ oōʒ ē maſclinuʒ
ſemē ſe ipm organizare. Sīc ḡ ſemē virile cōmixtū mēſtruo
mlīebri ſe ipm digerit. formaẗ atq̄ organizat. ita cū ſolitariū
extiterit ſe ipſum poterit digerere atq̄ formare. fiet ergo iſto
Capit. 50. modo conceptio in ſolo ſemine maſculino.

¶ Reſponſiones ad obiectiones ſuperius adductas.

A **Prime** āt argumētatiōi r̄ndētes dōʒ erit mlta eē nālia
Ad rōem. entia ſe ipa mouētia ⁊ q̄ actio mot᷒ ſit ⁊ q̄ ſe-
mē maſclinū ſe ipʒ organizare poſſʒ p ṽtutē organizatiuā in
eo exiſtētē ſine aliq̄ alio ſīc aliqō animal ſe ipʒ ſanaẗ pōt ſine
aliq̄ adiutorio medicine p ſolā ṽtutē ſue nāe nō tñ ex h̃ ſeqẗ.

q̄ ex ſolo ſeie maſclino poſſit gñatio celebrari. nā ad gñatio-
nē cāndā ſīt mlte alie diſpōnes: q̄ i ſolo virili ſeie minime repi
ri p̄nt. ¶ Ad ſcdʒ r̄ndeẗ cū dr̃ q̄ ſem̄ virile trāſmutaẗ ad cō Ad ſe-
ceptionē faciēdā aut ḡ trāſmutaẗ a ſe vl ab alio. Dico q̄ ſem̄ cundaʒ
maſclinū digerit̃ ⁊ organizet̃ ⁊ ipʒ organizat ⁊ format ſe ipʒ rōnem.
⁊ tñ ñ potat ipſū ſe ipſū organizare niſi q̄dā alie diſpōnes p̄
cederēt q̄ facerēt ſemē virile eē ꝯueniēs ad ꝯceptionē ⁊ cōp᷒
organizādū ⁊ hec diſpōnes iducūẗ i ſemīe maſclino p actio-
nē ſeis feminei. nēciuʒ ē ḡ ſemē femininū ad ꝯceptionē cele-
brādā. ¶ Quocirca reſpiciēdū ē q̄ ſemē femininū ē tāte fri- B
giditatis ⁊ hūiditatis q̄ ſub eiſdē q̄litatib᷒ manēs ñ ē aptuʒ Semen
ad h̃ q̄ ex eo corp᷒ hūanū geneẗ. Semē ēt maſclinū tāte ca- femini-
liditatis ē q̄ ſub eadē diſpōne ñ ē ꝯueniēs ad ꝯceptionē cān nū eſt ſe
dā. Si. n. virile ſemē ſolū exiſterʒ calore ſuo totū ōſiccaret̃ ⁊ i re frigi-
exaltanōes ſolueẗ nec q̄cq̄ū idē gigni poſſʒ: oportuit ḡ dari ditatis i
q̄ vnū ſemē alteꝝ tēparet: ⁊ ſic ex vtroq̄ ꝯceptio ꝯpleẗ. naʒ ſūmo: vi
ſemē femininū q̄ ē excellēt frigidū tēpeẗ p excellētē calorē ſe rile āt ē
minis maſclini: ⁊ hūiditas magna eiſdē ſeminis feminini tē- q̄ſi cali-
paẗ p ſiccitatē ⁊ calorē magnū ſēis maſclini. Semē virile eſt ditatis i
calidū i excellīuo ḡdu caloris ⁊ ñ ꝯuenit ꝯceptiōi: ſʒ reduciẗ ſummo.
ad ꝯueniētē armoniā p magm̄ hūiditatē ⁊ frigiditateʒ men
ſtrui feminini. ¶ Hoc ḡ mō lʒ ſemē femininū organizet̃ p ſe-
mē maſclinū tñ ſi ſolū fuerit ſemē virile ex ipo ꝯceptō fieri ñ
poteſt: q: ē excellīue calidū ⁊ agēt i ſe ipʒ agēdoq̄ ōficēt nec
manēt aliqd ō q̄ ꝯceptio ꝯpleẗ ⁊ fet᷒ formarʒ cū āt ꝯmiſcēt p
frigiditatem menſtrui mulīebris ⁊ humiditatem non poteſt
ſemen virile etiam ſi calidum ſit exalare.

¶ Obiectiones penes eandem materiam. Ca. 51.

Quod ſi fortaſſe q̄ſq̄ argueret q̄ potat eē aliqō ſemē
maſclinū tālis cōplexiōis q̄l ē ſemē maſclinū
⁊ femininū. cū vtrūq̄ mixtū ē: ⁊ h̃ ſufficēt ad ꝯceptionē cān A
dā ⁊ organizarʒ ſe ipʒ atq̄ formaret. ¶ R̄ndeẗ q̄ tāle ſem̄ da-
ri ē ipoſſibile: q: aut dicem᷒ q̄ dareẗ vnum ſemen quod eſſet B
talis complexionis qualis eſt ſemen maſculinum ⁊ femi- Obiect.
ninum cuʒ ſint mixta digeſta ⁊ formata vl q̄ ſit vnū ſem̄ ta
lis cōditiōis q̄le ē ſem̄ maſclinū ⁊ femininū q̄ñ vnū i alterū C
egēs ē. Si āt dicam᷒ q̄ ſit vnū ſem̄ tālis cōditiōis q̄l ē ſemen Rñſio.
maſclinū ⁊ femininū cū i ſe agūt h̃ ipoſſibile ē: q: tūc eadē res
eēt calida ⁊ frigida hūida ⁊ ſicca: ⁊ ñ ſolū i q̄libuſcūq̄ ḡdib᷒
ſʒ i ḡdib᷒ excellīuis: ḡd᷒ nāq̄ pauci ñ ōnolant formā: q: ſūt i
pua latitudie fōmali ḡd᷒ āt mlti ōnolant formas. dareẗ ḡ vna
res calida ⁊ frigida hūida ⁊ ſicca i ḡdib᷒ i qb᷒ poſſʒ fieri de- D
nolatis fore ſīc ſem̄ femininū ōnolaẗ hūidū ⁊ frigidū lʒ hēat Q̃ño ḡ-
aliq̄s ḡd᷒ caliditatis ⁊ ſiccitatis lʒ remiſſos ⁊ ſem̄ maſclinū dus de-
ē calidū ⁊ ſiccū lʒ hēat aliq̄s ḡd᷒ frigiditatis ⁊ hūiditatis re- nomi-
miſſos Denolareẗ ḡ tāle ſem̄ calidū ⁊ frigidū hūidū ⁊ ſiccū i nāt for-
gradib᷒ excellīuis: ſʒ h̃ ē ipoſſibile: q: tūc eēt aliqō ſem̄ duaꝝ mam.
ꝯplexionū ꝯtriaꝝ qō idētidē erat ipoſſibile. eo. mō ille i q̄ tāle ſe
mē eēt nec eēt vir nec fēia: q: q̄lʒ hoꝝ ē ōmīate cōplexiōis.
Si fortaſſis dicēm᷒ q̄ illō ſem̄ eēt tālis ꝯplexiōis q̄l ē ſem̄ mu
liebre ⁊ maſculinū q̄ñ digeſta ſīt ⁊ formata h̃ ñ p̄t exiſtē ꝓpt E
multa. p̄ q: ſem̄ ſic ꝑmixtū ñ ē i aliq̄ extremitate ꝯtrietatis no Obiect.
tabilis ſīc ē magna caliditas aut mag̃ friditas ⁊ ſic ō certis ſ̄ F
ē i medio ꝯtrietatis q̄ ñ p̄t ſubſiſtē: q: tūc q tale ſemē hrēt eēt Rñſio.
medie ꝯplexiōis: q̄ ñ repiẗ. ¶ 2ᵃ rō ē q: ſi tale ſem̄ dareẗ ille
cui᷒ tale ſem̄ eēt nec eēt maſcul᷒ niſi fēia q: ſi eēt vir eēt ſem̄ il
lō tale q̄le ſem̄ virile q̄ ſi fore eēt fēia q̄ tale ſem̄ hrēt eēt illō
ſem̄ tale q̄le femininū ⁊ ſic ñ poſſʒ eē medie ꝯplexiōis. ¶ 3ᵃ
rō ē q: tale ſem̄ nūq̄ poſſʒ organizari q̄ erat mat᷒ icōueniēs
q̄ ꝓbaẗ q: ois actō ⁊ nālis mot᷒ ſit ō ꝯtrio i ꝯtriū ſīc ꝓbat ari
ſto. i. 5. phyſico. q vulgarit̃ libri ō nā nolaẗ ꝯtria āt ſic ſe hñt
q̄ cū vnū eoꝝ ē i paucis gradib᷒ ñ hʒ aliq̄ actionē ſīc calidi
tas q̄ ē i paucis gradib᷒ ⁊ ꝯformis ō frigiditate ⁊ ceteri q̄ap
parʒ i tepido: q: q̄ tepidū ē hʒ grad᷒ caliditatis ⁊ friditatis
tñ remiſſos. iō nullam habet actionē quod vero valde cali-
de eſt agē pōt .ſ. calefaciēdo ⁊ frigidū p̄t facē frigefaciēdo. ⁊
ſic q̄ñ ſīt due q̄litates ꝯtrie i eē caliditatē ⁊ frigiditatē i ḡdib᷒
excellētib᷒ faciūt i ſe cū vō ad tepidū redeūt nihil vlteri᷒ opeẗ
q: manēt i medio ꝯtrietatis. ⁊ ſic ſem̄ iſtō ꝓpe eē i medio ꝯtrie
tatis ñ poterat vllā actionē hrē: iō nec erat poſſibile organi-
zari cū actio fiat p ꝯtrietatē ⁊ organizatio ōbeat fieri atq̄ di- G
ſpō p ꝯtrioꝝ actionē i alterutrū. ¶ Ex p̄libaẗ ḡ īfert̃ ipoſſibi Nō daẗ
le eē vllū ſemē medie cōplexiōis dari q̄ eēt tāq̄ ſemē maſcli ſemē cō
nū ⁊ femininū cū pfecte mixta ſīt. ⁊ q̄ ipoſſibile ē aliqō virū plexio-
aut feminā repiri q tālis cōplexiōis ſortit᷒ fuerit mā ſemīalē. nis me-
¶ Ex qb᷒ oīb᷒ pareẗ ⁊ p̄libatis nēcia cōcatenataq̄ illatōe cō dic.
cluditur.

cludiť ex ſolo virili ſeie q̃liſcūq; ponaſ ꝯceptionē fieri eē īpoſ
I ſibile:ſ; hēāt ṽtutē formatiuā atq; organizatiuā ſiē nec ex ſo
Maſcu lo mēſtruali hūoꝛe ꝯfici vllaten⁹ poſſet minie dubitaſ. ❡ Eſt
lum ſe- tñ dr̃ia ĩter maſculinū ſemē ⁊ mēſtruū femeninū ex q̃litate
men ac ſeminarioꝝ vaſoꝝ: q: ſi ſemē virile hūoꝛi meſtruali ī vaſis ge
mulie- nitalib⁹ femeninis ī qb⁹ ꝯceptio celebrari ſolet fuerit ꝯmixtus
bꝛe men ſ; nulli⁹ acceſſ⁹ virilis ad feminā fuerit nec cōruptio ṽgineoꝝ
ſtruũ dif clauſtroꝝ ꝯceptio pfecta cābiť. Si tñ humoꝛ viril' femini fe-
ferunt. minino cōmixt⁹ fuerit ītra vaſa ſeīarta virilia a lūbis viroꝝ ð
pēdētia.ſ.ꝙ aliq̃ten⁹ mēſtrual' ſāguis feminin⁹ ītra vaſa ſeia-
ria virilia ponēť atq; miſcereť eidē erit īpoſſibl'e fieri ꝯceptio
nē aut fet⁹ formationē vl' organizationē vlli⁹ hūani corpoꝛis.
K ❡ Diſſilitudinis āt rō pʒ: q: inť virilia viſcē ſiue ī vaſis fe-
Diſſimi minarijs ſtā alibi ad ꝯceptionē faciēdā fetūq; formādū locus
litudi- null⁹ pʒ ītra feminā aluā ſoca añ ad h̃ diſpoſitiſſima ſit am-
nis rō. plioꝛi g̃ illatiõe lõgioꝛiq; ſilogiſmo et ſ̃monib⁹ īductiuis pʒ dñaʒ
nr̃aʒ vaſ clauſū cōgrue dici poſſe. q̃ntū ad p̃mā aptionē ṽgi-
neoꝝ clauſtroꝝ: hac enim caruit que pꝛimo ſit in acceſſu vi-
li ad conceptionem.

Ca. 52. ❡ De ſcḋa aptura quā mulieres in partu patiuntur.

A **Uterus** Aũt femine⁹ ſcḋaʒ patiť apturā q̃ ē totalis
mr̃ebriū aptio clauſtroꝝ ſit' āi h̃ ī effuſiõe
īfātis ab vťo quā ſat̃ liq̃i eē doloroſā: q: pfcē oiodaq; clauſtro
rū aptio ſit. p̃ma āt q̃ ī aptiõe ſoli⁹ ṽginal' clauſtri erat huic in
q̃ntitate doloris ſilis ñ ē cū eque pfecta ñ ſit. Si g̃ eueiat p-
ue etat̃ ⁊ pue corpulētie feminas pareť p̄cipue ſi fet⁹ magis
B corpe eē ꝯtingat ex puitate femineoꝝ vaſoꝝ genitaliū p que
Damna fet⁹ ab vťo effūdi ſolet eas plerūq; ī ptu piclitari atq; moꝛi cō
īmaturi tingit puitatē tenerritudieq; etat̃ īpcīū ñ ſuſtiuēte doloꝛē. ſic
coit⁹ ex teſtaſ Ariſt. l. 7. politicoꝝ dicēs pue etat̃ feminas mr̃imonia
pte mu- liť ſūmi ad coitū ñ dbē ꝯiūgi vbi dāna q̃ ex tl'ib⁹ coitib⁹ ꝯſequ-
lieris. unť diligēť enumerat. ❡ Primū āt tl'is cōmixtiōis īmature
dānū ē ꝙ tal'r coeūtes puelle ī effuſione īfātū ab vťo piclita-
p̃mum. ri plerūq; ſolēt. ❡ Scḋʒ ṽo ē: q: cū tenerrime etat̃ ſint ipſius
nes foꝛtes ſūt in eiuſdem ⁊ citius intenſiuſque calcſiunt
Scḋm. membꝛa earum ſuntque valde incontinentes coitusq; aui
diſſime q̃ vix mr̃tiplicat̃ virilib⁹ acceſſib⁹ ſacieť. ❡ Tertiū ṽo
ī hac īmatura cōmixtiõe ē: ꝙ valde ī ꝯiugatis cuitāda ē cū p̄
Tertiū. cipue itēdōi mr̃imoniali r̃pugñ' ūa cū tenerrime etat̃ femiuaſ
carnal'r coḡſci ꝯtigit cōrūpiť ī eis ꝯueniēs armonia ad ꝯcipi
ēdū. ita ꝙ ad gignēdū inepte efficiūť. vñ pleraſq; ſic cognitas
quartū. rū tingit poſtea ſtiles fieri: nec vnq̃ qbuſcūq; aut q̃tcūq; mr̃'
tiplicat̃ coitib⁹ g̃uidari. ❡ Quartū āt dānū ē: q: hui⁹ etatis
feie pp paucietatē ſāguinis mēſtrual' fet⁹ pue corpulentie gi-
quintū. gnūt. ſiē ð mr̃'erib⁹ colericis dcm̄ ē: q̃ pp magnitudinē coleri
L ci caloꝛiſ hūoꝛē mēſtrualē digerendo diſſiccādoq; diminuūt
Omniū ſicq; ꝓles pias cetaꝝ mr̃'ieꝝ ſobolib⁹ minoꝛes conficiunt: ſi-
nouoꝛū cut ī plibatis pſtrinxim⁹. ❡ Quītū ⁊ mai⁹ icōueniēs ē: q: ex
animali tl'ib⁹ ꝯceptib⁹ ꝓles corpe ⁊ itell'ctu ipfecte naſciūť. ē. u. regl'a
um pꝛo g̃nalis oī eē nouoꝝ animaliū ꝓles ipfectas ꝙ euenit: q: ſem
les imp p̃mū ī aīalib⁹ ñ ē bñ digeſtū ex q̃ idigeſtiõe fet⁹ malā ꝓpoꝛtio
fecta. nē armonicā ſoꝛtiunť in fantaſticis oꝛganis que intellectui
Cap. 53. ad omnem ſuam operationem deſeruiunt.

A ❡ De hac ſecunda apertura.

Hec Aũt ſcḋa apꝛio mr̃ebriū oiodē clauſuraꝝ ī oībus
parientib⁹ neceſſario iducif: ſ; ad ꝯceptionē p acceſ
B ſū virilē illibate ſint: aut nullā vnq̃ d̃floꝛationē ī acceſſu vir
Uirgini li paſſe fuerūt ſine q̃ fieri poſſe ꝯceptionē ī ſ̃moꝛib⁹ manifeſto
tas qd. ſmone cōp̄hēdim⁹. Et ſic ī acceſſu virili atq; d̃floꝛatiõe ṽgi-
nitat̃ itegritatē manē ē īpoſſibl'e ꝯformiť ī emiſſiõe īfātis ab
vťo ṽginitatē oio tolli nccīuʒ ē. q: ṽginitas ē itegritas carnis
L ⁊ mēt̃ cū oiodē īexpiētia act⁹ ṽeerei itegritas āt carni ꝯſiſtit
Mulie cū clauſtra ṽginea illibata ſit. et q: ī ptu ṽgineoꝝ clauſtroꝝ
res abſ- atq; oiodē mr̃'iebriū emiſſiõe maiō q̃ ī ꝯceptu aut pꝛiorio ac
q; viri ceſſu virili aptio ſit ē q̃nq; nccīuʒ tē oiodā ṽginitat̃ cōruptiō
ꝯſuetu- nē eē ſic ī ꝯceptu quē p̄cedit clauſtroꝝ libatio ⁊ maſcl'ini at
dine pa q; feminini ſeminis pfecta cōmixtio. ❡ Aliō q̃qʒ ē. ſ. ꝙ magi
rē fieri nccīuʒ ē ṽginitatē ī ptu q̃ ī ꝯceptu libari. Quapp ī ſupioꝛi-
poteſt. b⁹ palloquēdo ꝯcluſimus ſatis nal'r poſſe aliq̃s ſemias viro
īcognitas fet⁹ quoſq; ꝯcipe ⁊ ṽginitate oiodē pmanēte pere
tñ nal'r ṽginitatis manēte clauſura eſt omnino impoſſibile.

Ca. 54. ❡ De eadem apertura.

A **Ad** h̃ āt mai⁹ ⁊ vtli⁹ ſignū ē ī his q̃ ð dñe nr̃e p̄conĝſ oꝛ
tho. cāi et eccl'ia. ſ. eā āte ptū illibatā fuiſſe ṽgineā ī
tegritatē: ī ptu q̃qʒ ṽginitatē māſiſſe p⁹ ptū ṽo ppetuā carnis
itegritatē tenuiſſe. ❡ Iſtā tripharie diſtictā ī dñā nr̃a ṽgini- B
tatē aliq ad īexpiētiā act⁹ venerei ī acceſſu virili ptinēdā to Uirgo ante
tal'r ſ̃niſulē. ſ. ꝙ añq̃ dñā ihʒ pepiſſʒ viro īcognita fuit. ī ptu ptū ī ptu ⁊
q̃qʒ p⁹ ptū nullā idētidem carnis comixtionē hūiſſe. h̃ tñ ad poſt partū.
carnalē cōmixtionē penit⁹ applicaſ abſonū atq; ineptū ē: q:
ſʒ p̄⁹ hui⁹ atq; tria pticl'a ð h̃ ꝯueniēť expōi poſſint. Scḋaʒ L
tñ ð h̃ exponi oī diſgruit rōni. p̃ma āt hui⁹ dicti pe ē dñāʒ no Añ ptū ma
ſtrā añ ptū bñdicti ihu pfecte ṽginē extitiſſe ꝙ euidēť ſignat ria dña nr̃a
dñāʒ nr̃āʒ a nullo viro carnal'r cognitā fuiſſe ad h̃ vt ex illiuſ fuit virgo.
viri ſemine xp̄o ī ṽgineo vťo foꝛmareť. ⁊ ſic viro īcognita ex
titit. ita nec q̃uis alio mō ṽgineoꝝ clauſtroꝝ ſuoꝝ añ conce
ptionē dñi ihu ruptio ſcā eſt. Idēdē xp̄o nato clauſur̃ virgi
niee illibate māſerūt nec vnq̃ q̃uis mō poſtea libate ſt ſic āte
ꝯceptionē iuiolate ꝯſtiterāt. ❡ Hoc āt poniť ad excludēdam
ſtultā inepiāq; eluidij poſitionē q dñāʒ nr̃āʒ āte xp̄i natiuita
tē extitiſſe ṽginē ꝯfirmat. ſʒ eo nato eā carnal'r cognitā alios
filios aſſeuerat pepiſſe q̃ poſitio ligdiſſime. d̃ . eliſa ē argu.

❡ Maria domina noſtra in partu fuit virgo. Capit. 55.

Secūda hui⁹ dicti pticl'a. ſ. dñāʒ nr̃āʒ ī ptu ṽginem A
extitiſſe ð virili acceſſu carnaliq; cōmixtiõe
ītelligi ñ vʒ: q: ſʒ feia añ ptū ⁊ poſtq̃ pepit poſſit coḡſci car
nal'r aliquā tñ feminā carnal'r coḡſci dū parit ñ ꝯtigit qn po
ti⁹ īpoſſibl'e ē ptu vrgēte feminā aliquā virilē pati cognitio-
nē. Nō igiť vocari p̃t femina ṽgo ī ptu: q: tē a viro carnal'r
coḡſci ñ vʒ. Iſto nāq; mō oēs q̃tquot cōrupte feie ſt ī ptu vir
gineo vocari poſſēt: q: nll'a eaꝝ a viro dū pit carnal'r coḡſci
tur aut coḡſci vʒ: ſʒ ſl'ʒ ē: q: nll'a feminaꝝ ī ptu ṽgo dr̃ p⁹ do.
nr̃āʒ q̃ h̃ ſingl'ari p̃uilegio titl'aſ. Itē feia illa q̃ ī ptu ṽgo p̄di
caſ aut añ ptū. ſ. ī ꝯceptione ṽgo extiťt. aut nll'aten⁹. Si foꝛ-
taſſis feia tē vſq; ad ptū ṽgo pmāſit ī ptu eā ṽginē eē nccē
ē: cū nil' carnalib⁹ acceſſib⁹ ei⁹ ṽgialia clauſtra reſeñť. Si āt fe
mīa q̃ ī ptu ṽgo p̄dicari dʒ añ piū ṽgo ñ extiťt īpoſſibile ē eā
tē ṽginē ṽe dici: q: feia q̃ ſemī ſuā pdit ṽginitatē īpoſſibile ē
eā q̃uis mō ī ſtatū p̄ſtinū remeaſ. ❡ Necia g̃ illatiõe ꝯcludiť
ñ poſſe itelligi aliq̃ ī ptu ṽginē eē q̃ ad ꝯmixtionē carnalē
p virilem acceſſū: ſed iſta virginitas ī partu de virgineoꝛum
clauſtroꝛum illibatione neceſſario exponenda.

❡ Uirginitas nāq; ē itegritas mētis ⁊ carnis cū inexpiētia
act⁹ venerei: itegritas āt carnis ſolū accipiť q̃tū ad ṽginalia
clauſtra. ❡ Et ſic ē ſenſus ꝙ ṽginei pudoꝛis clauſure ī dña
nr̃a nūq̃ reſate fuerūt aut acceſſu vili: aut q̃uis alio mō añ
ptū ad xp̄ʒ ꝯcipiēdū: aut ī ptu ad xp̄ʒ piēdū: q̃ reſatio ī ptu
oīb⁹ aliq̃s mr̃'erib⁹ ſit. ⁊ h̃ ē eā ī ptu ṽginē foꝛe: nec poſt natuʒ
dñm ihm fuere clauſtra dñe nr̃e ad alios filios ꝯcipiēdos aut
in lucē emittendos apta: ſic̄ iſane poſitio eluidiana aſſeuerat.

❡ Maria virgo non eſt paſſa ſcḋam aperturam. Capit. 56.

Quātū Ad iſtā ſecūdariā clauſtroꝝ aptionē fuit A
dña nr̃a ṽgo. ī oīb⁹ āt piētib⁹ hāc clauſtroꝝ
aptiõe fieri nccē ē: ſola dña nr̃a ſpāli p̃uilegio ab hac aptione
fuit imunis. ❡ Hāc āt fieri ī ptu clauſtroꝝ reſationē expien
tia oīuʒ piētiū māifeſtat. In hac āt ṽginitas recte admittiť: q:
diſcōtinuāſ ⁊ rūpūť ṽginea clauſtra foꝛti⁹ q̃ ī acceſſu ⁊ cogni
tiõe carnali. Itē euidēť māifeſtaſ: q: ī ptu īfās ð mr̃no vtero
emittiť q ibidē foꝛmat⁹ ſatis magne q̃ntitatis extitēt. ❡ Eſt
igiť nccīuʒ ad ei⁹ exitū magnā fieri apturā. cū ptes ſolidas cō
poꝛis egredi nll'aten⁹ poſſit cū vnū corp⁹ p alteꝝ trāſire ñ poſ
ſit: q: ſeq̃reť coꝛ^m penetratio nccīo quā Ariſt. excludit ī q̃nto Ariſto. 5.
phiſico. ⁊ q: vaſis feminei genital' aptio p̄extiſtēs ad tāte q̃n phiſicoꝝ.
titatis īfātē recipiēdū ſufficē ñ vʒ nccīuʒ ē aliā maioꝛē clau-
ſtroꝝ fieri apturā. ❡ Hec āt ē ruptio total' ṽginal' clauſure: ⁊
ſm ꝙ iſta clauſtroꝝ aptio maioꝛ aut minoꝛ ē. ita ī effuſione B
īfātis ex vťo maioꝛ vl' minoꝛ cauſat doloꝛ. ❡ Et h̃ ē eā q̃re q̃ Cā maioꝛis
dā mr̃'ieres maioꝛes ī ptu q̃ alie experiūť doloꝛes: q: quāto de minoꝛis
p̄coꝛpoꝛis mr̃'ieris piētis magnitudie ṽgial' clauſtri ruptio doloꝛis in p
minoꝛ fuerit tāto piētis doloꝛ minoꝛabiť: ⁊ h̃ cetis pib⁹ extiti tu.
b⁹. ſ. ꝙ nō ſit fili⁹ genit⁹ magne q̃ntitat̃. Nā ſi fuerit magne
q̃ntitas fet⁹ q̃tūcūq; magni coꝛpiſ piēs extitit. p⁹ magnitudi
ne apture magnū ibi doloꝛē cāri nccē ē. Hāc cāʒ aſſigt Ariſ. Ariſto. 7.
l. 7. polin. q̃re cū mr̃'ieres pue etatis atq; coꝛpulētie viris car- politico.
nal'r ꝯmiſceťſ ſolēt ī ptu piclitari. In ptu āt femie nll'e ṽgines L
ſt dato ꝙ vſq; ad ptū ṽginitatē ſuauerit: q: ī ptu integritas In ptu ſola
carnis tollitur in qua conſiſtit ptim ṽginitas. ⁊ hic totaliter maria dña
clauſtra aperiūtur atq; diſcōtinuantur. ❡ Dña āt nr̃a ī ptu nr̃a fuit vir
nullā aptionē paſſa eſt: q̃re ſeqť eā ī ptu virginem extitiſſe. go.

❡ Dubietates pertes predicta. Capitu. 5.

A
B
Speculatibus Autē vici⁹ circa h̄ duplex occur-
rit dubitatio. ¶ Prīa ē q̄r. d. nr̄a
Dubi. p̄ma. v̄go i p̄tu n̄ passa ē aptura claustroꝝ v̄ginei pudoris sicut mlie
C res cetere patiunt. ¶ Scd̄a āt quō sine hac claustroꝝ aptione
Dubi. scd̄a. potuit ifās emitti ex ei⁹ v̄gineo v̄ro. ¶ Ad p̄mā dubitatonē
D aliq r̄ndētes dixerūt q̄ pena pp pcc̄z i hoīes iducta ē: q: h̄ in
R̄n⁹ ad p̄ri- v̄gie culpa nll'a fuit nec pena ei iec̄ obuit. ¶ Cōtra hos aūt
mā quā im- aliqs arguē conalr iqēs q̄ puuli q sine baptismate dcesse-
pugnat rūt pcc̄z nll'ū oio gesserūt: s̄z et̄nalr iferno carceri mācipāt di
E uīa visiōe p̄uati. ¶ Potuit ḡ p̄sōmit i dn̄a nr̄a fieri: q: l̄z cul
Obiectio. pā nll'ā hūerit pene tn̄ oio p̄s n̄ cēt. ¶ Dia āt p̄t facilr obuia
F ri: ⁊ q̄ l̄z puuli sine baptismate dcedētes nll'ā mortalē aut ve
Solutio. nialē cl'pā i actu hūerūt: tn̄ origialē macl'az ɔ̄xerūt q̄ suffic ad
G eos et̄nalr ɔdēnādū. ¶ De⁹ tn̄ q oio de iust⁹ atq; iustina ē pe
Que pena nas cl'pis totalr adeq̄t: et q: cl'pa ista morietiū puuloꝝ fuit i
iniūcta sit h̄ sola p̄uatiōe origial' iustitie siue inocētie nec fuit ibi aliqs ac
qs sine ba- tus positiu⁹ pena eis i sola p̄uatiōe ɔstituta ē. s. q̄ i et̄nū diuia
ptismo ifan visiōe p̄ucī nll'a tn̄ ignis aut frigoris alteriusue ḡnis cruciat⁹
tes moriūt patiunt. ¶ Et h̄ pena apd̄ theolo. doc. pēa dāni tn̄ sēs⁹ appel
⁊ ob quam lat: ⁊ vocat pēa dāni: q: dānū dr̄ diminutio reꝝ. ⁊ q: puuli
cāz iponat. sic diē claudētes extremū p̄uāt diuia visiōe q̄z alr hituri es-
H sēt pēa dāni recte nūcupat: n̄ aūt dr̄ pēa sēs⁹: q: nll'az oio sēsa
Quid pēa tionū doloris aut alicui⁹ afflictiui expiūt. Aliq̄ āt q mortalib⁹
damni ac sē actionū nexib⁹ iplicati d h̄ seclo dcesse vtriusq; penaꝝ gen⁹ tol
sus. lerar̄ cogūt. p̄uāt. n. et̄nalr diuia visiōe et b̄tificoꝝ pceptione
I gaudioꝝ: isup dolorib⁹ atq; erūnis frigoris atq; ignis ifernis
Pena mori sedib⁹ mācipāt. ¶ De pēa āt morietiū puuloꝝ sine batisma-
entiū puu- tis vnda puulorūq; sine circūcisiōe an̄ xp̄i passionē i hebre-
lorum sine os diē extremū claudētiū q̄lr iusta foret ⁊ q̄lr isti puuli pecca
baptismo. uisset diffusi⁹ scripsissim⁹ sup gen̄. i. c. 17. ⁊ i plerisq; alijs locis.
K Sic ḡ dicem⁹ q̄ isti puuli sic morietes penā aliq̄ patiūt. q: l̄z
Firmior ⁊ nūq; peccauerūt mortalē aut venialē actionē gerētes cl'pā tn̄
securior opi origialē ɔhē cui⁹ imerito h̄ et̄nalr tollerabūt. d dn̄a nr̄a v̄gle
nio d cōce- sic dicē n̄ valem⁹ qm̄ s̄z positionū firmiorē securiorēq; dn̄a no
ptiōe virgi- stra sine origiali macl'a ɔcepta ē: ⁊ ab oi cl'pa actuali mōtali
nis atq; vēiali oio imunis fuit sic d ip̄a orthodoxoꝝ cātat eccl'ia
L n̄ erat igit aliq̄ cā tal' q̄lis i puul' sine baptismate decedētib⁹
Si virgo repit pp quā dbēt aliqd tollerar. et l̄z aliā pōnē seq vellem⁹ q
S. in ori- eā origialē macl'az ɔ̄xisse asseuerat: n̄ erat ei⁹ aliq̄ ad puulos
giali macl'a sine baptismate morietes ɔsonātia. q: l̄z dicāt eā cl'pā origina
ɔcepta sit n̄ lē ɔ̄xisse eā tn̄ i ea diuti⁹ māsisse diffitēt: s̄z mox ab ea dletā di
tn̄ citissime cāt. postea igit in ea nll'a cl'pa manēte nihil rōnis ē cū eā ali-
deposuit. cui pene subijcē dbeam⁹ nll'ā ḡ in p̄tu penā tollerar dbebat.

¶ Omnis pena pro aliquo crimine semper datur.

Capitu. 58. **Quāuis** p̄dicti sic opināte huic dbilr firmato ar-
gumēto facilr valeāt r̄ndē nihilhomin⁹ tn̄
A sua manz ifirma positio. s. penā hoiez p aliq̄ crie sēp dari. Q d
B sic māifestat: q: xp̄s origialē cl'pā nll'ā ɔ̄xit: actualē āt aut mō
Non queliz talē aut venialē nll'ā huic sic tota catholicoꝝ eccl'ia ɔfitet: ⁊
pena q̄ infli sic ait pet. i sua p̄⁹ cañ. q pcc̄m n̄ fec̄ nec iuēt⁹ ē dol⁹ i ligua ei⁹
git est vitio xp̄s tn̄ multiplices dolores atq; oi generꝝ cruciat⁹ tollerauit:
peccati. sic i ei⁹ passiōe ab oib⁹ euāgelistis māifestat frig⁹ q̄q; calorē at
C q; dbilitationē mēbroꝝ esuriē ⁊ sitiatq; oia alia icōmoda pas
R̄nsio ad sus ē sic dcl'at Esaias. c. 53. ⁊ b̄ts Joā. c. 4. Euidēt ḡ ɔcludit
obiectionē. aliqs a cl'pa prorsus imunes penis aliq̄ mō n̄ carē. ¶ Ad h̄ fō
D tassis r̄ndebit. q̄ sic xp̄s oi prorsus crie caruit. ita oi cl'pa caret
Xp̄s volū- dbebat: nec vlli pene obligat⁹ erat. Si āt penalitates aliq̄s as
tarie passus sūpsit. n̄ id tollerauit eas tāq; iustū ⁊ nccīuz eēt cū p̄dcā sub
est. ire dbē: s̄z q: ip̄e ad hūanaz gn̄ris salutē oia h̄ voluit tollerar
E Sic. n. cōis smo pphic⁹ ⁊ oblat⁹ ē q: ip̄e voluit. Et sic argu^m
Obiectio. istd n̄ ɔcludit ɔ̄ dn̄az nr̄az: q: dn̄a nr̄a n̄ sic penalitates aliq̄s
sic xp̄s subiuit. q: xp̄s penalitates oēs q̄s subijt n̄ nccītate:
F s̄z volūtate subiuit: dn̄a āt nr̄a v̄go si aliquā penā hūit n̄ volū
Responsio tarie eā subiuit s̄z nccīo toll'auit. q: ip̄a nat̄e dn̄a n̄ erat sicut
xp̄s q oib⁹ dn̄abat: xp̄s ḡ q̄cūq; pass⁹ volūtarie ptulit dn̄a āt
Symeon. nr̄a si q̄s penalitates hūit illas nāe nccītate tollerauit. Ad
huc ɔ̄ p̄dcā arguēt q: dn̄a nr̄a v̄go cl'pā mortalē aut venialē
Lucas. c. 20. nullā hūit macl'az aut originalē nullaten⁹ ɔ̄xit. Et si dicam⁹
eā originalē ɔ̄xisse labē: ab ea tn̄ fuit p̄tin⁹ emūdata: ita q̄ ni
hil restabat pp q̄ penas aliq̄s subire debēt: de ip̄a tn̄ repitur
multos accerbosq; tollerasse dolores: sic fuit ille dolor dn̄ice
passiōis aliq̄q; plerisq; dolores. ¶ Dolorē āt ei⁹ i dn̄ica passio
ne p̄nūciauit senex ille symeon sp̄ū diuino afflat⁹ sic b̄ts Lu-
cas scribit. c. 20. ⁊ tuā ip̄si⁹ alam doloris gladi⁹ ptrāsibit. Su-
stinuit āt et alios cruciatus sic cū b̄ndictū filiū suum p̄didit i
Hierlm vt scribit b̄ts Luc. c. 20. vbi dicit fili q̄ i fecisti nobis: q:
ego ⁊ p̄r tuus dolentes querebam⁹ te. ¶ Hūit igitur domina
nostra sine culpa dolores: ⁊ sic in p̄tu dici posse videretur.

¶ Nonnullis penas infligi absq; culpa.

Ca. 59. **Apparet** Aūt adhuc i puulis baptizatis: q: l̄z ori
A gialē cl'pā ɔ̄xerūt i baptismo tn̄ eis prorsus deleta ē p⁹ baptismū āt in eis nll'a culpa actuali mortali.
veniali aut originali manēte mltn̄ dolores eis isunt atq; alie
penalitates ⁊ icōmoda pp q̄ plerūq; plorare cogūt. in ē eis
B isup mortalitas: ⁊ licet̄ i illo moriūt statu mors tn̄ oiuz ter
Aristo. ribiliū vltimū ē. sic ait Aristo. in. 3⁹. ethi. Euidēti ḡ cōcludit
mors ter- argumēto penas plerūq; aliqb⁹ ifligi q oib⁹ criminib⁹ prorsus
ribilium imunes sit. Et sic h̄ apud sacrā scripturā fuit. ita i canonicis
ethicoꝝ iurib⁹ atq; hūanis repit de iure āt cañ. sit exēpla in patēti vt si
vitamuz qs in ordie cl'icali sacro ɔstitut⁹ filiū. genuerit ille ad sacros
C ordines ē ihabilis nec aliq̄teu⁹ pmouebit: et dato q̄ ex dispē
Lex no- satiōe ad sacros ordines pmoueat. in eadē tn̄ eccl'ia i qua p̄r
roꝝ ex imediate p̄xie ministrauit ministrare nō p̄t sic appet ex̄ i vo
sacerdo- lu. decr. i ti. de fil. p̄sby. q̄si p totū. ¶ Itē s̄z antiq decretoruz
tibus. ɔstituta p̄sbyteroꝝ filij eccl'iaꝝ sui efficiebāt. ¶ Idē p̄z d bi
gamis: q: mlti sine culpa aliq̄ bigamiā icurrūt q tn̄ ad sacros
Decreta ordines pmoueri nō valēt. nec obtinē vllaten⁹ eccl'iastica be
lis. neficia. sic p̄z in ti. de bigamis q̄si p totū. ¶ Idē fit i corpore
D lesis: si p̄cussio aut mēbri mutilatio grauis aut deformis sit
Morbo q: ad sacros ordines pmoueri nō valēt. nec b̄nficia eccl'iasti-
rū gene- ca obtinē. vt p̄z ex̄ i volu. dcre. i ti. d corpe viciat. p tot. tit. ⁊ si
ra p̄hi- forte isti pmoti ad sacros ordinēs fuerint ad̄ministratiōe p̄i
bitiōe q̄ uāt. Itē si qs plagā lep̄ icurrerit aut aliquē aliū ḡuē morbū n̄
in sacer pmouebit nec b̄nficia eccl'iastica obtinebit: q̄ si p⁹ q̄z ordiat⁹
dotiū ad fuerit icurrat: ab officij administratiōe p̄uat. si vo dignitatē
mitti pos hūerit p administratiōe ⁊ alijs dabit ei coadiutor. vt p̄z ex̄ i
sit. volu. dcre. i ti. d cle. egro. ⁊ dbilitato p totū. ¶ Itē h̄ fit s̄m le
E ges hūanas: nā si aliqs icurrat i crie lese maiestatis occidit filij
Quā pe- is eoꝝ exhēdāt bonisq; oib⁹ ɔfiscāt: sola eis vita ex pietate re
nam in- licta. vt p̄z ex̄ i volu. dcre. i ti. d hē. i. c. v̄gēt. Multi q̄q; alij cas⁹
currāt q̄ sit tā s̄z hūanas q̄z cañ. sāctiōes i qb⁹ pēa sine oi pcc̄o ifligit q
crimina sit seu tredeci cas⁹ d qb⁹ apls⁹ i p̄nti n̄ oz dilatar smonē. ex plibus
tur ex le- tis iferi n̄ solos eos q peccauē p̄uiri. Ex q̄ idēpti dē ɔcludūt
se maie- eoꝝ r̄nsionē ifirma fore q dicūt p sola cl'pa penā iuste ifligi: ⁊
state. dn̄am nostrā virginē: q: ab omni labe prorsus immunis fu-
it ab omni pena debere absolui totaliter.

¶ Responsiones ad quesitum tactum.

Ca. 60. **Superioris** R̄nsiōis dbitatiōis relicto duob⁹ mo. ad p̄
A dcā r̄ndēri p̄t. p̄mo q̄ ex h̄ ex p̄uilegio
scm̄ ē: q: nll'ā aliā femiaꝝ deū ɔcepisse aut pepisse p̄t hāc li-
quet erat ḡ rōnabl'e dici hāc a cetis mlierib⁹ dbē differre: q:
B ḡ cete femiaꝝ cū dolor atq; v̄gineoꝝ claustroꝝ aptiōe ɔcipie
R̄nsio bāt atq; pieībāt: rōnabile erat dn̄az nr̄az ab oi dolor atq; clau
ad p̄mā. stroꝝ aptiōe i p̄tu imunē fieri dbē. Itē absq; oi imūditia p⁹
ille b̄tific⁹ fuit alie āt mlieres cū pariūt imūde sīt: q: ptes q̄sdā
mēstrual' hūoris ɔcreti atq; delsati cū fetu emittūt ex v̄ro com
plicatas corpi āt b̄ndcō saluatoris nr̄i nihil tale i p̄tu adhesit
s̄z eādē i nascēdo hūit corpis p̄uritatē quā sēp postea i viuēdo
C suauit. d q̄ i sbsequētib⁹ apli⁹ dcl'abr. Cōtra p̄dcā aliqs argu-
Obiect. et dicēs h̄ ec p̄uilegio fca n̄ fuisse nec aliquod i predictis do
mine nostre fuisse priuilegium attributum: quia eodem
D mō p̄uilegiata fuisset vt postea dolores nō sustinēt q̄ tn̄ n̄ fu
it cū postea plimaꝝ ḡia ptulerit afflicti oi d qb⁹ i s̄rioib⁹ p̄-
R̄nsio. libauim⁹. ⁊ sic ab oib⁹ alijs feminis totalr differēs eēt. Huic
āt argumētatiōi aliqs facilr i modū solōnis dialectice r̄ndebit
E s. q̄ dn̄a nr̄a i vno p̄uilegiū hūerit q̄ i p̄tu nll'os pferret dolo
res: n̄ tn̄ idē iferē vllaten⁹ i cetis eā p̄uilegiatā fore dbē. sic. n.
Docto- i oib⁹ accipiētib⁹ p̄uilegia a magnis dn̄is aut p̄ncipib⁹ euenit
risso. q: rarissime aliq q̄tū ad oia p̄uilegiati sīt. Et huic imediate
F argumētatiōi solidi⁹ ⁊ magis i radice possum⁹ r̄ndē. s. assignādo
Vn̄ sit cāz q̄r dn̄a nr̄a i qbusdā ⁊ n̄ i alijs p̄uilegiū sortita sit. Circa
q̄ virgo qd̄ dbz ē aliq̄ eē circa q̄ dn̄a nr̄a penalitates aliq̄s subire po-
maria i terat q̄ ad ip̄sā solā ptinebāt: alia āt eē circa q̄ eadē dn̄a penis
qbusdā potat subiacē q̄ et ⁊ redēptori nr̄o cōit attinebāt. Quātū ad
tn̄ ha- ea i qbus penis potat sbiacē q̄ ad eā ptinebāt a pēis imunis
buerit p̄- non erat sic qp̄pa frig⁹ calorē q̄q; atq; mēbroꝝ dbilitationū
uilegia. tristitias ⁊ timores sitiaq; icommoda sustinuiss̄z hūana: q:
ad redēptorē nr̄uz nihil horꝝ directe attinebat q̄ domina
nostra sustineret illud aut nullatenus tollereret. ¶ Alia āt
erāt iqb⁹ ip̄az pēalitatib⁹ subiacē nimis xp̄i dignitati repugna
bat ⁊ in his

bat ꝛ i hiſ plenarie huic ꝑuilegia: ſic ꝙ ỽgo xp̄ꝫ peꝑ atqꝫ ꝯci pet. ℂ Mag⁹ nāqꝫ xp̄i dignitas naſcēs erat a mr̄e naſci ſine

B — Xp̄i dignitas i ortu ſuo

acceſſu virili: ne e. mō ỏ ſtirpe ade ỏriuarſ ꝗ alij naſcebāſ ꝑ ꝗ pcti origial' macl'aꝫ icurrebāt. ℂ Qꝛ ſi fōte xp̄ſ ex ſemie viri li genit⁹ foret ꝛ origialē macl'aꝫ ñ icurrerꝫ necēꝫ erat vt ꝑſ uaret ne ſic genit⁹ eādē origialē labē icurrerꝫ. ꝛ qꝛ maior dignitas xp̄i naſcētis erat nll'o hoꝝ idigē voluit a mr̄e naſci ꝗ ſine aliq̄ acceſſu virili cū peꝛ atqꝫ ꝯcipet. eo. mō magna erat dignitas cōpis redēptoris nr̄i potuiſſe naſci ỏ mr̄e ſine aliq̄ genitaliū clauſtroꝝ apertione quod in nullo aliorum huma norū corporū fieri poteſt ſicut fit in ſolis corporib⁹ glioſis.

A — Ca. 61.

ℂ De dignatione corporis noſtri redemptoris.

Maior āūt adhuc dignitas cōpis nr̄i redēptoris erat poſſe ỏ vt̄o ỽgineo erūpe ſine clauſtroꝝ aliq̄ aptiōe q̄ȝ ipꝫ ex ſolo feminino ſemie fuiſſe ꝓgenitū ſine aliq̄ acceſſu virili: nā ex ſolo ſemie feminino gēitū fuiſſe tollit poſ ſe macl'aꝫ origial' culpe ꝯhē. ℂ Jdētidēꝫ ē dignitas magna ſct⁹ naſcētis fuiſſe talr̄ genitū q̄lr nll'i aliꝫ hoies vnq̄ꝫ ex mūlibus generāſ maiō tn̄ corpis naſcēs oñdiſ potuiſſe ſine clauſtroꝝ aptiōe ỏ mr̄e ſetū erūpe. nā mr̄eꝫ viro icognitā eē ꝛ cōcipe ē dignitas corpis naſcētis magis tn̄ ad dignitatē mr̄ienis ſic ꝯcipiētis ỽgſciſ attinē. Nll'a āt clauſtroꝝ ſcā ruptura naſci potuiſſe lꝫ dignitatē mr̄is atteſtaſ: qꝛ doloꝛ i expu ē quē i clauſtroꝝ ruptura ſuſtinē cogēſ maiorem tn̄ corpis naſcentis indicat dignitatē: qꝛ ſpāle aliq̄d miracl'i ē vnū corp⁹ ꝑ alterū cōp⁹ ſolidū poſſe trāſire ſic et parietem aut tabulā ſi ſine aliquo foramine trāſeat. ſic. n. magn⁹ erat honor corpis redēptoris nr̄i ꝑ cutē et viſcā bñdicti vteri ỽginal' nll'a ſcā aut ruptura aut aptura potuiſſe trāſire ſic ſi ꝑ illā nihil penit⁹ trāſiſſet. ℂ Jn q̄ inuiſ cōp⁹ dñi nr̄i ihu maioris dignitatis eē quā radij ſolares ſint q̄ tabulā aut cutē aliquā penetrare ñ valent niſi pri⁹ aliq̄ fuerit ibidē ſcā ruptura. ℂ Jtē pcti original' tabes ꝗ ꝑ nō cognitā eē feminā ꝯcipiētē a viro ꝙ nō ſit cāſ poterat alio mō ꝙ nō eēt cāſ: ſic fuit i ỽgie bñdcā ſiue dicaſ eē originali labe polutā ſiue ſine aliq̄ tabe originali natā penit⁹ extitiſſe. ℂ Dignitas āt atqꝫ ſbtilitas cōpis ſaluatoris nr̄i ꝗ apparuit in h̄ ꝙ ỏ ỽgineo vt̄o ſaluis clauſtris ỽginalib⁹ natū ē nll'o alio mō manifeſtari poterat q̄ȝ manifeſtata ē. ℂ Sequiſ igiſ maiorē in xp̄o dignitatē eē ſaluo genitalis feminei virginei clauſtro natum eſſe quam de ſolo ſemine femineo ſine virilis ſeminis mixtione fuiſſe progenitum.

B — Dignitas corporis chriſti.

C — Magn⁹ corporis chriſti dignatō.

A — Ca. 62.

ℂ Obiectiones penes precedentia.

Fortaſſis āliqs ea ꝗ determinata ſt ipugnabit .ſ. ꝙ aliq̄ erāt i qb⁹ dña nr̄a penalitatib⁹ ſubijci poterat et ptinebāt ad eo partē et redēptorē nr̄ꝫ i his tn̄ a penalitatib⁹ ꝑuilegiū ñ accepit. ℂ Sic i tēporib⁹ dñice enutritiōis in iſātili etate: qꝛ ſatis laborioſe victū q̄tidianū iqrebat ēt i tēpore ꝗ eū ꝑdidit ḡuiſſime affligebat: ſic ſcribit beat⁹ lucas. ca. 20. ℂ Jtē ꝛ i paſſiōe dñica i q̄ mr̄ accerbiſſimo dolore cordis itriſec⁹ tacta ē. Nō ſolū ḡ i eis ꝗ ad dñoꝫ nr̄aꝫ ptinebāt: ſed in eis q̄qꝫ ꝗ ad dñꝫ nr̄m et pte ỽginis attinebāt ipa affligebaſ.

Luchas c. 20.

B — Solutō

ℂ Quib⁹ rñderi vꝫ ꝙ aliq̄ erāt ex pte dñe nr̄e ꝗ xp̄ꝫ attinebāt ꝛ h dupl'r ſe hēbāt. ℂ Aliq̄ erāt i qb⁹ xp̄s nihil patiebaſ ſꝫ poti⁹ ſuā dignitatē oñdebāt alia āt erāt āhob⁹ cōia: ꝛ i ꝑte illa ꝗ xp̄o attinebāt aliquē dolorē aut paſſionē ſuſcipiebat. ℂ Quātū ad illa ꝗ xp̄o ꝛ ỽgini cōis erāt i qb⁹ xp̄s nihil paſſiōis aut doloris hēbat. dicendū ē ỽginē q̄qꝫ nihil pati aut ỏfectū aliquē ſuſtinere. Sic erat i h̄ ꝙ xp̄s abſqꝫ virili ſemine ꝯcipēſ in ꝗ paſſio xp̄i nulla erat: ſꝫ ei⁹ magna dignitas monſtrabaſ. iō q̄ntū ad iſtā ptē dña nr̄a nihil doloris in cōceptione paſſa ē ſic cete mr̄ieres pati ꝯſueuerūt ſine clauſtroꝝ ỽgineoꝝ violatiōe ad cāndē ꝯceptionē ꝗ ꝑ virili acceſſu ꝑpetratur. ℂ Eodē mō corp⁹ dñi ihu ỏ vt̄o ỽginis mr̄is ſine aliq̄ genital' violatiōe aut ptiū diſcōtinuatiōe i lucē ꝓdiſſe fuit magn̄ xp̄i dignitas: nec fuit aliq̄ ipfectio aut leſio corpis ei⁹. iō dña nr̄a i ptu dñi ihu nō debuit aliquē ſuſtinē dolorē: q cāſ aptiōne vteri ỽginal'. ℂ Inferſ ḡ cū ſine bñdicti vteri ſui apiōe ỏbuiſſe dñicū corp⁹ emittē ꝑdcā āt dcā ſt q̄ntū ad h̄ qḋ diſtebaſ dñāꝫ nr̄āꝫ ex ꝑuilegio ſine doloꝛ et aptura ỽgineoꝝ clauſtrorum contra aliarum mulierum conſuetudinem peperiſſe.

C — quomodo mat dei i paſſiōe xp̄i paſſa ſit

D — Corpus xp̄i ſine genital' violatione i lucē prodijt.

A — Cap. 63.

B — Error ꝑtis parē tū nobis oib⁹ penā itulit

ℂ Doct. ſolutio ac de mō deſcēdēdi ab adā ꝑ partēs.

Aliter āt ꝓpoſite illi argumētatiōi rñderi pōt ꝙ pene oēs ꝗ hoib⁹ iſfligūſ in eos ex imeritoꝓme ꝑuaricatiōis ꝓthoplaſti deriuate ſt: nā ipo ñ peccāte i nos nll'a pena dñata fuiſſet. ℂ Et ſi ꝓthoplaſti nō peccaſſēt atqꝫ in illa bñdicta padiſi treſtris felicitate manſiſſēt de ꝗ ad celeſtis ꝑadiſi felicitatē māſiſſent. de q̄ ad celeſtis padiſi felicitatē trāſcēdi ꝑ ḡnatiōes erāt ſic aīt hea. Augu. ꝛ ceteri doctores: ꝛ ſicut i illis reb⁹ afflictiōes aliq̄s paſſuri nō erāt aut vllas cordis moleſtias. ita i ꝯceptiōe et ptu futurū erat: qꝛ oēs femine ſine vlla grauitate aut afflictiōe ꝯcepiſſēt aut peperiſſēt oēs ſequētes dolores illi⁹ ꝑme ꝑuaricatiōis imerito euenerūt oēs āt ab adā ꝓgeniti afflictiōes ab adā hēditaria ſucceſſiōe ſortiunſ. ℂ Et qꝛ duplicit hoies ab adā originē trahūt: ita dupl'r in eos ꝑme ꝑuaricatiōis pena ꝑuenit. ℂ Prim⁹ mod⁹ deſcēdēdi ab adā ē: ab ipo eē aut ſubſtātiā trahē. ſ. ꝙ tota ſba corporis nr̄i ab ipo ꝑuenerit ꝛ in ipo fuerit. ℂ Scḋs mod⁹ deſcēdendi ab adā ē deſcēdē ab ipo trahēdo eē ꝑ modū illū quo ipe ſuū eē ꝓpagabat: adā āt eē ſuū ꝑ modū a deo ſibi ꝛ oibus ſpēb⁹ aīaliū pfectoꝝ traditū ꝓpagatiōe i ꝯiūctiōe maſcl'i et feminę deuitabat. ℂ Cōiūgebaſ āt adā ſemie ſue ſpēi. ſ. eue iſte mod⁹ in oēs hoies ꝑuenit: qꝛ oēs eē multiplicauerūt: et ipi qꝛ q̄qꝫ multiplicari ſāt ꝑ cōmixtionē ſeminis maſculini ꝛ feminini. ℂ Prim⁹ mod⁹ iſtoꝝ ỏſcēdēdi ab adā in oib⁹ hoib⁹ generalr̄ fuit. Oēs nāqꝫ de ſemine ade deſcēderūt ꝛ in lūbis ſuis ꝑextiterūt: ꝛ ſic ē veꝝ de xp̄o ꝙ ē de ſemine ade: qꝛ totū eē ſuū fuit in adā q̄ȝ ad ſbam corpulētā. ſic enumerat euāgeliſta lucas in. c. 3⁹. vbi ponit ḡnationē dñi ihu ordie trāſmutato cōuertēdo a ioſeph viro marie vſqꝫ i adā ꝗ enumeratio ab euangeliſta nullaten⁹ fieret niſi xp̄s de adā deſcēdēt ſm̄ ſbam corpulētā. ℂ Secūd⁹ modus deſcēdēdi ab adā nō ē cōis oibus hoib⁹: nā lꝫ cōiſ hoies ex cōmixtione maſcl'i et ſemie ꝓpagēſ ỏriuatiōe ſemiali xp̄s tn̄ ñ deſcēdit de adā ꝑ ỏriuatiōeꝫ: nā ñ ex carnali cōmixtiōe fuit ꝯcept⁹. ℂ Et ſic oēs hoies vt cōiſ his duob⁹ modis a ꝓthoplaſto adā originē trahūt. ita imerito ꝑme ꝑuaricatiōis illi⁹ penalitates dupl'r ſubeūt. ℂ Prim⁹ āt mod⁹ ē ꝙ veniūt ab adā q̄ntū ad corpulētā ſbaꝫ ꝛ h̄ oib⁹ ḡnale ē. ita oēs i ſua ſba penalitates ſuſcipiūt. ſ. ſingl'i i corpib⁹ ꝛ qꝛ xp̄s ỏſcēdit ab adā q̄ntū ad iſtū modū. ſ. q̄ntū ad ſbāꝫ corpulētā. ita i ſba ſua ſiue corpoꝛ ſuo penas mltiplices tollerauit: qꝛ ſuſcepit i ſe oēs amaritudines nr̄as cū teſtāte Eſaia liuore ei⁹ ſanati ſum⁹. ℂ Et ſic ē ſcḋs mod⁹ ỏſcēdēdi ab adā trahē ab ipo orginē ꝑ ỏriuationē ſemialē cōmixtiōe maſculini ſeminis ꝛ feminini. ita ē ſcḋs mo. ſuſcipiēdi aliq̄s penalitates. ab adā i ipa cōmixtiōe ꝗ pp i ipa carnali cōmixtiōe nēiuꝫ eſt vtriqꝫ veros ſētiri dolores. ℂ Jtē ex hac pte i cōceptiōe dolor ſeqſ: qꝛ cōceptio ē ꝑ quā eē nr̄m diriuaſ i hac ꝯceptiōe. ſ. in toto tpe ꝗ mr̄ier a ꝯceptiōe vſqꝫ ad effuſionē iſātis ab vtero ꝑgnās ē dolores atqꝫ faſtidia ꝛ tedia afflictiōeſqꝫ mltiplices ḡnauſ. ꝛ qꝛ ꝑ ptū ab adā q̄qꝫ eē trahim⁹: qꝛ ñ eēm⁹ niſi a materno vt̄o ꝓdirem⁹ i lucē i ptu q̄qꝫ penalitates patuē multiplices ſit nāqꝫ ibi clauſtroꝝ virgineoꝝ aut totalr̄ mr̄iebriuꝫ pfcā aptio: aut poti⁹ rupture ꝗ maxios fieri dolores ſtat⁹ ptientū idicat euidēt. ℂ Sepiſſime. n. ꝑ doloris magnitudine femie i ptu piclitari solēt: ſic pꝫ de rachel i ptu beniamin geñ. 35. c. vbi dicit ꝙ ꝑ doloris magnitudie i ptu piclitari cepit: ꝛ cū eēt i mortis āguſtia vocauit nomē filij ſui benoni. i. fili⁹ doloris mei lꝫ pr̄ ei⁹ iacob cōſtāti viriliqꝫ aīo meliori duct⁹ ꝯſilio ỽiet nomē ei⁹ dicēs beniamī. i. fili⁹ dextre. ℂ Et qꝛ xp̄s ñ ỏſcēdit ỏ adā q̄ntū ad iſtū ſcḋꝫ modū. ſ. q̄ntū ad diriuationē ſemialē ñ ỏbuit recipe aliq̄m penalitatē i iſto mō ꝯhēdi eē. ſ. i naſcēdo. ſ. ꝙ bñdcā mr̄ ſua nll'os ois i ꝯceptiōe expireſ dolores ꝛ i acceſſu virili ad cōceptionē q null⁹ fuit nullas pateſ ỽguſtias: ꝛ i toto tēpore a ꝯceptiōe vſqꝫ ad effuſionē iſātis ex vt̄o nllas moleſtias aut faſtidia ſuſtineret i ptu āt ab oi q̄qꝫ doloroſa ꝓtoꝛſiōe ỏbuit eē proꝛſ imunis. ℂ Hec āt oia dña nr̄a ỽgo ſortita ē ñ q̄ſi ex aliq̄ ꝑuilegio aliaꝝ: q̄ſi eni aliaꝝ legi i hac pte foret obnoxia: qꝛ ñ erat iuſtū eā i ꝯceptiōe aut ptu ſil'es aliqs mr̄ierib⁹ tolerare dolores cū nll'ā rōnē prorſus habuiſſꝫ q̄re eos tolerare debēt: qꝛ in iſto 2⁹ mō ab adā eē ñ aſſumpſit.

C — Duplex deſcēdēdi mod⁹ ab adam

D — Prim⁹ mo.

E — Scḋs mo.

F — Quomodo xp̄s ſit ex ſemine ade.

Lucas. c. 3⁹

G — Scḋs modus deſcendēdi nō eſt cōis oib⁹ ſicuti prim⁹.

H — Quō chriſtus habuit penalitates

J — Per conceptionem ỽginis fuit eſſe noſtrum.

K — Rachel in ptu beniamin quaſi obijt.

L — Jn ptu ỽgo maria omni dolore fuit penit⁹ immunis.

ℂ Quomodo ex vtero ỽginis redēptor nr̄ ſaluo virgineo clauſtro in lucem prodire potuerit.

A — Capi. 64.

Erat āt circa predicta ſecūdaria dubitatio q̄ōo ex vt̄o ỽginis redēptor nr̄ ihs ſaluo ỽgineo clauſtro erūpē potuerit i lucē. ℂ Ad qḋ fortaſſis aliqs rñdēt. ꝙ lꝫ tēpore natiuitatis corp⁹ dñi ihu ſatis magne q̄ntuatis extitiſſꝫ tn̄ ꝑ valde puā apturā genital' vaſis dñe nr̄e abſqꝫ vlla rupture offenſiōe erūpe potuit: qꝛ nō trāſiuit i modū rei q̄nte extenſe: ſed in modum rei quantitate prorſus carentis: ꝛ vt clari⁹ dicam tranſiuit per modum rei indiuiſibilis.

B — Cuiuſdam reſponſio.

ℂ Ad h̄ āt ꝯforme exēplū ē: qꝛ ſic cū xp̄s ē i hoſtia ꝯſecrata qꝛ lꝫ ibi oēs ptes ſuas ſbales hēāt ſic ſūt pedes ꝛ manus ꝛ

caput ꝛc̄.

caput ⁊ cētera mēbra ⁊ etiā oēs capilli sui ita vt nullus deficiat ⁊ tota q̄ntitas sua. Jta vt nulla ei ps desit ptes tn̄ sue sbalcs nō sūt p modū q̄ntitatis: sʒ indiuisibilr. Et ita xp̄s ē in oībꝰ ptibꝰ hostie diuise actualr ⁊ in q̄libet earꝫ q̄ntacūqʒ pue q̄ntitatis sit. ℂ Si ḡ corpus dn̄i iesu in hostia idiuisibilr eē pt meliꝰ potuit p genitale vas vginis sine vlla ruptiōis offensiōe trāsire: q2 id qđ in idiuisibili ꝯtineri pt meliꝰ in re diuisibili ꝯtinebit. ℂ Et q̄ntūcūqʒ vas genitale vginis bn̄dicte ꝯclusum eēt nullatenus aptis claustris vginei pudoris manebat: tn̄ aliq̄ diuisibilis aptio sicē i ceteris mulierībꝰ pfecte vginibꝰ esse solet: nā manēte femina ipfecta vginitate carnis: manet aliq̄ vasis genitalis aptio p q̄ fieri valeat emissio vrinarū. Hec āt aptura nālr ꝯstituta ē nullatenꝰ vgineis claustris piudicās.

C
Quō xp̄s sit i hostia cōse crata.

A
Capi. 65m

ℂ Jmprobatio ac ꝟa rn̄sio doct. penes p̄dicta.

B
Rn̄sio doc.

Quibus Rn̄deri vʒ q̄ lʒ p̄dicta positio aliq̄ vitatē ꝯtinē possit: pp eē in ea aliquē possibilitaꝫ modū. ⁊ hr̄e ꝯforme huic exēplū: nō tn̄ ē ista positio ꝯformis mō loq̄ndi scōꝝ doctoꝝ ⁊ miraclose xp̄i opatōi sepiꝰ vsitate. ℂ Erit ḡ dōʒ xp̄ʒ de vgineo vt̄o erupisse nō mō idiuisibili: sʒ p modū satꝫ magne atqʒ diuisibilr q̄ntitatꝫ erupit tn̄ per ptes corpis solidas. s. p carnē cutē ⁊ viscā vtī bn̄dicti. s. q̄ vbi erāt ptes solide vētris vginei. ibi erāt ptes corpis xp̄i d illo vtero exeūtis. Tales āt sūt modi aliaꝝ opōnū mirabiliū nr̄i saluatoris sicut cum de sepulcro clauso resurrexit atqʒ totaliter signato: nam non est dicendū q̄ lapidē qui aduolutus erat ad hostiū monumēti. ⁊ q̄ monumētū ꝯclusum atqʒ signatuʒ erat xp̄s aduoluisset illū auferēs īde atqʒ postea exiret: nam sicē ex euāgelistaꝝ vbis colligit angl'i illū abstulerūt. ℂ Erupit ḡ dn̄s ihs tātus q̄ntus erat. s. ita lōgus ⁊ latus sicē fuerat tpe passionis erupit aūt p ipm lapidē nō tn̄ q̄ ptes lapidis cederent corpi trāseūti aut cōdēsarenf siue discōtinuarenf: sʒ ita manebāt sicē monē solebāt cū nihil p illos trāsibat. s. q̄ si xp̄s in lōgitudine decē palmoꝝ eēt in latitudine āt triū tn̄ de lapide monumēto aduoluto occupauit: ⁊ vbi erāt decem palmi lōgitudinis lapidis ⁊ tres palmi latitudinis. erāt decē palmi longitudinis ⁊ tres palmi latitudis redēptoris nr̄i ⁊ q̄ntitas illius lapidis nō excludebat q̄ntitatē corpis xp̄i: ⁊ ptes xp̄i erāt ibi exn̄tes vbi tūc erāt ptes lapidis: nec se adinvicē aut ipediebāt aut aliq̄tenus excludebāt. ℂ Sic ḡ vnuʒ erat in loco alterius ⁊ alteruʒ in loco alterius. s. xp̄s in loco lapidis ⁊ eꝫ. H āt vocat Arist. eē sil' vl' eē vnū in loco p̄mo ⁊ p̄p̄o alterius. vt pʒ i q̄nto physicoꝝ. lʒ H nālr fieri nō possit sʒ solū supnālr: ⁊ ē H vna de dotibus corpis gl'iosi: q̄ xp̄s sp hūit post resurrectionē suā añ resurrectionē aūt hūit cū ei colibitū fuit. ℂ Sil'e aūt miraculū fuit qđ fecit dn̄s ihs cū itrauit p portas clausas domus illius in q̄ apl'i post dn̄icā resurrectionē ꝯgregati atqʒ ꝯclusi erāt pp metū iudeoꝝ. ℂ Jntrauit ḡ ad eos p ianuas clausas: ⁊ nō itrauit tūc mō idiuisibili sʒ p modū magnitudis extēse fm totā suā q̄ntitatē. s. fm totā lōgitudinē ⁊ latitudinē: ita vt tn̄ q̄nta erat lōgitudo atqʒ latitudo dn̄ici corpis redēptoris nr̄i de magnitudine clausaꝝ ianuarū corpus xp̄i occuparet: ⁊ vbi erat q̄ntitas ianuarum erat q̄ntitas corpis xp̄i. ⁊ nō erat xp̄s i tota ianuaꝝ q̄ntitate: sʒ in tāta q̄ntitate q̄nta erat xp̄s sicē si tota magnitudo portaꝝ aerea magnitudo ipse trāsiuisset p tantaʒ illius aeris magnitudinem quanta erat quantitas corpis sui.

Arist. 5. phi.

C
Duo corpꝰ xp̄i gloriosi

D
Xp̄s quō intrauit ad discipulos ia nuis clausis.

ℂ Un de sit q̄ dēus ex mr̄is vt̄o nō erupit mō idiuisibili.

A
Capi. 66m

B
Rn̄sio q̄sti

Ad hoc Aūt fortassis al's arguere conabif dicens cur potius dicemꝰ xp̄m H mō q̄ p̄dicto. s. indiuisibilr de vginis vtero erupisse. ℂ Rn̄dēdū ē q̄ sicē pcsi ē ponē miraculū i eo qđ absqʒ miracl'o cōpleri pt. Jta icōueniens est aliqd p plura fieri qđ fieri posset p pauciora sicut ait Aristo. 8. topi. ℂ Et maius est aliquod corpus indiuisibili esse quam vnum corpus alterum penetrare. quod apparet manifeste: q2 vnum corpus posse alteruʒ corpus solidū penetrare cuilibet gl'ioso corpi datū est: q2 qđlibet gl'iosuʒ corpꝰ post gn̄aleʒ corpoꝝ resurrectionē poterit p vnū lapidē. aut parietem aut massam ferri ptrāsire. ℂ Esse āt aliqđ corpus silīs in multis locis aut i idiuisibili soli dn̄ico corpi xp̄i collatū ē q̄ in hostia ē in mītis hostie ptibus ⁊ in q̄libet earū totius. ℂ Jtē si viginti mille hostie siml' cōsecrent in oībus earū sil' ē. Jtē ē in hostia piter ⁊ in celo empireo. Sʒ H poterit dici eruptio saluatoris de vginis vtero q̄libet istoꝝ duoꝝ modoꝝ celebrata eē dōm. ḡ ē minor illoꝝ duoꝝ modoꝝ factū exiuisse. s. in eo q̄ minus de miraculo hʒ q̄ ē trāsire diuisibilter p aliqđ corpus. sicē trāseunt corpa gl'iosa.

C
Longe magis ē corpꝰ i diuisibili ꝯsiste q̄ duo rē corpora penetrationem.

D

E

ℂ Obiectio penes predicta.

A
Ca. 67.

Contra Hoc aūt q̄spiā arguere conabif q̄ p̄dicta solida vitate minime fulcianf: q2 H exn̄te xp̄s nō existēt i hostia idiuisibilr: sʒ diuisibilr p modū q̄ntitatis: sicut trāseūt corpa gl'iosa p alia corpa solida q̄luecūqʒ. ℂ Quibus rn̄dendū ē rīam illā solida vitate ꝯsistē. cū āt arguif de bn̄dicto corpe xp̄i in hostia ꝯsecrata rn̄dendū q̄ corpus xp̄i in hostia ꝯsecrata nullo alio mō existere pōt. q̄ eo q̄ existit i idiuisibilr. q2 cū aliq̄ corpa in aliq̄o eē debēt sicē sūt corpa gl'ificata cū trāseūt p aliq̄ alia corpa. necīuʒ ē illa corpa solida p q̄ trāseūt corpa gl'iosa tāte q̄ntitatis eē q̄te sunt corpa gl'iosa trāseūtia aut stāns in illis: q2 cū corpa ista in q̄ntitate diuisibili sint: q̄libet ps gl'iosi corpis tātā q̄ntitatē reqrit q̄nta est ipa ps corpis gl'iosi. Et si deberet eē xp̄s in hostia mō corporuʒ gl'iosoꝝ nō poterat esse maior ps corpis xp̄i i hostia q̄ erat q̄ntitas hostie ꝯsecrate. s. q̄dam modica ps manus aut pedis aut capitis itra hostiā maneret. Reliq̄ āt xp̄i ptes ex̄ subsistērent. qđ absurduʒ ē q2 cū cōicamus q̄ntacūqʒ sit pticula pue q̄ntitatis totū ibi xp̄m sūmimus. Et si xp̄s eē deberet i hostie eo mō q̄ vnū gl'iosum corpus p alterū trāsire pōt necīuʒ erat tāte q̄ntitatis hostiā ꝯficē. s. in lōgitudine latitudine ⁊ ꝓfunditate q̄te longitudinis latitudinis ⁊ ꝓfunditatis xp̄s erat q̄ i ea subsistē debebat q̄ ꝯcesso. nūq̄ cōicantes sūmē poteramus totū corpus saluatoris nr̄i cū nō possemus tāte magnitudinis hostiā ꝯficē q̄ coq nō posset. ℂ Qđ si fortassis q̄s tāte mollis hostiā faceret ⁊ aliq̄ artificio coq̄ret nullus poterat in ea cōicare q2 itra viscā suā nullus tātā valeret suscipe magnitudinē. ℂ Et si fortasse nō totā illā ꝯsecrā hostiam sumeremus: sʒ eiꝰ q̄dā pticulā nō sūmeremus totū nr̄m redēptorē: sʒ eiꝰ q̄dā pticulā: vt si q̄s de digito xp̄i pticulā sūmeret alius ṽo de digitis aut de capillis qđ nō erat cōicare. ⁊ H ē magnū icōueniēs. ℂ Seq̄baf āt ⁊ aliđ icōueniēs deformius. s. q̄ quottidie xp̄s i mltas lacerareſ mēbratī pticl'as ad q̄ diuisionē dolorē seq̄ necc̄ariū erat. nā ad discōtinuationē pñum tn̄ causaf dolor in re quanta sentiente q̄ de christo sentire nephas est. ℂ Jtē sequereſ necc̄ario quottidie christum mltoties mortē subire: corpꝰ suū quottidie exanimari: q2 cū aliqđ corpus viuēs ē: qđ in ptes minutati diuidiſ necc̄ariū ē vita defungi. cū in sic diuiso ala neq̄at facē mālionē. ⁊ vnitas rei q̄ viuēs erat deleta ē qđ hereticū valde ē. sicē testaſ petrus in canonica sua p̄ma. Et apl's paulus ad hebreos. c. 8. xp̄s semel mortuus ē: ⁊ iā nō moriſ ⁊ mors illi vltra nō dn̄abiſ. ℂ Jtē seq̄reſ xp̄m quottidie hoīem eē. ⁊ quottidie desinere eē hoīem. nā xp̄s in triduo mortis sue cōputādo p finē dochē nō fuit hō. sicē oēs sci doctores theologi diffiniūt lʒ i H obstiterit magr̄ petrus lōbardus in 3o libro suaꝝ sn̄iarū: qui in hac pte cōuer nō teneſ. ad qđ sūt satis solide ꝓbationes. de q̄bus gr̄a breuitatis stili ad pñs nō isisto. ℂ Cū ḡ xp̄s q̄tidie moreref necc̄ariū erat ipm quottidie desinere eē hoīem. ℂ Seq̄reſ aūt ⁊ aliđ icōueniēs. s. q̄ xp̄s quottidie a morte resurgeret: nā cū xp̄s quotidie moreref vt ex p̄libatis ꝯcludif. ⁊ tn̄ quottidie hō ē: necc̄ariū erat q̄tidie ipʒ resurgere cū sit resurrectio reunio diuisoꝝ: sicē mors erat sepatio vnitoꝝ. s. aīe ⁊ corpis: mltiplicia quoqʒ alia innumerabilia icōueniētia seq̄rent q̄ q̄libet p se inducere poterat p̄dicta respiciens.

B
Rn̄sio.

C
Xp̄i corpus idiuisibilr est i hostia nec alio mō tūc posset.

D
Jn q̄cūqʒ hostie pticula adest corpus xp̄i.

E
pm incōueniens q̄ seq̄ref ex dict.

F
2m incōueniens.

Petrus
Paulus

G
3m icōueniens.

H
Q̄ño in triduo xp̄s fuerit hō.
Petrus lōbard 3o sniaꝝ

J
4m incōueniens.

K
Resurrectio quid.

ℂ Q̄ño xp̄s sit in hostia ⁊ q̄ño xp̄s ex vt̄o vginiſ exierit.

A
Ca. 68m

Ex prelibatis Ergo deduciſ xp̄m nullo alio mō in hostia eē posse q̄ idiuisibilr. ⁊ nō eo mō q̄ corpa gl'iosa p alia solida corpa trāseunt. ℂ Sic q̄ iduciſ xp̄m natū ex vtero vginis nō idiuisibilr p dq̄sse: sʒ mō diuisibil' q̄ntitatiſ. sicē trāseūt corpa gl'iosa per alia corpa solida oīs obstātia. ℂ Ex q̄ idēptidē necc̄ia illatōe ꝯcludif xp̄m de vginis vtero i lucē nullatenus exijsse p eū locū q̄ cetera hūana corpa de feminino vtero expelluntf. ℂ Ois āt p genitale vas femininū imittunf in lucē: ex q̄ necc̄arium est tātā fieri genitalis vasis aptionē q̄nta ē fetus magnitudo nescētis. Et q2 in vtero vginali nulla fuit vgineoꝝ claustroruʒ aptio: ⁊ corpus redēptoris nr̄i exiuit de vginis vtero sub tāta magnitudie q̄te erat q̄ntitatis cū i vtero erat: necc̄ariū erat nō nasci p genitale vas dn̄e nr̄e. ℂ Si fortassis corpꝰ redēptoris nr̄i idiuisibilr ꝓdijsset d vtero quēadmodū in hostia ē poterat p vas genitale vgis emitti. sʒ aptio claustroꝝ nulla seq̄reſ: sicē i aliq̄s corpibꝰ seq̄ solebat feminelis: sʒ nō natꝰ fuit i diuisibilr vt i p̄positio ꝓbatū ē. seq̄f ḡ dn̄ʒ ipm p genitale vginis vas

B
Jn vtero vginis nulla fuit vgineoꝝ claustroꝝ apertio.

C

Quomodo xp̃s ex vtero virginis exierit ⁊ vnde.

ginis vas nõ fuiſſe in lucẽ emiſſuz. ¶ Erit g̃ dõz xp̃m deũ ſꝫ
totã ſuã q̃ntitatem de vtero ꝓduxiſſe.ſ.ꝙ q̃ntus erat redemptoꝛ
nr̃ i vtero tãt⁹ natus ẽ nil'a ſcã diminutiõe i coꝛpe ſuo aut ad
idiuiſibile reducẽdo. ¶ Et qꝛ coꝛpus dñicũ i vtero v̄gineo ſa
tis magnã occupabat q̃ntitatẽ.ſic.õ.decl'atũ nec̃ĩuz ẽ ꝙ i exi
tu tãtã q̃ntitatẽ occuparet i ꝑtib⁹ vteri v̄ginal'.ita ꝙ ſi coꝛpus
illd̃ triũ palmoꝝ i lõgitudie ſoꝛet tres palmos lõgitudis in
vtero v̄gineo i exitu occuparet.ſi ãt latitudo vni⁹ palmi eẽt:tm̃
de latitudie in ꝑtib⁹ vteri occuparet. ¶ Que ex re nec̃ĩarius

D

erat ipꝫ ꝑ vmbilicũ ⁊ ꝑ totũ vẽtrẽ atqꝫ illa natũ foꝛe ħ oĩa oc
cupãdo:nihil tñ̃ de illis aut diuidẽdo aut rũpẽdo. ¶ Et ſic di
cẽdũ ẽ nõ magis dñaz ihm̃ ꝑ vas genitale v̄ginis natũ q̃ꝫ per
vmbilicũ:q̃ꝫ ꝑ al's vteri ꝑtes:ſꝫ ꝑ oẽs illas nat⁹ ẽ. ¶ Appet

Dña noſtra apertiſſime q̃dã vas clauſuz vocitat.

ex ſupꝛadictis i vnã foꝛmã redactis dñaz nr̃az in ꝑtu nullam
clauſtroꝝ v̄gineoꝝ ſuſtinuiſſe fracturã pꝫ ẽt lõgioꝛi ꝺductio
ne ex ꝓlibatis dñaz nr̃az aptiſſime vas clauſuz dici ꝯtinẽs oẽz
v̄gineã clauſionẽ.ſ.clauſtri ſaluationẽ i ꝯcipiẽdo ⁊ eadẽ inio
lata clauſtra in pariẽdo. ¶ Hec ãt q̃ntũ ad ꝑticulam illã pri
me methaphoꝛe in qua dicit̃ vas clauſum dicta ſufficiant.

A

Ca. 69m

¶ De vaſe non clauſo.

B

Cur domina noſtra vas nõ clauſum vocet.

Cõtinuato

Oꝛdine in ꝓpoſita methaphoꝛica lo
cutiõe ſeq̃bat̃:vas ñ clauſũ qd̃ ẽ ꝯdi
ctoꝛiũ ꝑticl'e iã expoſite.ſ.vas clauſũ. ¶ Que ſi totalr̃ ꝯdi
ctoꝛie eẽnt opoꝛtebat alterã eaꝝ ſalſaz foꝛe.ſꝫ ſũt nõ totalr̃ ꝯ
dictoꝛie.ſ.q̃ntũ ad v̄itatẽ:lꝫ in voce aliq̃lr̃ ꝯdicere videantur.
¶ Quis i re ꝯſideratiõe dignũ ẽ inveſtigare cur dña nr̃a vas
nõ clauſum vocet̃. ¶ Cui rñdendũ ẽ ꝙ illis modis q̃bus do
mina noſtra vas dicebat̃ vas nõ clauſum dici põt. ¶ In ꝓ

C

Rñſio.

poſite ꝑticule decl'atiõe ꝓlibauimus dñaz nr̃az ſaluatoꝛẽ ipꝫ
duplr̃ ꝯtinuiſſe.ſ.in aĩo ꝯceptualr̃ ⁊ in ſuo bñdicto vtero rea
liter. ¶ Quãtũ ad p^m modũ q̊ dña v̄go ꝯtinuit ſaluatoꝛẽ ne

D

Cõtinuit dña nr̃a xp̃z ꝯceptibiliter ⁊ q̊ñ.

ceſſariũ ẽ ipſaz eẽ vas nõ clauſum ſiue vas aptũ. Cõtinuit.n.
dña nr̃a in ſe redemptoꝛẽ ꝯceptualr̃ cũz v̄bis diuine oꝛonis
et ꝑ gabꝛielẽ archangl'm relate ꝯſenſit. Recepit.n.in ſe dñm
ſaluatoꝛẽ ꝑ fidẽ ⁊ electionẽ qꝛ nõ ꝯtinuerat dña nr̃a ſꝑ añ ħ
redẽptoꝛẽ nr̃m fide ⁊ electiõe cũ eũ nũc nouit̃ ꝓpoſitis di
uinis v̄bis archangli voce ꝯſenſit ẽ dõz eoꝝ illius qd̃ añ clau
ſum erat nullã talẽ fidẽ aut electionẽ ꝯtinẽdo vel recipiendo
cũ nouiter iſta accepit ad aſſentiendũ atqꝫ credẽdũ aptũ ſo

Eſaias c.45.

re. ¶ De hac mẽte aptiõe Eſaias.c.45.loq̃bat̃ cũ deſideri
um aduentus meſſie depꝛomeret dicẽs. roꝛate celi deſuꝑ ⁊

E

nubes pluãt iuſtũ:apiat̃ terra ⁊ germinet ſaluatoꝛẽ exp̃mẽs

Neceſſaria ad xp̃i aduentuz.

in ꝓſſumptis v̄bis Eſaias deſideriũ aduẽtus meſſie exp̃ſſit
illa ſine q̃bus aduentus ille fieri non potuiſſet.ſũt ãt ħ duo.
¶ Pꝛimũ eſt volũtas diuina mittẽs ſaluatoꝛẽ:q̃ ẽ ſa in bñ
dicta trinitate ꝑſona ad nos ſaluãdũ atqꝫ redimẽdum. ¶ 2^m

p^m

erat voluntas v̄ginalis ꝯſentiens fieri nr̃i ſaluatoꝛis genitri

2^m

cẽ. Inuita nãqꝫ nũq̃ꝫ fuiſſet genitrix ſaluatoꝛis.iõ q̊ vſqꝫ au

Lucas p̊ c.

ditis ⁊ itell'ctis v̄bis oꝛonis diuine rñdit. Ecce ancilla dñi ſi
at mihi ſm v̄bũ tuũ:vt ſcribit bea. Lucas p̊.c.nunq̃ꝫ dei ge

F

nitrix facta eſt. ¶ Pꝛimũ aũt hoꝝ duoꝝ nec̃ĩoꝝ exp̃ſſit Eſa

Xp̃s rori ⁊ pluuie aſſimulat⁹ ẽ ab eſaia.

ias in v̄boꝝ ſuoꝝ exoꝛdio dicens. roꝛate celi deſuꝑ ⁊ nubes
pluãt iuſtũ. In q̊ methapho.fingẽdo ꝑſonã rei q̊ ꝑſonã ñ hꝫ
celis ⁊ nubibus loq̊t̃:qꝛ de⁹ quẽ ꝑ miſſiõe ſaluatoꝛis ꝓpha
aſſidue exoꝛabat in celis erat ⁊ ħ dicens:roꝛate celi deſuꝑ ⁊
nubes pluãt iuſtũ:qꝛ ros ⁊ pluuia de celo.i.de aere ⁊ de nu

G

bibus fluũt:ita redẽptoꝛ nr̃ de celis ad terram vſq̃ꝫ ꝑuenit.

Uirgo maria terre ab eodẽ ꝓpħa ⁊ a dauid aſſimilatur.

¶ 2^m in hac re nec̃ĩuz exp̃mit Eſaias cũ dicit apiatur terra ⁊
germinet ſaluatoꝛẽ:terra aũt hic nihil aliud q̃ꝫ dñe nr̃e vte
rus intelligit̃:qꝛ ſic terra oẽs de ſe fructus gñat:ita dña nr̃a
de ſe ꝓtulit ſaluatoꝛẽ.de q̊ dauid in pſalmis loq̊t̃ dicens:⁊
terra nr̃a dabit fructũ ſuũ.i.vterus v̄ginis bñdicte nobis ſal
uatoꝛẽ germinabit hãc aũt rõnalẽ itelligẽteq̃ꝫ terrã. Eſaias
ꝓpha exoꝛat valde apiri.ſ.ꝑ ꝯſenſum ad recipiẽdũ in ſe redẽ
ptoꝛẽ nr̃m. Qꝛ vt ꝓlibatuz eſt ſi ipſa ꝑ ꝯſenſum ad eũ recipiẽ
dũ nunq̃ꝫ apta fuerat nõ fuerat aliq̃ten⁹ genitrix ſaluatoꝛis.

Ca. 70.

¶ Quõ virgo maria xp̃z realr̃ ꝯtinuerit.

A

Amplius

Aũt continuit in ſe dña nr̃a realr̃ xp̃m
redẽptoꝛẽ cũ eũ in ſuo vtero tenuit: ⁊ qꝛ

B

Duplex aptura ſpũalis.

eũ nõ ex eterno tenuit. ¶ Idcircõ ⁊ poſt q̃ꝫ eũ ſuſcepit nõ ſꝑ
clauſum tenuit:ſꝫ aliq̊ñ de ſe ꝓtulit nec̃ĩum ẽ i ea duas aſſi
gnari apturas.ſ.vnã ad recipiendũ eũ cũ in ſpa nõ erat alte
ram aũt ad eũ in lucẽ emittendũ cũ intra ipſaz erat. ¶ Utra
q̃ꝫ aũt haꝝ methapho.aptura ẽ neutra nãq̃ꝫ eaꝝ realr̃ exti
tit ſic in ꝓpoſitis ꝓlibauimus. Sũt tñ̃ realr̃ iſte due aptiões.

in ceteris feminis cũ ꝯcipe aut ꝑere debeant. ¶ Pꝛima aũt

C

p⁹ aptio q̃lis ſit.

duarũ aptionũ ẽ clauſtroꝝ v̄gineoꝝ reſeratio:q̃ ẽ ad recipiẽ
dũ ſemẽ maſculinũ de q̊ ꝑtim ſetus foꝛmatur in vt̃o q̃ in dña
nr̃a nõ aſſignata fuit:qꝛ nõ ex viris ſemine:ſꝫ ex myſtico ſpi
ramine extitit grauidata. ¶ Dam⁹ tñ̃ ad ħ aliq̃ꝫ aptionẽ. qꝛ
ſaluatoꝛ nr̃ ihs carnẽ ab eterno de v̄gine nõ aſſũpſit:ſꝫ aliq̊ i
tpe ħ fecit tũc g̃ dña nr̃a ſaltẽ in meth apho.apiri dicebat̃:qꝛ
in re nr̃m recipiebat redẽptoꝛẽ ſcdaz.ſ.trinitatis bñdicte ꝑſo
nã.ħ tñ̃ nõ ẽ va aptio atq̃ꝫ diuiſio aliq̊rũ coꝛpis ꝑtiuz:ſic v̄gi
nei pudoꝛis clauſure diſſime in femina q̃libet reſerant̃. Cuꝫ

D

ſemẽ ſuſcipit in coitu maſcl'ino ad cãndũ ꝯceptionẽ. ¶ De⁹

Deus ẽ purus ſpũs.

ãt purus ſpũs ẽ nullã hñs coꝛpoꝛeitatẽ loci occupatiuaz: ⁊
iõ nõ erat ei locus nec̃ĩus aut aliq̃ꝫ fieri apturã vt ꝑ vterũ
v̄ginalem ſubiret. Si.n.coꝛpa gl'oſa aptura aliq̊ aut loco ad
tranſeũdũ nõ indigerẽt.ſꝫ oĩa coꝛpa q̃ntacũq̃ꝫ ſolida eis ꝑuia
ſunt.q̃nto amplius deus q̃ puriſſime ſpũs ẽ. ¶ Et ſi aie nr̃e
ad trãſeundũ parietẽ aliquẽ aut q̃ꝫlibet maſſaz ferri aptura
aliq̊ nõ indigẽt q̃ntomagis deus q̃ ſimpliciſſime ſbe ẽ. ¶ Itẽ
qꝛ qñ ſecũda in beata trinitate ꝑſona.carnẽ de vtero v̄ginis
aſſũpſit:nõ erat ei opus ventrẽ ſubire virgineũ.qꝛ intra illũ

E

De⁹ i oĩ loco ſit ⁊ ex̃ oẽm locuz.

ſp erat. ¶ Dicimus.n.de deo q̃ ẽ bñdicta trinitas ꝙ in oĩ lo
co ſit ⁊ ex̃ oẽm locũ ⁊ in oĩbus rebus:nec̃ĩuz g̃ erat.p̃rem ⁊
filiũ ⁊ ſpm̃ ſcm̃ in vtero v̄gineo exiſtere eo tpe ſiue inſtanti q̊
bñfica illa incarnatio celebꝛata ẽ:qd̃ eſt carnẽ i vtero v̄gineo
ſũmere:aliogn nõ diceremus deũ vbiq̃ꝫ ſp eẽ:qd̃ valde abſur

Hieremias c.22.

dũ ẽ ⁊ catholice obuiãs poſitiõi. Sic eñ hieremias ꝓpħa.c.
22. Celũ ⁊ terrã ego ipleo dicit dñs. ¶ Itẽ qꝛ ſi diceremus de
um nõ vbiq̃ꝫ eẽ:nõ ꝯſeruaret oĩa ⁊ illa in q̃bus non eẽt nec
cõſeruaret nec̃io depirent,carentia rectoꝛe atqꝫ gubernatoꝛe
in eas ꝯtinue influente. ¶ Itẽ diceremus deũ nõ eẽ infinitũ
in eſſentia ⁊ perfectione:qd̃ idẽtidẽ nephariũ eſt.

Capitu. 71.

¶ Obiectio penes predicta ac de ſancta trinitate q̊dam.

A

Quod

Si foꝛtaſſis quiſq̃ꝫ aſſeuerat patrem ⁊ ſpm̃
ſcm̃ cũ incarnatio fieri debuit in vtero ꝓfuiſſe
v̄gineo:ſꝫ nõ filium q̃ carnẽ aſſumpſit. Sic nec̃io diceret̃ ipſ

Rñſio.

ad incarnationẽ v̄gineũ vterũ ſubiꝫſſe. ¶ Rñdet̃ hãc põnes

B

eſſe penitus ipoſſibilẽ:qꝛ tũc ſeq̃ret̃ p̃rez atqꝫ ſpm̃ ſcm̃ vbiq̃ꝫ
ſubſiſtere filiũ aũt nequaq̃ꝫ:qd̃ ẽ ꝯ catholicã aſſertionẽ:qꝛ tẽ
ſeq̃ret̃ filiũ i diuinis minoꝛis eẽ ꝑfectiõis q̃ꝫ pr̃ ⁊ ſpũs ſcũs:qd̃

Athanaſi⁹.

ẽ ꝯ ſymbolũ athanaſij i q̊ ꝯtinet̃ fides circa ꝑncipalis ꝑticla ⁊
dr̃ q̃lis pr̃ talis fili⁹, ⁊ ſpũs ſcũs. ¶ Itẽ in eodẽ ſymbolo cum
athanaſi⁹ de filio icarnato ſmonẽ ageret dixit eq̃lis pr̃i ſꝫ di
uinitatẽ minoꝛ p̃re ſꝫ hũanitatẽ. ¶ Itẽ qꝛ ſeq̃ret̃ filiũ nõ eſſe

Arius.

in diuinis īfinitũ ex q̊ ꝯñr iferebat̃ eũ creaturã eẽ:arius here

C

Inductiõe ꝓbat̃ ſcãm trinitatẽ in v̄gis vt̃o extitiſſe.

ſiarcha magn⁹ aſſeuerat a tota vl'i eccl'ia ꝯdẽnat⁹. ¶ Nec̃ĩo
patefit iductiõe.p̃rez ⁊ filiũ. ⁊ ſpm̃ ſcm̃.ſ.ſcãz atqꝫ bñdictã ꝑ
ſonaꝝ trinitatẽ i v̄gis vt̃o extitiſſe cũ debuit icarnatio cele
brari. ¶ Itẽ ⁊ ħ ãplius patefit.ꝙ ſi pr̃ ⁊ ſpũs ſcũs erãt i v̄gi
nis vt̃o:nec̃io ibidẽ fili⁹ extitẽt:qꝛ pr̃ ⁊ fili⁹ ⁊ ſpũs ſũt vnus
idiuidue ſbe:vbi g̃ vnus ẽ nec̃io ali⁹ erit. ¶ Et ſic dicũ ẽ tũc

D

Bñdicta trinitas vbiq̃ꝫ ẽ i q̃cũq̃ꝫ ⁊ in q̃libꝫ cuiuſq̃ꝫ ꝑte.

cũ icarnatio celebꝛata ẽ ſcſſimã trinitatẽ i v̄gis vt̃o extitiſſe
ita nũc ꝯfiteri debem⁹.ibidẽ btãm ꝯſiſtẽ trinitatẽ: ⁊ ibidẽ vi
eternũ futurã:aliogn aliq̊ locus aut res daret̃ i q̊ deus nõ
exiſtẽt.qd̃ ipialc ẽ:vt.õ.ꝓbatũ ẽ. ¶ Et ſic nũc bñdicta trini
tas ẽ i vt̃o v̄ginis:ita ẽ in capite nr̃o ⁊ in manib⁹ pedib⁹ atq̃ꝫ
capillis ⁊ in lapidib⁹ ꝑietib⁹: ⁊ i oĩb⁹ aliis rebus ⁊ in iferno
⁊ demonib⁹ aliogn illa eẽ deſineret. ¶ Seq̊t̃ g̃ ꝙ cũ de⁹ fili⁹
ſit in trinitate.ꝓ.aſſumẽs de v̄gine carnẽ in vt̃o v̄gineo exi
ſtere tpe icarnationis:qd̃ nõ erat nec̃e eum aliũ eius ſubire.

Capitu. 72.

¶ Dubi⁹ an añ incarnationẽ xp̃s in vtero v̄ginis extiterit.

A

Et

Si quiſpiã ꝯ hoc arguere moliat̃ ꝙ xp̃s in vt̃o v̄gis
nõ eẽt tpe q̊ carnẽ aſſumẽ deberet:qꝛ dr̃ in ſymbolo ſi
dei ꝑ apl'os ſcõ deſcẽdit de celis: ⁊ icarnat⁹ ẽ.ſeq̊t̃ g̃ eũ paulo

B

añ ħ in v̄ginis vt̃o nõ fuiſſe. ¶ Quib⁹ rñdet̃ ꝙ xp̃s in vt̃o v̄

Rñſio.

ginis erat qñ carnẽ aſſũpturus erat: ⁊ ꝙ nõ deſcẽdit de cel'
ad aſſumendũ carnem in virginis aluo:intelligendo ꝙ xp̃s
ante carnis aſſumptionem in celis exiſteret ⁊ non in terra

C

Quare ſcriptura ꝓcedit methaphoꝛice.

⁊ in virginis aluo ⁊ tempoꝛe incarnationis eſſet in virginis
vtero ⁊ non in celis:quia hoc totum infinitati dei repugnat
pariter ⁊ perfectioni. ¶ Cum autem ſcriptura dicit ꝙ filius
dei deſcendit in v̄ginis vterũ de celis:vt ibi carnẽ aſſumeret
rñdendũ ẽ ꝙ iſta locutio nõ ẽ in ſenſu hiſtoꝛico aut lr̃ali itel
ligẽda:ſꝫ i methaphoꝛico ſꝫ ꝙ mlt̃e alie i ſacra ſcriptura me
thaphoꝛe ſũt. ħ ãt facit ſacra ſcriptura ſpũ ſcõ docẽte dictata
qꝛ ois ſacra ſcriptura ad erudiẽdũ nos ẽ i via vite eĩne tã cre

dendo q̃ꝫ

cēdo ꝙ̄ opādo. Et q: ſi a nob itelligi ñ valēt nihil oío ꝓficēt oportuit eā i tali forā traditā eē in q̄ a nob itelligi poſſet: ꝛ q: intellectus nr̄ ꝯſeqt modū corporeū: q: eſt organū corporeū neceſſarium fuit vt ea que ad fidem ptinebant ſub ꝓprietatibus corpoꝝ nob intelligēda ꝓponerēt. ❡ Q: ſi ea q̄ de deo nob dicunt ſꝫ proprietatē ſuā nob ꝓponi dēberēt ineffabilia eēnt q: ad ea exprimēda nob penitus v̄ba deficerēt: ꝛ ſi aliq̄ exp̄ſſiua v̄ba forent difficulṫ intelligerēṫ p̄ſtim ab intellectib⁹ hominū ruſticoꝝ: fuit ḡ neceſſarius methaphoraꝝ vſus. ꝛ ſic facit ſacra ſcriptura potiſſime in veteri teſtamēto: q: in ipō hominibus rudibus loquebaṫ ꝛ noui icipiētibuſq; intellect⁹.

D
De deo ſm ſui ꝓprietatē nullus ē qui loq̄ poſſit.

❡ Cōformit āt hic methaphorica loquutio eſt i q̄ ſacra ſcriptura figerat nobis deū tāq̄ quēdā regē magnū atq; excellētē cuius ſedes i celo ē: q: vt dauid propħa teſtaṫ dicēs dñs in celo ſedes eius cū aūt ꝗppiā in his īferiorib⁹ fieri dꝫ dr̄ deus huc ad illud efficiēdū deſcendē. Et ſic hr̄ geñ. c. 18. deſcendā ꝛ videbo vtrū clamorē q venit ad me opē cōpleuerint ꝛ ſic neceſſariū erat ꝙ ſi deus i celo ſtē rex magn⁹ eēt ꝙ cū i terris aliqd facē dꝫ ad eas de cel' deſcēderē. ❡ Scriptura āt hunc modū ſequuta dixit ꝙ xp̄s ſiue fili⁹ dei qō idē eſt ō cel' in v̄ginis aluū carnē aſſūpturus deſcēdit: q: aſſūptio carnis in celum fieri non poterat cum virgo in terris exiſteret.

E
Quare ſcriptura dixit deſcēdit de celo ꝛ icarnat⁹ eſt.

Capitu. 73.
A

❡ Sācta trinitas in vtero virginis extitit antequā filius dei inde carnem aſſumeret.

In Quo ſolidi⁹ ſpeculantib⁹ dōm ē ꝙ tota ſācta trinitas in v̄ginis vtero exiſteret añq̄ filius dei inde carnem aſſumerꝫ nō tñ eūdē eſſendi modū in ea hūit quē poſtea habuit. Cōſiderādū āt ē ꝙ eo mō quo pr̄ ꝛ ſp̄s ſcūs i vtero v̄ginis ſteterūt. ita poſtea ſēp fuerūt. filius aūt dei nō eodē mō ſēper ſtetit i v̄gine. Qō apparꝫ q: dicimus ſcāꝫ trinitatē q de⁹ ē ex ſua imēſa ꝑfectiōe vbiq; ꝛ i q̄lꝫ re eē ꝛ q: aluus v̄ginis aliqs loc⁹ aut res erat neceſſariū erat eā ibidē exiſtē ex q̄ ipa mulier eē cepit parit āt nūc neceſſariū ē ſup̄ dicta rōe ꝯſiſtere. ❡ Iſte āt mod⁹ quē ſcā trinitas in v̄gine an̄ cōceptū ſaluatorē ꝛ p⁹ partū hūit ē mod⁹ q̄ in oībus rebus ſimul eſt: q: nullū ſpāliorē eſſēdi modū in ipa q̄ꝫ in cetis reb⁹ hēbat. Ab iſtāti aūt ꝯceptiōis dñe bñdicte vſq; ad ptū fuit i ea ſca trinitas ſꝫ filius dei q̄ ē ſcđa in trinitate pſona nū hūit ibi eūdē eſſendi modū quē an̄ hūerat. An̄ h̄ enꝫ ſolū i ipa erat ſiē generalr̄ in ceteris reb⁹ eā cuſtodiēdo poſtea aūt in ipa fuit aſſūmēdo carnē ex ſāguinib⁹ eius ꝛ faciēdo carnē illā eē ptē illius hūane nāe aſſūpte ab ipō. Erat ḡ dei filius in v̄gine p⁹ cōceptionē ſiē i matre donec ipſū pepit ſiē nūq̄ an̄ ſteterat eo. mō nūquā i aliq̄ viro aut fēia ſic fuit: q: ō nll'o hoīe viro aut fēia carnē vnq̄ aſſūpſit: ſꝫ ex ſola v̄gīe bñdcā. poſtq̄ v̄o filius dei ō v̄ginis vtō nat⁹ ē nō māſit in ipa ſiē i mr̄e vt an̄ manebat: ſed māſit i ipa tota trinitas ſiē a ꝑncipio māſat ꝛ iſte erat ḡnal' mod⁹ ſꝫ quē i oīb⁹ reb⁹ ē ❡ Ex q̄ euidēṫ iducıṫ ꝙ ſi aliqs modus eſſēdi ſpāl' filio dei i v̄ginis vtō fuit h̄ erat dum dña nr̄a dñꝫ ipſm tenebat i vtero ḡuidara qa mod⁹ eſſēdi ꝑor ꝛ poſterior oīb⁹ reb⁹ ḡnalis fuit. ❡ Itē dōꝫ ē ꝙ pr̄ ꝛ ſp̄s ſcs nūquā ſpāli⁹ i v̄gine ſteterūt q̄ꝫ i cetis creaturis: q: ſi aliquē modum eſſēdi ſpālē in ipa hūerūt h̄ fuit: q: dñs nr̄ ex ipa carnē aſſūpſit ꝛ ñ ex aliq̄ viro aut alia fēia: ꝛ fuit i ipa ſiē i mr̄e: ſꝫ pr̄ ꝛ ſp̄s carnē ñ aſſūpſit: ſꝫ ſoli filio h̄ datū. Solus ḡ fili⁹ ſpālē modū eſſēdi i v̄gine magis q̄ꝫ i ceteris hūit creaturis: ſꝫ nec pat nec ſp̄s hūit aliquē ſpālē modū eſſēdi in v̄gine bñdcā. Ex p̄libataṫ iferṫ i dña nr̄a nll'ā dē i carne fuiſſe apturā ad ꝯcipiēdū pariēdūq; nr̄ꝫ redēptorē: ſꝫ q̄cūq; illa dicaṫ methaphorica ē.

B
Specialis mod⁹ eſſendi v̄bi in v̄gine.

C
Pr̄ ꝛ ſp̄s S. i v̄gine maria ſūt.

Capi. 74.
A

❡ De ſecunda apertione q̄ fuit in exitu ſaluatorio.

Secūda De methaphoricis i v̄gīe apturis fuit aptio in exitu ſaluatorio; q: redēptor nr̄ carnē aſſūpſit in v̄ginis aluo: ꝛ nō ſtetit ſemꝑ in ipō: neceſſariū ḡ erat inde aliqñ exiſſe adhuc āt exitū in oībus pientibus ſeqtur aptura: ꝛ nō qualiſcūq; aptio: ſꝫ maxima ꝛ doloroſa oīum clauſtrorū mlīebriū aptura. ❡ Si h̄ ſic in dña nr̄a fuiſſꝫ recte dici poſſet vas nō clauſū: ſꝫ nihil oīo tl'e in ea fuit: nam fuiſſet magna ipfectio: ſꝫ poti⁹ v̄ginei pudoris clauſura totaliter illibata ꝑmanſit: q: nūq̄ in cōceptu aut ptu genitale v̄ginis vllā paſſum eſt leſionē: ſꝫ in eadē perfectia in qua dña nr̄a in natiuitatis ſue die prima fuit in ea vſq; ad mortē ꝑmanſit. ❡ Quomodo autē domina nr̄a parere potuit clauſtris illibatis virgineis ſuperius explanatū eſt. Quia tñ dominus intra virginis vterum fuit ꝛ exiuit. ſꝫ in exitu nulla fuerit apertio cōca aut fractura clauſtrorū ſicut in ceteris gi

B
In maria v̄gine fuit aptio methaphorica.

entibus euenire ſolet dicitur in ea fuiſſe aptio in methaphora: q: in ceteris mlīeribus a qbus aliqd exiuiṫ apertionem patiunṫ. ❡ Quantum ad hos duos figuratos modos dña noſtra vas nō clauſuꝫ dici pōt: nam ſi per omnē moduꝫ vas cōcluſum fuiſſet nūq̄ in ſe aliqd recepiſſet: aut de ſe aliquid protuliſſet: ſic enim patet expoſitio ſecunde particule vnius primarie figurate paradoxe. ſ. vas non clauſum.

Ca. 75.
A

❡ De tertia ꝑticula huius prime methaphore puū. ſ. vas

In Prepoſita methapho. cuius inſiſtimus expoſitiōi. tertia pticl'a erat puū. ſ. ꝙ vas iſtud puū erat. ❡ In quo aduertēdū eſt. ꝙ ſicut dña noſtra vas clauſū ꝛ nō clauſū dicitur referendo ad noſtrū redēptorē. ita vas puuꝫ ꝛ nō puū ad eundē referēdo ꝑdicatur: quē tanq̄ vas ipa cōtinuit. Circa ꝙ cōſiderādū eſt ꝙ paruū eſt nomē relatiuū. ꝛ non dicıṫ niſi referendo ad ſuū correlatiuū: eſt aūt correlatiuū pui magnū. ꝛ ꝑ vnum eoꝝ alterū cognoſci debet ſiē aīt Ariſtot. in lib. ꝑdicamētoꝝ in predicamēto ad aliqd ſiqs cognouit vnū correlatiuoꝝ diffinite cognoſcit ꝛ reliquū. i. ꝙ ſiqs cognoſcat ſignificationē vel diffinitionē vni⁹ relatiui cognoſcit diffinitionē ꝛ ſignificationē alterius cognito. ḡ quid ſit magnū qd ſit paruū cogſcem⁹. Magnū dupl'r dr̄. ❡ Pn̄o mō magnū hꝫ ſignificatum abſolutū ꝛ poniṫ in ꝑdicamēto quātitatis. ❡ Scđo mō ſignificat relationē: ꝛ hoc mō quātū ad fundamentū poniṫ in ꝑdicamēto quātitatis: ꝛ quātū ad formale ſignificatū poniṫ in ꝑdicamēto ad aliqd ſiue relōnis.

B
notā. ū.

C
magnū dupl'r dicitur.

❡ Pn̄o mō oēs cōtinua q̄ntitas magna dicıṫ ſiue modicum de longitudine aut latitudine hēat ſiue multū: ꝛ iſto mō magnus nō recipit cōperationē: nec dicimus vnā quātitatē altera maiorē cū omnis quātitas qualiſcūq; ſe hēat magna ſit ꝛ in ꝑdicamēto quātitatis nō reperiṫ magis: ꝛ minus: ſꝫ i ꝑdicamēto q̄litatis. ❡ Quantitas nāq; ꝑma diuiſiōe in cōtinuū ꝛ diſcretā diuidıṫ oībus aūt exiſtētib⁹ ſb quātitate cōtinua ptinet iſta general' ꝓpetas. ſ. eē magnū oībus autē ſub quātitate diſcreta exiſtētibus ptinet paſſio iſta q̄ eſt multum ſiē ſūt numeri: ꝛ ſic oēs numer⁹ multū dicıṫ qcūq; vnitates habuerit. Iſto mō accipiēdo magnū nō reperiṫ aliqd puū: q: magnū ſic nō dicıṫ relatiue. nā q̄cunq; quātitas cōtinua ſit magna dicıṫ: ꝛ nō eſt aliqua q̄ pua ꝑdiceṫ nec ſūt tūc oppoſita relatiua magnū ꝛ puū. ❡ Alio mō accipıṫ magnū relatiue ꝛ vocaṫ tūc magnū ꝙ multū de longitudine aut latitudine hr̄ vel alterius cōmēſurationis cōtinue quātitatis. Res āt q̄ modicū lōgitudinis aut latitudinis vl' alterius cōmēſurationis hꝫ pua vocaṫ. ❡ Et q: aliq̄ ſūt que qbuſdā cōpata pua dicūṫ alijs aūt cōpata magna iudicāṫ cōſiderādū eſt cui rei dña noſtra hic referṫ ad quā relata vas puū iudiceṫ: nā ſi domina nr̄a nulli cōpareṫ nec vas puū nec magnū dici poterat cū magnū relatiue aſſūmaṫ. ❡ Quib⁹ reſpōdētes dicē debemus ꝙ oēs hui⁹ methaphore ptes de nr̄a dña ꝑdicāṫ referēdo eā ad noſtrū redēptorē vocabiṫ ḡ vas puū reſpectu xp̄i: q: ipa fuit vas cōtinēs ſaluatorē ad cōmēdū tñ eū fuit vas puū: q: vter⁹ v̄ginal' erat pue quātitatis: ſiē alu⁹ alterius mulieris. ❡ Filius āt dei q in eo geſtādus īfinit⁹ erat in eſſētia ꝛ in v̄tute: ꝛ nō recipıṫ in toto mūdo ꝛ ē in oībus rebus ꝛ extra oēs res. Sic decl'at Hieremias. c. 23. celū ꝛ terrā ego impleo dicit dñs. ❡ Et pſalmiſta pſalmo. 138. ait explicās magnitudinē dei quo ibo a ſp̄u tuo: ꝛ quo a facie tua fugiā. Si aſcēdero in celū tu illic es. Si deſcēdero in infernū ades. Si ſūpſero pēnas meas diluculo ꝛ hitauero i extremis maris: ꝛ enim man⁹ tua deducet me: ꝛ tenebit me dextera tua de hoc Iob. multotiēs ꝛ in pleriſq; ſacre ſcripture locis. ❡ Quelꝫ ḡ res corporal' ad hāc rē infinitā cōtinēdaꝫ eſt pua: rōnabiliter ḡ domina nr̄a vas puū nuncupabaṫ. ❡ In quo eccl'ia admirata q̄ō domina nr̄a in ſe clauſerit ſaluatorē dicit eam laudans virgo dei genitrix quē totus nō capit orbis in tua ſe clauſit viſcera factus homo.

D
ꝑmo q̄ꝫ titas ſectio.

E
Q̄ōo v̄go marīa vas ꝑuū iudicetur.

F
Solutiō

G
Dña nr̄a vas puū appellaṫ.

Ca. 76.

❡ Quomodo chriſtus in virginē carnē aſſumē potuit.

Arguet Aūt fortaſſe qſpiā q̄ō redēptor nr̄ in v̄gine carnem aſſumē potuit aut itra eius viſcera claudi: aut q̄ō intra puā rē magnū aliqd claudi potuerit: q: loci ꝛ locati cōditio tl'is eſt ꝙ cōmēſuranṫ ꝛ equalia ſūt nec pōt res locata maior loco ſuo aut re intra qua locaṫ eē. Aliqs forte rñdebit. legib⁹ nāe repugnare itra rē puā rem magnam poſſe locari opōne tñ miracl'oſa magnū intra puū locari pōt ſic ḡ deus lꝫ infinit⁹ ſit actione miracl'oſa intra corp⁹ virginis claudi potuit. ❡ Rāño aſſignata mltipharie peccat. ❡ Pn̄mo q: dıṫ

A
B
Cōditiones loci ꝛ locati
C
Rñſio.
D

mo:q2 dicit miraculoſe rē magne q̄ntitatis intra rē pue q̄ntitatis poſſe locari:hoc tñ eſt falſū:lȝ enim deus rē magnā itra rē puam locare poſſet reducēdo eā ad puā q̄ntitatē:rē tñ magne quātitatis in magna quātitate manente lȝ pua quātitate locari īpoſſibile eſt. ℂ Deus.n.totā aquam maris reducēdo ad valde puā quātitatē poſſet intra vnā amphorā collocare:q2 nullā ȝdictionē aut incōuenientiā includit. deū tñ totā aquā maris ſub ſua q̄ntitate manentē intra amphorā collocare ē īpoſſibile ⁊ includit ȝdictionē. ℂ Sic ḡ magnā quantitatē itra puā collocari ,prſus ȝdictionē includit:q2 dici magnū poſſe ſub puo ȝcludi ē dicē magnū ſub forma magni ſb puo poſſe cōcludi:qḋ nullatenus fieri nāl'r aut miracl'oſe pt: nec cadit ſub aliqua potētia. ℂ Euident ḡ apparȝ nō poſſe hanc reſpōſionē teneri.q2 ſi fortaſſis reſpōſionē iſtā ,ppoſito applicare vellim⁹ dicendo rē magnā itra puā miracl'oſe poſſe cōcludi cū res magna ad puā reducit quātitatē. dicem⁹ deus q̄ infinitus erat diminuiſſe magnitudinē ſuā :vt itra ꝟginis vterū caperet̃ ꝙ manifeſte fidei repugnat ⁊ oī phoꝝ poſitioni ⁊ oī recto intellectui:q2 deus diminutionē oīo nō patitur nec viciſſitudinariā mutationē teſtāte Malachia.c.3.Ego dominus ⁊ nō mutor. Sic ēt teſtat̃ Jacobus in canonica ep'la ſua.c.p̄. ℂ Itē ȝtinet errorē iſta poſitio q2 miracl'ȝ eē aſſeuerat dominū iħm itra ꝟginis vꝟm aſſūpturā carnē hūanā fuiſſe ȝcluſū.ꝙ ſi verū eſt.cōformē miracl'm erit deū itra nos ⁊ intra res ſingl'as eē ſacra tñ ſcriptura aſſerit deū itra oīa eſſe ⁊ ex͂ oīa ⁊ oēs doctores huic aſſentiūt null⁹ tñ vnꝗ͂ miracl'ȝ eē dixit deū itra iſta ⁊ coꝛꝑ ſingl'a eē.nō ḡ fuit miracl'm deus itra ꝟginis vteꝝ fuiſſe ȝceptū ſicꝰ iſti ſtulte aſſeuerāt. Itē ſicꝰ nō ē miracl'm aīam hūanā itra corp⁹ poſſe cōſiſtē:ita deū itra illud exiſtē miracl'm nullū ē:ſȝ aīaȝ hūanā itra corp⁹ poſſe conſiſtē null⁹ aſſeruit eē miracl'ȝ idētidē ḡ dicet̃ deū intra ſingl'a capi miracl'ȝ nullū eſt. ℂ Hoc aūt āplius declaꝛ:q2 aīa ſpiritus eſt idiuiſibilitatē cōtinēs nullūqꝫ occupās locū:nō eſt ḡ vllū miraculū eā intra quodlȝ corp⁹ capi q̄ntūcūqꝫ puū illud ſit:de deo āt liqꝫ eū ſpiritū fore ſicut ait bea. Jo.c.4. ⁊ eſt ſimplicior aīa hūana oībuſqꝫ aliꝭ reb⁹ cū maioris pfectiōis reb⁹ oīb⁹ ſit. ℂ Minus ḡ erit miracl'ȝ deū intra ſingl'a capi poſſe ⁊ itra ꝟginis aluū cōſiſtē quā aīam ꝟginis exiſtē in eius corpore bñdicto:ſȝ ēt ſuam in ſuo corpore cōtineri miracl'ȝ nulla erat.ḡ nec deū itra ꝟginis aluū eē miracl'm erit.

Ca.77.

ℂ Reſponſio doc.ad dubiū tactum ſuperiori.

A

Relicta aūt hac iſana reſpōſiōe ad formā argumēti reſpōdēdū ē.cū dicit̃ ꝙ res quātitatis maioris itra rē pue q̄ntitatis capi nō pōt:ſȝ deus ē infinit⁹ vter⁹ aūt ꝟginis pue q̄ntitatis erat.ḡ itra eū capi nō poterat. Poſſum⁹ reſpōdē diſtinguēdo maiorē aut minorē. Si aūt ad maiorē volum⁹ reſpōdē dicem⁹ eā eē falſā.q2 bñ capit̃ res magne q̄ntitatis itra pue q̄ntitatis locū:q2 lȝ res magne q̄ntitatis corporee itra rē pue q̄ntitatis nullis capi nō poſſit:res tñ magne q̄ntitatis ꝟtutis aut ſpūalis itra rē pue q̄ntitatis corporee capi pōt. ℂ Ad minorē ēt poſſum⁹ reſpōdē negādo eā q̄ cōtinebat deū vꝟo ꝟginis eē maiorē: cōparatio enim ſemꝑ in vniuocis fit vbicūqꝫ āt equiuocatio repit̃ cōparatio nullaten⁹ fieri poteſt. ⁊ q2 res corporales ſunt magne magnitudine corporali deus aūt magnus ē atqꝫ infinitus magnitudīe ſpūali. nō eſt ḡ vere deū maiorē vꝟo ꝟginis eē. Nec aliq̄ alia re corporea ēt nō ē aliq̄ res corporea deo minor. ℂ Sȝ ſi aliq̄l'r i,ppē loqui velim⁹ cōgruētī⁹ dicē poteramus ꝟginis vꝟm deo maiorē exiſtere q̄ ecōuerſo:q2 vꝟus ꝟginis alicuius q̄ntitatis eſt .deus aūt nullius ē q̄ntitatis apparet ḡ qualr dns iħs itra virginis vterū clauſit: ⁊ quō cōperata ad redēptorē domina noſtra vas paruum recte dicatur.

B

C

D
operatō q̄ que ſit vniuocis.

E

ℂ Quarta particula huius methaphore.ſ.non paruum.

Ca.78.
A

Prime huius methaphore q̄rta pticula ſequit̃.ſ.vas nō puū ⁊ dicit̃ de dña nr̄a ſicꝰ cetere hui⁹ methaphore pticl'e.ſ.ꝙ ipſa ē vas nō puū.i.vas magnū. Et quia magnū ſiue nō puū vt hic accipit̃ ſignificat relatiue iſpiciendū ē ad quē cōperata vas nō puū ſiue magnus dicat̃. ℂ Et q2 iter relatiua hñtia oppoſitionē ē generale ꝙ vna res pōt eē ſcḋm illoꝝ duoꝝ relatiuoꝝ ⁊ denoīari ab illis:ſȝ ħ nō comparādo ad idē.ſȝ ad diuerſa ſicꝰ in his duob⁹ nominib⁹ correlatiuis pr̄ ⁊ filius pōt naꝗ͂ aliqs ſiml' eē pr̄ ⁊ fili⁹ ⁊ ꝗlȝ hoꝝ ad aliū ē:ſȝ q̄ ē pr̄ nō dicit̃ pr̄ referēdo ad eū ſcḋm ꝙ filius eſt: q2 tūc hñet eūdē ꝓ pr̄e ⁊ filio ꝙ ē īpoſſibile includitqꝫ ȝdictionē. Ita aliqḋ pōt dici magnū ⁊ puū reſpectu duoꝝ: ⁊ relatū ad vnū vocabit̃ magnū:ad aliū aūt relatū puū vocabit̃:ſed ad idē cōperatū magnū ⁊ puū appellari nō poterit ſicꝰ ſi aliquē hoīem duobus palmis maiorē aſſeram⁹: ⁊ eūdē duobus palmis dicam⁹ eē minorē cū aūt dña noſtra hic vas puū ⁊ nō puū dicatur:neceſſe eſt iſta duo relatiua nō ſcḋm idē vl' ad idē de ea pdicari. Queremus ḡ ad qḋ relata domina nr̄a vas nō puū appellet̃. ℂ Cui inq̄ſitioni reſpōdēdo dicem⁹ dominā noſtram ꝟginē vas nō puū nūcupari ad xp̄m relatā quē tam quā vas cōtinebat. ℂ Cui aliqs obuiabat dicēs ſubſiſtere nō poſſe.q2 tūc aliqḋ magnū ⁊ puū ad idem referēdo diceret̃ ꝙ militat in regulā relatiuoꝝ ſuperius aſſignatā. ℂ Huic aūt reſpōdet̃ ꝙ lȝ ad xp̄m relata dña noſtra vas puū ⁊ nō puū appellet̃ tñ diuerſis reſpectibus. ℂ Dicitur.n.vas puū relata ad xp̄m reſpectu cōtinētis.ſ.vt ipſa illū cōtinē deberet:q2 dña noſtra nō erat tante excellentie aut virtutis in qua deus qui infiniti erat virtutis ⁊ eſſentie carnem deberet aſſumere ipſaqꝫ deū cōtineret. ℂ Vas aūt nō puū ſiue magnū domina nr̄a vocat̃:q2 in ſe actualr noſtrū continuit redēptorem qui cū valde magnus atqꝫ infinitus eēt:nō niſi a valde magno vaſe cōtineri potuiſſet ſed ab ea cōtentus ē.ergo ipſa vas magnū erat. ℂ Sic.n.eā eccleſia tāquā magne cōtinētie vas miris laudib⁹ effert dicens ꝟgo dei genitrix quē totus nō capit orbis in tua ſe clauſit viſcera factus homo. de ipſa idētidē ſacroſancta canit eccleſia ſācta ⁊ imacl'ata ꝟginitas qb⁹ te laudibus efferā neſcio:quia quem celi capere non poterant tuo gremio contuliſti.

E
Dubium.ſ. ad qḋ eccleta dña nr̄a vas nō puū appellet̃.

D
Reſpōſio.

E
Inſtantia.

F
Solutio.

ℂ Notandum penes predicta.

Capitu.79.
A

Ad huius aūt ꝟitatis ſolidiorē pſcrutationē attendendū eſt.ꝙ dominā noſtrā vas paruū ⁊ vas non puū dici dupl'r cōſiderari pōt.ſ.aut q̄ntū ad realitatē ſiue naturā aut quātū ad dignitatem ⁊ excellētiam. ℂ Quātū ad pmū modū.ſ.quātū ad naturā dicendū deū verum ſiue totā ſanctam trinitatem intra ꝟginis vꝟm capi nō erat vllum miraculū nec ad hoc referēdo dña noſtra vas puū dici potuiſſet. In q̄lȝ enim pte aut re totius vniuerſi quātūcūqꝫ illa pua ſit eſt tota ſācta trinitas:ſicꝰ in pſibatis cōprobatū eſt. ℂ Alioqn magnū icōueniēs ſequeret̃.ſ.ꝙ res ille in qb⁹ de⁹ nō eſſet adeo nō cōſeruarent̃ recipere tñ eſſe ⁊ pmanenā. ℂ Itē daremꝰ ex pte dei ipfectionē:q2 diceremus ꝙ de⁹ nō erat ſimpliciſſima ſbā:q2 i q̄buſdā capiebat̃ i aliꝭ vo nō. ℂ Dicēm⁹ quoqꝫ aliꝭ res eē q̄ a ſe deū excluderēt ꝙ idētidē icōueniēs magnū ē. ℂ Fortaſſe āt aliqs arguet ex ħ ꝙ dicꝫ Hieremias .ca.23.celum ⁊ terrā ego impleo dicꝫ dñs eccleſia quoqꝫ cātat:quia quē celi cape nō poterāt tuo gremio cōtuliſti:quō ḡ i ꝟginis vꝟo capi potuit quē celū nō capiebat ħcipue cū tāta ſit ,pportio exceſſiua magnitudinis corpis celeſtis ad puitatē vꝟi ꝟginal'. ℂ Itē de⁹ ſbe ſimplicis eſt.cū ḡ in q̄lȝ re q̄ntūcūqꝫ pua capiat̃ quō i celo nō capit̃. ℂ Ad cuius euidētiā cōſiderādū ꝙ i ſinglis reꝝ quātūcūqꝫ pue q̄ntitatis ſint de⁹ ē.ſȝ oēs res vniuerſi ſiml' ſūpte deū totalr nō icludūt. ℂ Huius āt fundamētū ē ad poſſe fieri ⁊ poſſe itelligi:q2 de⁹ ſcḋm corporeā q̄ntitatē eſt ſimplex.nec hȝ vllā quātitatē:q2 idiuiſibil' ē:eē tñ infinitus q̄ntū ad eſſētiā ⁊ ꝟtutis q̄ntitatē atqꝫ potētie:q2 dicimus deū vbiqꝫ ſcḋm potētiam pntiā atqꝫ eſſētiā eē. ℂ Quātum ad iſtas duas ptes ,ppoſitiōis duaꝝ quātitatū q̄s i deo cōfitemur. Cōcedim⁹ duo genera ,ppoſitionū de deo:q̄ repugnātes videt̃:cū nō repugnāt. ℂ Nos eni loca reb⁹ attribuimus ſcḋm ſue q̄ntitatis magnitudinē:reb⁹ āt magne q̄ntitatis locū magnū attribuim⁹ pue q̄ntitatis corpa itra pua loca collocam⁹ t res ḡ q̄ nulli⁹ corporee q̄ntitatis ē i q̄lȝ loco capi pōt cū nō indigeat aliq̄ magnitudīe corporea i q̄ recipiat̃. ⁊ q2 de⁹ q̄ntitatē nullā corporeā hȝ ē idiuiſibil' ſicꝰ declaratū ē q2 ſpūs ſbā ſimplex eſt. Seqꝫ ḡ ꝙ i q̄lȝ re q̄ntūcūqꝫ pue q̄ntitatis capit̃ de⁹ cū nō hēat pte aliq̄ huius q̄ntitatis: ⁊ nō ſolū deus itra res hñtes q̄ntitatē capit̃ q̄ntūcūqꝫ pua illa ſit:ſȝ ēt itra res que nullā obtinēt q̄ntitatē ⁊ ſimplicis ſbe ſūt atqꝫ idiuiſibiles.ſicut i aīab⁹ nr̄is. dicim⁹.n.deus intra aīaꝝ nr̄aꝝ eſſētias eſſe ⁊ itra eſſētias angl'oꝝ. ℂ Et ſicꝰ miracl'ȝ nullus ē rē aliquam duoꝝ palmoꝝ itra rē q̄ttuor palmoꝝ collocari. ita miracl'm nullū erit deū itra rē qualȝ q̄ntūcūqꝫ pue q̄ntitatis poſſe ȝſiſtē.

B
Diſtictio ḋ puo ⁊ nō puo.

C
Obiectio.

D
Reſponſio.

E
De⁹ ē i omnibus: ſed tñ a reb⁹ oībus ſiml' ſūptis. cōtineri nō poteſt

F
Quomodo deus ſit infinitus.

ℂ De eadem re hic agitur.

Capitu.80.
A

Secūda huius fundamēti pars eſt deū ſinite eſſētie ꝟtutis atqꝫ potētie eē. ⁊ ſicꝰ nō ſolus ħ ſed ēt ibi ⁊ alibi atqꝫ vbiqꝫ ē:nō ſi locuȝ aliquē aut rē aliquā daremus in q̄ deus nō exiſteret nō eēt ibi potētia ⁊ eſſentia atqꝫ ꝟtus

q; ḟtus ſua. ⁊ ſic deus terminatus eſſet in eſſentia ⁊ potentia ⁊ ḟtute qḋ fides catholica diffitet. ¶ Seq̄t ḡ deū in q̄lib; loco eē ⁊ in oīb; locis ſimꝉ ſumptis: ⁊ in q̄libet creatura ⁊ in oībus creaturis ſimꝉ ſumptis. ¶ Et nō ſolū deus in oīb⁹

D
Deus non ſolū in ſingulis reb⁹ ē ⁊ oīb⁹ ſimꝉ ſ; ēt eꝫ oīa.

rebus ē: ſ; ēt eꝫ oēs res: q; ſi deus ſolum ītra oēs creaturas exiſteret: q; locus ⁊ res locata eq̄nt: aut ſaltē locus mār maior ē re locata: ſeq̄ret oēs res ſimꝉ ſumptas deo fore eq̄les vꝉ maiores: q; eēntia ſua ⁊ potentia nō extendunt ad eē vlteri⁹ q̄ȝ in oībus rebus. aut oēs res ſimꝉ ſumpte deo maiores ſūt. qḋ ſſm ē. Seq̄t ḡ deū nō ſolū in oībus aut in toto mūdo eē: ſ; ēt eꝫ oēs res ⁊ eꝫ totū mūdū. ¶ Nō tn̄ ex hac occaſione

E
Erroris occaſio.

intelligēdū ē aliquē locū vacuū eē eꝫ mūdū in q̄ de⁹ ſit ⁊ nulla alia res ſit: ſicꝫ gdā hoīes rudiſſimi arbitrati ſūt: q; h̄ ꝯdictionē includit. ¶ Scire ēt p certitudinē qḋ ſit eē deū eꝫ totū mūdū: aut eꝫ oēs res maioris ē ſpeclationis q̄ȝ pn̄s tractatus regrat nō h̄ nūc ſubīcīebimus: ſ; de h̄ diffuſe ſup tertiū capl'm exodi diſputauimus. ¶ Ad h̄ ēt ep̄ius elucidādū ē

F
Di

qodā exēplū ꝯueniens de aīa rōnali. nā dicim⁹ totā aīam ī toto corpe hūano ⁊ totā in pte q̄libet corpis ꝯſiſtere. Si ḡ aīa rōnalis talis cōditionis eſt q; in q̄libet pte corpis capit .i. q; nō ē aliq̄ ps q̄ntacūq; pua ī q̄ capiat. ⁊ tn̄ nō ē aliq̄ ps corpis q̄ntacūq; magna ſit in q̄ aīa totalr̄ claudat: q; tūc intra ſolā

E
Quō aīa ī toto corpe ſit ⁊ in q̄libet corpis pte.

illā clauderet ⁊ in alijs nullatenus: qḋ ſſm ē: q; tūc alijs vitā nō tribueret: melius ḡ h̄ in deo fieri poterit q; in re q̄libet q̄ȝ tācūq; pua capiat ⁊ tn̄ nō claudet in aliq̄ re: ſ; erit in oībus alijs. ¶ Quō aūt ītelligi valeat ⁊ euidētibus īduci argumētis quō aīa in toto corpe ſit ⁊ tota in q̄libet corpis pte ē ſatis magne ſpeculatiōis. de q̄ ſatis diſputauimus ſup exodū. c. 20.

Capi. 81.
A

¶ Expō quorundā verbor̄ hieremie ac eccleſie.

Predicta

Aūt in deo ſūt ⁊ de eo dr̄ pp ꝓpoſitū fundamētū. ſ. q; deus nō h; aliquā q̄ntitatē: q; ex cā ī re q̄libet capi pōt: ⁊ q; eēntia ſua ē īfinita ī oībus rebus ē. ¶ Cū ēt ſcriptura dicit. c. 23. hieremie. Celū ⁊

Hieremie. c. 23. eccl'ia.

terrā ego ipleo dicit dn̄s. ⁊ cū eccleſia cantat: q; quē celi cape nō poterāt tuo gremio ꝯtuliſti nō ē ſenſus q; deus .i. ſcā trinitas nō ſtet tota in toto celo: aut in tota terra: q; in q̄libet

B
Quō ītelligat celū ⁊ terrā ego ī pleo.

pte celi aut terre ē bn̄dicta trinitas ſicꝫ declaratū ē: q; indiuiſibilis ē. Capiturq; in oī loco q̄ntacūq; ille puus ſit. Eſt tn̄ ſenſus q; nō capit deus in celis .i. q; ſ; deus ſm ſe totus in celis ſit tn̄ nō eſt ſic in eis q; celi totalr̄ ꝯtineāt ⁊ claudāt ſcām trinitatē: q; tūc eēt deus in aliq̄ alia rerū pte niſi in celo qḋ ſſm eſt: q; in oībus rebus ē. ¶ Sic eēt q̄uis ſacra ſcriptura in

C
Quō ītelligi debeat q; deus ī celo capi non poteſt.

modū miraculi ponat deū in vtō ṽginis capi q intra totū celū nō capiebat nō ē miraculū. ¶ Et qn̄ dr̄ q; dn̄s nō poterat capi in celo ē ſenſus. q; nō poterat deus intra celum ꝯtineri ita q; in celo eſſet ⁊ in nullo alio loco eꝫ celū. Hoc idēmdē de btā ṽgine verū ē: q; ſ; filius dei aut btā trinitas in vtero ṽginis tota exiſteret: ita q; nulla ps aut aliqd eius ibi deeſſet: tn̄ nō ſic in vtero illo erat q; in nullo alio loco aut re exiſteret. q; cū filius dei carnē aſſūpſit ⁊ nouē menſibus in vtero ṽginis fuit ſtabat ēt in toto vniuerſo. ſ. in celo ⁊ terra aere atq; mari. ¶ Tunc ḡ ſicꝫ verū ē q; celū totalr̄ in ſe ꝯcludere deū nō valebat: ita ⁊ in ṽginis vtero totalr̄ capi non poterat.

Capitu. 82.
A

¶ Quō dn̄a nr̄a xp̄m ꝯcipe potuit ſi intra eius vterum penitus non ſtabat.

Si

Alis forſaſſis argueret: quō dn̄a nr̄a xp̄ꝫ ꝯcipe potuit ſi intra ei⁹ vterū totalr̄ nō ſtabat. ¶ Huic rn̄dendū ē q; verꝫ ē totū dei filiū quē ṽgo ꝯcepit intra ei⁹ vterū extitiſſe ⁊ nullā eius ptē aut de eius eēntia eꝫ vterū remāſiſſe. Sicꝫ

B
Rn̄ſio:

ſi aliqs hō ītra ſaccū aliquē clauſus foret: q tn̄ alterā manū eꝫ ſaccū adduceret: tūc. n. totus hō ille ītra ſaccū minime exiſtebat. ¶ De filio ēt dei quē ṽgo ꝯcepit ad ipſius referēdo

C
De īdiuiſibilib⁹ regla
D

ſic dicē nō valem⁹: q; fili⁹ dei ſpūs ē atq; īdiuiſibilꝫ ſba. de īdiuiſibilib⁹ āt rl'a ē q; vbi aliqd rei īdiuiſibilꝫ ē tota ipſa res īdiuiſibilꝫ ē. cū nō hēat ptē aut ptes. ¶ Hoc ēt ſolū ſufficit ad h̄ q; filius dei de ṽginis vtero carnē aſſūmeret ipaq; dn̄s dei filiū ꝯcipet: q; .n. fili⁹ dei ṗpe ꝯceptiōis ſue incarnatiōis nō ſolū in aluo ṽginis eēt: ſ; ēt in ceteris reb⁹ nihil obſtabat ad h̄

Quō ītelligi debeat quē celi capere nō poterāt maria gremio contulit.

q; a ṽgine ꝯcipet aut totalr̄ in ei⁹ vtero eēt. ¶ Cū aūt eccl'ia dicit. quē celi cape nō poterāt tuo gremio ꝯtuliſti. nō ē ſenſuſ q; vterus ṽginis eū totalr̄ ꝯtuliſſet. ita q; in alijs reb⁹ aut locis nullatenus exiſteret: ſ; q; bn̄dicta ṽgo eū in vtero tenuit totū. ſ. nō manēte aliq̄ pte ei⁹ aut aliq̄ de eēntia ei⁹ ſiue nā qḋ ītra ṽginis vterū nō eēt. ¶ Hoc aūt de celo idētidē verū ē: q; celū ſ; in ſe deū totū tenuit ſiue btiſſimā trinitatē ⁊ ſemp ꝯti

nuit ſ; nō ſolū de⁹ in celo exiſteret: ſed ēt in oībus alijs locis. Sic. n. q̄ntū ad h̄ celū ⁊ dn̄a nr̄a ṽgo eq̄lia ſ't. nā eo mō q̄ dn̄a nr̄a ꝯtinebat in ſe filiū dei ſiue ſciſſimā trinitatē ꝯtinebat illā celū. Et eo mō q̄ celū ꝯtinere nō potuit filiū dei nec vterus ṽginis valuit ꝯtinē ſicꝫ ſup declatū ē. ¶ Eccl'ia tn̄ in laudē dn̄e nr̄e faciēdo iter eū ⁊ celū drn̄aȝ ponit hāc ꝯtinētiā tāq̄ȝ miraclm. ¶ Drn̄a aūt ꝯtinētie h̄ ē. q; ſ; fili⁹ dei in ṽginis aluo ſubſiſtēs in oīb⁹ reb⁹ vniuerſi eēt tn̄ de nulla aliarum rer̄ carnē aſſūpſit pterq̄ȝ de vtō ṽginis bn̄dicte ⁊ in h̄ fuit aliqd ſpāle.

E
Celū tn̄ deū tenuit ſ; nō ſolus de⁹ ī celo ſ; ī alijs oīb⁹ locis exiſteret.

¶ Sic. n. ait paulus apl's in ep'la ad hebreos in. c. 2. nuſq̄ȝ angelos apphēdit ſemē āt abrahe apphēdit. i. q; fili⁹ dei non aſſūpſit aliquē angelū ad vnitatē hypoſtaticā ſiue ſuppoſitalē ſiue aliquē aliā rē cū q̄libet res aſſūptibilꝫ eēt a ḟbo: ſ; aſſūpſit ad hāc vnitatē ſemē abrahe. ſ. btē ṽginis carnē q̄ erat de ſemine abrahe. ſicut Mattheus ⁊ Lucas in ſaluatoris genealogia conſcribunt.

F
Drn̄a ꝯtinētie.
Paulus
Math.
Lucas

¶ De eadē re ſuperiori ſpeculatio.

Ca. 83.
A

Circa

Hoc ēt acutius ſpecl'antib⁹ dbꝫ ē q; ad h̄ q; fili⁹ dei carnē ō ṽgis aluo aſſumeret nō magis ꝯferebat dn̄m ihm. ſ. ḟbū pſis ītra ṽginis vterū ſolū eē ⁊ in nulla alia rer̄ q̄ȝ q; in btā virgine exn̄s in oīb⁹ alijs reb⁹ ſimꝉ eēt. ſicut erat qn̄ bn̄dicta illa ꝯceptio facta ē. ¶ Hoc ēt cōueniēti ps exēplo: qḋ ab oībus catholicis approbat. ſcim⁹ nāq; ex fidei traditiōe q; q̄tieſcūq; ſacerdos rite in ſacerdotū ꝓmot⁹ verba ꝯſecratiōis ſup debitā māȝ triticei panis ꝓfert ī iſtāti q̄ ꝓlatio deſinit eſt tota ſba panis ꝯuerſa in verū corpus nr̄i redēptoris ⁊ incipit nouiter xp̄s ī illa hoſtia eē ī q̄ antea nullatenus exiſtebat. ¶ Et ſi fortaſſis multi ſacerdotes rite ꝓmoti h̄ ꝯſecratiōis verba ſup debitā māȝ in eodē loco aut in diuerſis mūdi ptib⁹ ſimꝉ ꝓtulerint. ſūt ſimꝉ multe hoſtie ꝯſecrate ⁊ in q̄libet illar̄ xp̄s eſt verus de⁹ ⁊ hō. Et nō dicimus xp̄m pfecti⁹ exiſtere in vna hoſtia qn̄ ſola fuerit cōſecrata. q̄ȝ cū ſimꝉ decē millia fuerint ꝯſecrate. ¶ Itē ſi vna hoſtia ſola fuerit ꝯſecrata eſt xp̄s in ea ſolū ſemel q; ſi in pticulas decē mille fuerit diuiſam q̄libet eap̄ vere ⁊ integre xp̄s ē ⁊ dicimus nō eē pfectius xp̄m in tota hoſtia qn̄ īdiuiſa erat q̄ȝ ſit in q̄libet illar̄ decē mille pticularū. Sic ḡ ꝯformiter nō ſtetiſſet xp̄s pfecti⁹ in virgis aluo ſi in eo ſolo exiſteret ⁊ in nulla alia rer̄ pte q̄ȝ ſi in virgis vtero exn̄s in oībus ſimꝉ mūdi ptibus eēt. ſicꝫ in bn̄dicta ꝯceptiōe factū ē. ¶ Ex ṗlibatis apparet nullū fore miraclm q̄ntū ad nāȝ ſiue ad realitatē filium dei intra virgis exiſtere vterū: q; ſatis interius capi poterat ⁊ adhuc in q̄libet alia re q̄ntacūq; minoris q̄ntitatis: q; cū ī diuiduus ſit omni caret q̄ntitate.

B
Qḋ xp̄s nō pfecti⁹ ſtetiſſet ī ṽgis aluo ſi tn̄ ī eo ⁊ nō alijs rebus ſtetiſſet apertiſſimo exēplo declat.

¶ Nūqd virgo fuerit digna vt xp̄s ex ea carnē aſſumeret.

Ca. 84.
A

Secūdū

Aūt qḋ ſpeculandū ꝓpoſuimus erat dignitas ꝯtinētie. ſ. ſi dn̄a nr̄a digna erat vt de ipſa filius dei carnē aſſumeret q; ſi forte ipa digna repiat nō erit in h̄ vllū miraclꝫ. Si aūt digna nō eēt mirabilis erat

B
Rn̄ſio.

dignatio dn̄i ex ipſa carnē aſſumē. ¶ In q̄ aduertēdū ē dn̄aȝ nr̄am pfectiorē fuiſſe ⁊ ſemp eē oī q̄cūq; creatura. Et h̄ non pfectiōe nāe: q; oēs angeli pfectioris nāe ſūt oībus alijs reb⁹ atq; hoībus q̄ntecūq; pfectiōis illi ſint. ſ; pfectiōe gr̄e ⁊ ḟtutū atq; ſpāliū ṗuilegiop̄. ¶ De⁹ nāq; btē ṽgini ſpālē gr̄am ḟtutes atq; ṗuilegia ꝯtulit ſup oēs creaturas: ⁊ ſic in celis ſup choros anglop̄ atq; oīuꝫ ītelligētiū creaturap̄ collocata eſt. ſicꝫ de ipſa cātat eccl'ia. Exaltata es ſcā dei genetrix ſup choros angelop̄ ad celeſtia regna. ⁊ tn̄ oīa iſta ⁊ ſi pleraq; alia ei dn̄s ꝯtuliſſet nō ſufficiebant ad efficiēdū eā dignā dei genitricē. ¶ Nā ꝯceſſo q; de⁹ dediſſet icēties millecupla q̄ntitate ḟtutes atq; ṗuilegia ṽgini bn̄dicte ſup id qḋ ꝯtulit nō tn̄ ei ꝯtuliſſet q; eēt digna mr̄ ei⁹. ¶ Cōceſſo ēt adhuc q; de⁹ vſq; ad finē mūdi ſp gr̄ap̄ cumulos in btā ṽgine ꝯtinue adaugeret erat īpiale eā ad tn̄ ꝑuenire cumulū vt dei digna genitrix efficeret. ¶ Inſup ſ; de⁹ īfinite bonitatis ſit. poſſitq; īfinitū bonū aut eē tribuere. ſicꝫ de⁹ pr̄ filio īfinitū eē ⁊ pfectionē cōicauit in eo gignēdo. īpoſſibile tn̄ ē ṽginē btām īfinitaȝ ḟtutē poſſe recipe: ſ; de⁹ h̄ ſe eā tribuerꝫ poſſet. Sicꝫ theologi doctores arguūt ⁊ determināt de ḟtute creatiua q; ipſa nlli creature cōicari poſſit. Quop̄ fundamētū ē: q; iſta potētia. aut virt⁹ creatiua īfinita ē: q̄libꝫ āt creatura q̄ntacūq; magna ⁊ pfecta ſit nō ē īfinita: ⁊ cū nūq̄ȝ aliq̄ ḟtus in aliq̄ ſbo recipi poſſit q̄ maioris pfectiōis ſit q̄ȝ ſbm. nō poterit recipi virtus creatiua in aliq̄ creatura: q; maioris pfectionis ē aut attētatur q̄ȝ ſit q̄libet ſbm creatū. ¶ Sic aūt in pn̄ti dōm ē q; dignitas dicis

C
Maria ṽgis excellētia.

D
De⁹ ē īfinite bonitatis.
E
Virtus creatiua nō pōt cōmunicari theologis reſtantib⁹.

gnitas dicit eq̄litatē eē aut dignā m̄rē3 filij dei ē eē eq̄lē filio dei. ¶ Sic̄ in nālibus pr̄ ⁊ m̄r ⁊ filiꝰ ſunt vniꝰ ſpecifice pfec-
tiōis ſiue ſbalis gradus eq̄lis. Sic ḡ ꝯcedētes v̄ginē dignā
eē dei m̄rē3 ꝯcedere cogeremur eā deo fore eq̄lē. ¶ Necīo ḡ
ꝯcludēdū ē eā nō eē dignā dei genetricē. Nec in h̄ aliq̄s nos
v̄ginis hoſtē3 eē iudicet: cū ſub eiꝰ ſola ꝓtectiōe gubernemur
nullo inq̄3 mō laudes eiꝰ diminuimꝰ: aut honori ⁊ glīe eius
q̄cq̄3 detrahimus. ¶ Sic̄.n. nullā iniuriā v̄gini iferimus eā
creaturā fore appellātes: ita nullū ei opprobriū facimꝰ: ſi eā
deo nō eē eq̄lē fateamur: aut ſi dicamꝰ nō dignā fuiſſe dei ge
nitricē. Uirginē ḡ dn̄a3 nr̄am nō dignā effici matrē dei effici
m̄rē3 dei miraculū ē. ¶ Admirabil' dignatiōis bonitasq̄3 ſi
ne termino fuit tn̄ velle hūanā exaltare nām: aut carnem de
vna feminarū aſſūmere dignaret̄ q̄ntecūq̄3 illa pfectiōis atq̄3
v̄tutis foret: q̄r q̄ntacūq̄3 illa bonitate polleret ad eū videndū
digna nō hēret: q̄ntomagis ad eū ꝯcipiēdū ⁊ ex vtero emittē-
dū. ¶ Rōnabilr̄ ḡ de dn̄a nr̄a ꝑdicabimus eā vas puū fore
ad recipiēdū in ſe filiū dei: l3 ꝑ3 nā3 miraculū nullū erat filiu3
dei aut totā ſcām trinitatē intra v̄ginis vterum poſſe claudi
erat tn̄ miraculū q̄ntū ad dignitatē: q̄r q̄ntū ad dignitatē v̄go
dn̄a nr̄a non erat digna mater dei.

F Dicē v̄ginē3. ſ. dignam fuiſſe vt ſit dei m̄rē3 eſt affirmare eam deo eq̄lē eē.
G Miraculū ꝯtinētia ꝑbl.
D

Ca. 85. A

¶ Obo ꝯ determinata ⁊ alia ad ea attinētia.

Fortaſſis Aliqs ꝯ ſuꝑ determinata arguere niteret̄ in q̄bus dictū ē dn̄am nr̄am v̄ginē non
eē dignā dei genetricē. ¶ Nā de ipſa cātat eccl'ia: tu ſola fui
ſti digna portare regē celoꝝ ⁊ dn̄m. i. tu fuiſti digna q̄ i v̄ro
tuo hēres filiū dei. q ē rex celoꝝ. ⁊ h̄ ē eē matrē dignam dei.
¶ Huic aūt r̄ndet̄ q̄ aliqd eē dignū aliqd alteꝝ agē aut pa
ti: aut ꝯtinere dupl'r itelligi pōt. ¶ Unus modus dignitas
nālr̄ ē q̄ vocat̄ dignitas equalētie. ¶ Alia ē dignitas digna
tiua q̄ vocat̄ dignitas ꝯgruētie ſiue cōplacētie. ¶ Prima āt
dignitas q̄ nāl' ē: ⁊ dr̄ dignitas equalētie ē q̄ncūq̄3 aliq̄ res i
ſe abſolute accepta nō relata ad aliqd alteꝝ attribuēs digni
tatē extrinſice h3 in ſe aliq̄3 dignitatē. ſic nālr̄ hō eq̄ dignior
ē ꝑꝑ ſpecificā pfectionē. Panis q̄3 nālr̄ aliq̄3 dignitatē h3: q̄r
ad alimētū corꝑis nr̄i ⁊ vite ꝯſuatonē ſūme nccīus ē. ¶ 2ꝰ
āt dignitas dignatiua q̄ dignitas ꝯgruētie ſiue cōplacētie ap
pellat̄ ē vt ſi dicamus q̄ ſolea vniꝰ ſotularis nālr̄, aut ꝑ3 ea q̄
intrinſice ꝯtinet nō h3 dignitatē dece3 fanecaꝝ tritici. Si tn̄
rex i ſuo territorio ſtatuat ſoleā ſotularī determinatā ad cer
tā q̄ntitatē ⁊ figurā tres auri duplas valere. ⁊ h̄ cōi totius re
gni ꝯſenſu approbatū ſit valebit ſolea illius ſotularis decē tri
tici fanecas ⁊ ampliꝰ. ⁊ eēt digna ſolea ſotularis vt ꝑ ipſa de
cē tritici fanece dent̄. Hec āt ſole dignitas non erat dignitas
nāe. ſ3 dignatiōis ⁊ cōgruentie. Quia fortaſſis ſic fieri illo
tp̄e ꝯdecebat deficiēti oī alia moneta ſic̄ alr̄ in q̄buſdā regio
nibꝰ factū hiſtoricarū narrationū euidētia patefacit. aut eēt
dignitas ſoliꝰ cōplacētie. Q̄r ſic regi placitū ⁊ toti regno da-
to q̄ nulla alia cā ſubſiſteret ſic ꝑdicta faciēdi. ¶ Hoc āt ad
v̄ginē applicari pōt de q̄ dōm ē ipſa3 dignā nō fuiſſe dei ge-
nitricē fore. accipiēdo dignitatē nālē equalētie nō erat tatus
valor ſuus aut dignitas nālis vt m̄r dei effici mereret̄. tum
nō ꝯſonarēt in idipſum diuina atq̄3 hūana nā. ¶ Itē ſi v̄go
nālē dignitatē ad h̄ vt dei genitrix eēt hūiſſet potuiſſet nālr̄
effici m̄r dei: ſ3 h̄ fl'3 ē atq̄3 ipoſſibile. Quia niſi fuiſſ3 magna
illa dei bonitas atq̄3 īfinita dignatio vt ad nos redimēdū car
nē hūanā aſſumere dignaret̄ nunq̄3 de v̄gine carnē aſſume-
ret nec ipſa foret genitrix effecta. Sic inq̄t Paulus ap'lo. ꝑꝑ
nimiā charitatē q̄ dilexit nos deus miſit filiū ſuū vnigenitū
ꝑpitiatiōē3 ꝑ pccīs nr̄is. Sic ḡ ex dignatiua charitate nō ex
nāli dignitate aut aptitudine factū ē. ¶ Scōm āt ꝑa3 digni
tatē q̄ dignitas ꝯgruētie aut cōplacētie dr̄ dō3 nccīo erat do
minā dignā fuiſſe fieri dei genitricē: q̄r cū deꝰ filius redēptu-
rus eēt genꝰ hūanū carnē aſſumēs hūanā ꝯgruū atq̄3 valde
expediēs fuit eū de illa femina carnē aſſūmē: q̄ in v̄tutū ꝑui
legiorūq̄3 excellētia ꝑfecerat ceteris creaturis. ¶ Aſſumen
do idēdē dignitatē cōplacētie dn̄a nr̄a digna erat fieri dei
genitricē: q̄r l3 ꝑm nām digna nō exiſtēt. placuit tn̄ deo ſuam
illā efficere genitricē: et l3 ipſa in ſe digna nō foret deꝰ tn̄ illā
tanq̄3 digniſſimā acceptabat: aut eā digniſſimā dignabat̄. ⁊
h̄ mō dn̄a nr̄a digna fuit vt m̄r dei efficeret̄. ¶ Cū āt eccl'ia
de v̄gine cātat tu ſola fuiſti digna portare regē celoꝝ ⁊ dn̄m
nō itelligit de dignitate equalētie nālis: ſ3 de dignitate ꝯgru
entie aut cōplacētie. Et ſic aſſumendo v̄rū ē eā fuiſſe dignā
vt ſupra declaratum eſt.

B Rñſio. 2ª
C Aliqd alio dignū eē dupl'r itelligi poteſt.
D Que ſit dignitas equiualētie ⁊ q̄ dignitas dignatiua ſeu ꝯgruentie.
E Quō v̄go maria non fuerat digna effici dei m̄r. Paulus
F Quō fuerit digna vt m̄r efficeretur.
G Quō v̄go fuit digna m̄r xp̄i.
D

¶ In quo mō dn̄a nr̄a vas puū ⁊ non puum dicat̄. Capi. 86.

Utētius Aūt circa ꝑdicta aduertēdū ē cū. ſ. dixe
rimꝰ nō eē miraculū ꝑ3 nā3 filiū dei aut to-
tā ſcām trinitatē itra viſcera v̄ginis clauſu3 fuiſſe. tn̄ ꝑm di-
gnitatē miraculū erat: in q̄ mō iſtoꝝ dn̄a nr̄a vas puū ⁊ nō
puū dicat̄. ¶ Huic r̄nderi pōt dn̄a3 nr̄a3 va3 puū reſpcū digni
tatis dici. q̄r nō erat digna ꝑm equalētiā vt de eiꝰ v̄ro filiꝰ dei
carnē aſſūmeret. Quātū ḡ ad h̄ vaſ puū aptiſſime nūcupat̄.
Pōt āt vas nō puū ſiue vas magnū nūcupari referendo ad
nām: q̄r q̄ntū ad nāe realitatē filiꝰ dei aut tota trinitas cū ſpūs
ſit atq̄3 idiuiſibilis icorpeaq̄3 ſba i v̄ginis vtero capi poterat
atq̄3 in q̄libet alia minori q̄ntitate: dn̄a ḡ nr̄a ad tam pue imo
nulliꝰ q̄ntitatis rē collata vas n̄ puū dici poterat. ¶ Quāuis
ꝑdicta r̄nſio ſatis v̄itate fulciat̄ ꝯuenientꝰ. tn̄ r̄nderi pōt b duo
ſ. puū ⁊ nō puū ad idē referēdo. ſ. ad dignitatē ſiue realitatē.
Utrūq̄3 aūt ad realitatē collatū itelligi nō v3: q̄r l3 ſic referen
do vas nō puū dn̄a nr̄a dici poſſet vaſ tn̄ puū nullatenus di
ci poterat: ſic̄ in ſuꝑioribus declaratū ē. ¶ D3 ḡ vtrūq̄3 ad di-
gnitatē relatū v̄itate ſubſiſtere. ſ. vt dn̄a nr̄a v̄go vas puū ap
pellet̄ collata ad dignitatē equalētie nālis. Sic.n. referēdo ꝑ
uū vas erat: q̄r nō erat digna effici m̄r dei ſic̄ in ꝑlibatis in-
ductū ē. pōt āt dn̄a nr̄a vas nō puū ſiue magnū dici ad digni
tatē collata: q̄r cū ipſa filiū dei ꝯtinuerit qui īfinite excellētie
erat nccīu3 ē q̄ ipſa magne foret dignitatis. ⁊ ſic vas non p
uū dici pōt. ¶ Alr̄ āt r̄nderi ꝑt. ſ. q̄ v̄go dn̄a nr̄a erat digna
effici dei genitrix q̄ntū ad dignitatē ꝯgruētie aut equalētie.
Seq̄t̄ ḡ ipſa3 vas nō puū eē q̄ntū ad ipa3 dignitatē cū in ipa
filius dei capet̄. ¶ Ex ꝑdictis appet expoſitio huius 4ᵉ ꝑ-
ticule huius prime figurate ꝑadoxe.

A
Rñſio.
B
C
2ª rñſio.
D
Quō dei m̄r vaſ puū ⁊ nō puus ſit appellata.
E
Alia rñſio.

¶ Particula quīta prime methaphore. ſ. vas luminoſum. Capi. 87.

Narratiōis Proſecutiue ordinē ꝓſequētes i ꝓ-
poſita prīa methaphora pticla q̄nta
ſeq̄t̄. ſ. vas lumioſu3. ¶ In q̄ aduertēdū ē q̄ circa iſtā pticu
lā in latino ⁊ vulgari idiomate ꝯtrouerſia q̄dā ē: q̄r i noſtro
idiomate caſtellano ſūt duo noīa q̄bꝰ in latino duo alia corrn̄
dētia ſūt. ¶ Uulgaria āt ſūt lucio ⁊ lūbroſo: hīs āt in latina
lingua r̄ndēt lucidū ⁊ luminoſu3. tn̄ e᷑ r̄ndēt. q̄r vulgari lin
gua loquētes lucio ſiue lucidū vocāt. q̄d in ſuꝑficiē claritatē
aliquā h3. l3 ex ſe radios nō emittat. ſic̄ enſis cū pollitus eſt
ē vulgarit̄ lucio vocat̄. ſ3 nō luminoſus. Sic.n. hoīs facies
cū pinguis atq̄3 plana ē lucida ē. ſ3 radios nullos emittit. Lu
minoſum ſiue vulgarit̄ lūbroſo dr̄ q̄d radios emittit. ſic̄ ſūt
corpora celeſtia. vt ſol ⁊ luna ⁊ cetera aſtra iſta tn̄ in lingua
vulgari lucida nō vocant̄. ¶ Apō diſtinguētes vocabuloꝝ
v̄tutes i latino idiomate vt ſūt phī ⁊ doctores oēs ſup. 2ᵐ de
aīa ⁊ ſup. c. de potētia viſiua ⁊ ſup. 1ᵐ. de ſenſu ⁊ ſenſato: ſūt
duo noīa ſubſtātia. ſ. lux ⁊ lumē a q̄bꝰ duo adiectiua deriuā-
tur. ſ. lucidus ⁊ luminoſus q̄ ꝑ3 phōs ꝑdictos ⁊ ēt pſpecti-
uos. h̄ nomē lux ſignificat claritatē aut ſplēdorē ab aliq̄ corpe
deriuatā ⁊ nō manet i ipſo corpe luminoſo ſic̄ ſolares radij
ab ipſo ad t̄rā emiſſi lux ⁊ nō lumē nūcupantur. ⁊ ſic de ce
teris corpibꝰ a ſe lcidētias cāntibꝰ radioſas. Lumē dr̄ claritas
manēs in corpe in q̄ originē h3. ſic̄ radij ſolares dū in ſuꝑfi-
cie ſolaris corpis ſūt: vocāt̄ ḡ ſic corpa lucida de ſe radios ſi-
ue lucē emittētia ꝓpe aſſumētes l3 aliq̄n iꝓꝓe his vtamur.
¶ Appellātes ḡ dn̄a3 nr̄am vas luminoſu3: ſi ꝯditionē vul
garis idiomatis iſeq̄mur eſt ſenſus q̄ dn̄a nr̄a de ſe radios
emittebat. Si āt ꝯditione latine dictiōis vti voluerimus. lu
minoſum erit q̄d in ſe radios ꝯtinet: l3 de ſe nullos emittat.
¶ Hec āt q̄lr̄ v̄gini btē applicent̄ v̄it̄ in ambiguo. ¶ Aliq
fortaſſis dn̄e nr̄e h̄ applicabunt ob vultus ſui ſplendorē. nā
ſic̄ in iudeoꝝ ānalibꝰ repit̄ ⁊ recitat h̄ doctor ſeraphicus bo
nauentura dn̄a nr̄a fuit ſpālr̄ pulchra iter oēs ꝯtēporaneas
ſeias. a nll'o tn̄ vnq̄3 fuit carnalr̄ ꝯcupita. Cu3 ḡ dn̄a nr̄a cor
pis pulchritudine alioꝝ feminaꝝ obtinēt victoriā: nccīū erat
vultū ſuū eē ꝑ teneritudine planū atq̄3 lucē ꝯtinētē vocaret̄
aūt luminoſum ſi latini idiomatis ꝓprietate vtamur.

A
Nota
B
C
Lucidu3 ⁊ luminoſu3 drīe.
Ariſt. 2ᵒ de aīa.
D
Lux ⁊ lumē differūt
E
Uñ v̄. maria appellata ſit vaſ luminoſum.
Doctor ſeraphicus

¶ Cōtra bonam venturā doc. ſeraphicū. Capi. 88.

Nullā Aūt firmitudinē ꝑdicta adaptatio hr̄e digno
ſcit̄. ¶ Primo q̄r fulcimētū ſuū ſatis ſtat i am
biguo. nā l3 rōabile fuerit dn̄a3 nr̄a3 corpe pulchrā fuiſſe nō
tn̄ plene ꝯſtat ſic fuiſſe. ¶ Itē ꝯceſſis ꝑoribꝰ adhuc peccat ꝑ
dicta applicatio q̄r h̄ dn̄a nr̄a vas dr̄ luminoſu3: ex q̄ liq̄de i-
fert̄: q̄ nō dicebat̄ va3 luminoſu3 ꝑ3 vultꝰ fulgorē. ſ3 ꝑ3 id in
q̄ vas erat dn̄a v̄go vas erat in q̄ntū ꝯtinebat i v̄ro xp̄m redē.

A
Pª rō.
2ª rō.

ptore:neceſſariū ḡ ē eā quātū ad iſtam particulā vas nōcari.

Alia rñſio cur virgo maria vas luminoſuz ſit appellata.

¶ Dicendū ḡ p3 virginē vas luminoſuz dici debere ad redēptorē nr̄m collata. nā latine dictiōis cōditiōe vtētes illō lu minoſū vocamus:qḋ lumē i ſe ɔtinet:lʒ radios nullos emittat. ¶ Sic erat virgo ſacratiſſima in ſe cōtinēs ſaluatorē: q lumē erat:lʒ hoc in patulū nō erat cuilibet intuenti. dñaʒ noſtrā xp̄m redemptorē ī vtero ɔtinētē vas luminoſū dici debere ex rōne ſaluatoris appet:q2 ſaluator nr̄ lumen dr̄ ſicut ex plerisq3 ſcripture locis manifeſte colligit. Sic dr̄ luce.2°.c.lumē ad reuelationē gentiū ⁊ gloriā plebis tue iſrl̄. Sunt aūt hec ſymeonis ſacerdotis v̄ba:cū xp̄m ſibi offerri intuitus eſt quē multis ante tpoꝝ diſcurſib⁹ expectauerat.

Luca.2.c.

Cur chriſt⁹ lumē appellatus ſit.

¶ Chriſtus ēt lumē erat q2 ipſe illuminabat oēs hitantes in tenebris:ſicut lucas.ca.1.deſcribit in cantico zacharie.ſ. illuminare hͦs qui in tenebris ⁊ vmbra mortis ſedent ad dirigendos pedes nr̄os in viam pacis. ¶ Ubi zacharias de illo qui ex alto oriebat.ſ.ð meſſia ſmones cōtexens ſubnectit q chriſtus natus ē ad lumē pſtandū illis q in tenebris ſūt ⁊ in vmbra mortis: ⁊ ad dirigendū oēs actiōes ⁊ deſideria in pacē q̄ ipſe eſt.

Zacharias

¶ Et nō ſolū chriſtus lumē ē:ſʒ lumē ſup omne lumē:q2 ſol erat:ſic eccl̄ia cantat cū de laudibus btē v̄ginis agit.ſ. q2 ex te ortus ē ſol iuſtitie chriſtus de⁹ nr̄. ¶ Iſte āt redemptor nr̄ qui ſꝫ lumē erat iudeis ītuētibus nō patebat. nā eū nec deū nec meſſiā opinabātur:ſʒ virū de cōibus ⁊ ſimplicibus arbitrati ſūt. ¶ Ex pˀlibatis euidēter appet illatū dñaʒ nr̄aʒ vas luminoſum dici debere:quia in ſe continebat ſaluatorē3 qui lux aut lumen erat.

Cap.89.

¶ Particula ſexta pˀme methapho.ſ.vas nō luminoſuz.

Prime Huius methaphorice locutionis pticula ſexta eiuſdē ſerie cōtinuata erat.ſ.vas nō luminoſū. ¶ Neceſſe ē aūt virginē dñam ad illud collata vas nō luminoſū dici:ad qḋ collata vas luminoſū dicebat:⁊ q2 ipſa ad ſaluatorē relata vas luminoſū dicebat. neceſſariū ē vt ad eundē relata vas nō luminoſū appellet. ¶ Hoc aūt dupliciter intelligi pōt.ſ.aut reſpectu ipſius v̄ginis cōtinētis.2° reſpectu xp̄i qui eius geſtabat in vtero.

Maria vas nō luminoſum dupliciter intelligitur.

¶ Quātū ad primum eā vas nō luminoſū eē ɔſtat:q2 nō clarebat eā genitricē fore ſaluatoris:q2 natiuitas eius ⁊ ɔuerſatio pˀcipue aūt ⁊ conceptio occulte fuere. Sic.n.redēptor nr̄ de⁹ occultus dr̄: iuxta pphe teſtimoniū. tu es deus abſconditus. ¶ Itē iudei eum deū nō arbitrati ſūt:ex quo cōſequēter idncebat nō cognouiſſe eos v̄ginē dñaʒ filij dei fore genitricē. Sic eni ait aplˀs ī epl̄a ad chorin.in pˀma.c.2. Sj cognouiſſet regē glˀie nō crucifixiſſent.

Apoſtolus ad cho.2.c.

¶ Judei aūt videtes v̄ginē dñam nr̄aʒ ī etate puellā in mr̄imoniū fuiſſe ſuſceptā: Joſeph aūt tūc grandeuuʒ extitiſſe:extimauerūt eā a Joſeph fuiſſe icognitā: ⁊ ſic vitas ſe hēbat:q2 forte ioſeph erat aliqualr̄ ad actū venerū pre etatis magnitudine ipotēs:eū ḡ dña nr̄a chriſtū ɔcepit ⁊ pepit arbitrati ſūt eā ab aliquo viro adulterino fuiſſe tūc cognitā.

Nōnulloꝝ opinio.

¶ Aliq tñ rectius ſe hñtes quoꝝ de⁹ tetigerat corda tantuʒ opprobriū v̄gini nō iponētes putauerūt eā a ioſeph viro ſuo lʒ grādeuo grauidatā. ¶ Hāc opinionē quodāmō tāgit beatus lucas.ca.3°.cū dic.erat aūt ieſus icipiēs q̄ſi ānoꝝ triginta ⁊ putabat Joſeph.i.q extimabāt eū eē filiū Joſeph: qui tñ pˀorē tenebāt poſitionē:eū ɔceptū ⁊ natuʒ ex adulterino coitu predicabant;ſicut inducitur ex aliquibus locis euangelij beati Joannis.

Lucas.3.ca°.

Joannes

Cap.90.

¶ De eodem ſe ſuperiori.

Identidē Aūt vas iſtud non luminoſū apparuit .ſ. dña nr̄a ī oclˀis Joſeph viri ſui:q2 cū Joſeph certiſſime cognoſceret.q ad beatā v̄ginē nūq3 carnalr̄ acceſſiſſʒ:nihil ſuſpicās ipſaʒ ð ſpū ſcō poſſe grauidari:cuʒ lʒ a ſcl̄is inauditū eēt;argueñs. Inductōe neceſſaria iferebat eā carnalr̄ ab aliquo viro adulterino fuiſſe cognitaʒ.

Joſeph ēt de ɔceptione virginis aliquatulū ptineat.

¶ Hoc āt quotidie videns itumeſcente vtero eius quotidianis incrementis.intraneis viſceroſiſq3 intra ſe tacit⁹ affligebat anguſtijs:nihil hoꝝ btē v̄gini vllo v̄bo declarās:noluit tñ eā accuſare:q2 cū eēt vir iuſtus nulli aliquā offenſionē inferre volebat aut ſaltē iuſtā triſticiā:ſʒ intra ſe decreuerat eā occulte dimittē. ¶ Sic.n. dic beat⁹ matthe⁹.c.pˀmo. Joſeph aūt cū vir iuſtus eēt noluit eā traducē:ſʒ voluit occulte dimittē:tūc angelus i ſōno ei appēs hortat⁹ ē eū ſup hac re ñ ɔtriſtari: v̄gis nolis ɔceptiōis ſupnaturalr̄ facte pādēs myſteriū.

Mattheus p.c.

¶ In toto āt lʒ tpis diſcurſu nō erat dña nr̄a vas luminoſū:ſʒ p⁹ tenebroſū erat ī oclˀis Joſeph. Identidē lʒ appuit ī oclˀis vulgariū hominū a deo nō illuſtratoꝝ ad hui⁹ myſteriū cognitionē dñaʒ nr̄aʒ vas tenebroſū fuiſſe toto tpe cōceptiōis ⁊ tēpore emiſſiōis ab vtero tpe quoq3 enutritiōis dñi iheſu.

¶ Imaginabant nāq3 vulgares q ſic magnoꝝ regū atq3 pˀncipum mr̄es viuūt i magna rex affluētia:magnis ſubiectionib⁹ potiunt:magniſq3 excellētijs fungunt. Cū ḡ de⁹ maior oīb⁹ regibus ſit ſic teſtat beat⁹ Joānes apocalipſis.p.c.eam q̄ mr̄ dei erat maiori oīuʒ hoꝝ affluētia potiri ɔdecuit q̄ʒ reges et regū mr̄es potiant aut potiri poſſint.

Imaginatio vulgarium

Joānes

¶ Et q2 hec aut horum nulla i v̄gine btā tpe ɔceptiōis iſpexerūt ⁊ tpe pˀus atq3 p⁹ ptū:nō extimauerūt eā dei genetricē:ſʒ cuiuſlibʒ alteri⁹ ſimplicū atq3 nullius excellētie viroꝝ. ¶ Hoc āt euidentib⁹ ſignis innoteſcit:q2 v̄go dña nr̄a mltos dū grauida fuit labores ppeſſa ē:q2 ipſa ⁊ vir ei⁹ ioſeph paupi vita degebant. Joſeph nāq3 ſic euāgeliſte declarāt faber lignari⁹ fuit:dña aūt nr̄a tela ⁊ acu nēdoq3 ceteriſq3 femineis atq3 honeſtis laborib⁹ iuigilās victū exqrebat ſolicite fideliterq3 virū ſuū adiuuās:ſic doctor ſeraphicus bonauētura i ſuo libello quē ð vita chriſti ɔfecit euidēter deſcripſit.

Joſeph faber lignarius ⁊ conditio virginis magne.

¶ Idē igdis appet argumētis:q2 tpe quo ſaluator nr̄ naſci dignat⁹ ē v̄bū caro factū vl̄is pˀfeſſio p totū orbē terraꝝ ſcā ē ipante hoc fieri Octauiano qui tūc Rome rex ſūmā gerebat. Ibāt aūt tūc ſinguli ad loca ex qbus originē traxerāt pˀfeſſuri:tūc āt Joſeph ⁊ maria iuerūt in bethleē ciuitatē ſuā:qui cū pauprimi eēnt p multitudine hominū hoſpiciū hr̄e nequerūt:ſʒ ſe ad quodā diuerſoriū i viaꝝ medio iclinātes ɔſederet vbi i abūdantia frigoris xp̄s pauprime nat⁹ ē. deniq3 ⁊ cū eū dña nr̄a poſt ptū enutriret i magna paupie enutriuit:cū nulle eis diuitie eēnt nec eas n ulaten⁹ ɔcupiſcerēt:ſʒ manualr̄ quotidianuʒ victū exqrebāt hͦs ḡ iſpectis nō erat dña nr̄a vas lucidū: ſed valde tenebroſum:n̄ꝝ alicuius peccatoris viri genitrix extitiſſe videbatur.

Doctor ſeraphicus.

Octauianus.

Quo in loco natus eſt chriſtus ⁊ qāo educet.

¶ De eadem ſuperiore.ſ.vaſe non luminoſo.

Cap.91.

Secūdario Aūt appet dñaʒ nr̄aʒ vas nō luminoſū dici debuiſſe reſpectu nr̄i ſaluatoris:q2 ſi ipſa erat vas luminoſū:lʒ erat q xp̄s lumē erat q2 ſi fortaſſis xp̄s nō lumē:ſʒ tenebra igēs eē viſus ē: dōm dñam nr̄am vas nō luminoſū recte appellari.

¶ Chriſtū āt ī oclˀis emuloꝝ iudeoꝝ tenebrā appuiſſe notabilē euidenter appet:q2 cū oēs act⁹ chriſti iudeoꝝ actib⁹ obuiarēt inuidebāt ei:oīa quoq3 q̄ a chriſto gerebātur nepharia eē cēſebāt:eiq3 mlt̄a opprobria coniciebāt.ſ.q peccōr ebri⁹ atq3 vorax eēt: ⁊ pleraq3 i hūc modū:ſic ſcribit beat⁹ Matthe⁹.c.2°.hic ē vorax ⁊ potator vini ⁊ publicanoꝝ ſoci⁹: ⁊ alibi iudei apoſtolis ð xp̄o dicebāt.q̄re cū peccōrib⁹ ⁊ publicanis manducat ⁊ bibit magiſter veſter.q d.malū valde agit.

Chriſt⁹ euidens nebula appuit iudeis.

Matt.2.c.

¶ Aliqñ eū ipſi improperabāt dicētes eū demoniacū. vt hr̄ Joānis.8.c.ſ. nōne bñ dicim⁹ nos q ſamaritan⁹ es ⁊ demoniū hēs. ¶ In paſſione q̄q3 eū tota iudeoꝝ cohors a ſacerdotib⁹ ⁊ tribunis cōcitat⁹ eū i maleſactorē pˀclamauit dicēs ſi nō eēt lʒ maleſactor nō adduxiſſem⁹ eū ad te. vt p3 matthei.27.c. mlt̄a alia pˀbra. inſidia illa iudeoꝝ cohors i chriſtū ɔiecit. i q̄ liqde appet eū locutis iudeoꝝ ñ lucē:ſʒ magnas tenebras viſū eē.

Matt.27.c.

¶ Similiter āt dña nr̄a vas ñ luminoſū dici pōt ad ſui corporis ɔditionē relata:ipſa nāq3 vas fuit:q2 i vtero ſuo ɔtinuit redēptorē: fuit tñ ñ luminoſū:q2 corp⁹ ſuū fuit dēſū carēs lumine ſic cetera corpa hūana. ¶ Dici ḡ poſſʒ ex lʒ vas ñ luminoſū:ſʒ pˀlibate ſuperius reſponſiones congruentiores ſunt.

¶ Particula ſeptim · pˀme methaphore.ſ.vas vacuum.

Ca.92.

In Methaphore p⁹ ordie ɔſequēti v̄bū ſeptimū ſeqt.ſ. vas vacuū. In q̄ aiaduertēdū ē:q cū dña v̄go vas vacuū nūcupet toties aut eq̄ mlt̄iplicitur vacuā dr̄ q̄tiens aut ɔuplr̄ vas appellat. ¶ Et q2 dixim⁹ eā vas toti⁹ puritatis eē toti⁹ ipuritatis aut coingnatōis vas vacuū appellabim⁹. Nō .n. fuit vlla labes ī v̄gine bñdicta ēt cū dña nr̄a vas oīuʒ v̄tutū appellata ſit eā vas vacuū oī viciorū mortali q̄ʒ vēiali q̄ʒ originali dicē ɔpellemur:ð qb⁹ i ſupiorib⁹ pˀſcriptū ē:vt magis tñ ex pˀlibatis p3 cū illā pticulā vas clauſū explanarem⁹.

Maria v̄go duplicitur, ſaluatores cōcl[...] tinuit.

¶ Cōcluſū ē q lʒ dña nr̄a oīb⁹ aſſignatis modis vas dici poterit: ppri⁹ tñ aptiuſq3 vas dicta ē q2 nr̄ʒ ɔtinuit redēptorē. ¶ Et q2 duplr̄ v̄go ɔtinuit ſaluatorē aiaduertēdū ē an vtroq3 mō vas clauſū dici poſſit. ¶ Pˀis an ɔtinuit dña ſaluatorē i oīs ſuis ɔceptualr̄ q̄tū ad lʒ vas appellari pōt:q2 aliqd ī ſe ɔtinebat:ſʒ vacuū dici ñ valet.q2 nihil ei deficiebat. Concluſū ḡ appet v̄ginē vas vacuū appellari debē q̄tū ad aliaʒ

gte q̄ erat

ptẽ:q̃ erat.ſecũdus mod⁹ q̃ ꝟgo i ſe ↄtinuit redẽptorẽ.ſ.realr̃ i vtero virginali.

Ca.93. A

Vacuum dupliciter ſumitur.

Superiori Aũt ↄſiderãtibꝰ iſiſtẽtibꝰ.dõ3 ẽ q̧ iſtõ nomẽ vacuũ ſ3 morẽ latini idiomatꝭ duo ſignat. Prĩo mõ vacuũ dr̃ illõ cui alterꝫ deficit: ꝛ ſic hoĩe3 iſenſatũ vacuũ ſẽſu aut prudẽtia appellamꝰ.ſ.q̧ prudẽtiã nullã h3. Ita.n.õ ſingulis rebꝰ vacuas eẽ ꝑdicamꝰ: cũ aliqd õ eo qõ ieſſe dẽbat deeſſe dignoſcit: ſiue illõ q̃ carẽt ſpũale ſiue corpꝰ hñs ſit: q̃uis magis vacuitas ꝑꝑ corpus q̃3 ꝑꝑ icorpalia ꝑdicet. Scõo mõ dr̃ vacuũ corpꝰ illõ qõ vltimꝰ ſuſceptiuũ ẽ corpalis ꝛ nõdũ recipir. Circa iſtũ vacuitatis modũ ponit ariſto.opiones i libris phyſicoꝝ. Quidã ẽt ãtiquoꝝ opinati ſũt vacuũ eẽ ſpaciũ ↄtẽtũ iter latera corpis ↄtinẽtis ꝛ ↄtẽti: ꝟ mõ ariſto.i pfatis libris ꝓbat vacuũ nihil eẽ. Alij ãt alioꝛſũ arbitrati ſũt quoꝝ poſitiões ibidẽ excludit ariſto.ↄcludẽs vacuũ nolari locũ corpeũ repletũ õ ꝟ q̃3 pfatꝰ ariſto.ꝓbat i ꝑdictis phyſicoꝝ libris vacuũ nihil eẽ. Et ſic ẽ iſtõ nomẽ vacuũ ſic nomẽ iſtõ chimera: q̃ voces ſole ſũt nihil rei ſignificãtes,ꝓrſus hñtes icõuenietias ãt q̃ ſe quunt ad vacui poſitionẽ iducit ariſto.i ꝑdictis phyſicorum libris: mlt̃e q̃3 expiẽtie hoc euidenter oſtendunt.

pᵒ mõ B

2ᵒ mõ

Ariſt.in phy.

C Vacuũ quid ſ3 ariſto.

Ca.94. A

Opiniones vulgarium.

Vulgariũ Aũt mlti imo plẽs q ad tãtã itelligẽtie viuacitatẽ minime eleuãt exiſtiauere totũ locũ ſphere aeree atq̧3 ignee ↄtẽtiuũ ꝛ actualr̃ ↄtinentẽ vacuũ ꝓrſus eẽ: arbitrãt.n.ibi nihil eẽ. Fuit aũt hec poetica poſitio quã poetaꝝ famoſiſſimi aut prorſus tenuere aut ab aliĵs poſitã retulere. Recitat ãt Ouidiꝰ hãc poſitionẽ methamorfo.liᵒ.2ᵒ.vbi poetice enarrãs õ caliſtone q̃ al's graſſis dr̃ Jouis amaſia qualr̃ ab eo grauidata filiũ qui archas dictꝰ ẽ pepit. Jngt q̧ cũ ſemel archas ãnos q̧undecim agẽs venaret feras iſequeret Juno iouis ſoror ꝛ ↄiunx pelicis emule eã i vrſã ↄuertit: quã ſb de vrſe effigie archas filiꝰ inſequẽs ex arcu iaculata ſagitta letalr̃ ꝑcuſſurꝰ erat. Juppiter miſatus ſagittã directe emiſſã deflecit vtrũq̧3.ſ.vrſã ꝛ archadẽ filiu3 ꝑ aeris inania rapiẽs: duas celeſtes vrſas.ſ.duo vicina ſidera eẽ fecit: quarũ altera vrſa maior: altera ꝟo vrſa minor appellat: i quaꝝ vna q̃ polo ꝓpiquior ẽ ſtella nautaꝝ: que boetes grece dr̃ collocata ẽ: dic ꝟ Ouidiꝰ Raptos ꝑ inania vẽto: im poſuit celo: vicinaq̧3 ſidera fecit. vocauit Ouidiꝰ inania.i.vacuũ totũ aeree igneeq̧3 ſpherẽ ſpaciũ q̃ꝫ motiuũ erat q: i toto ꝟ ſpacio corpꝰ nullũ videbãt: cũ aer atq̧3 celeſtis ignis iuiſibiles ſint. Jdẽ ãt excellẽtiſſimꝰ poetaꝝ ꝟgiliꝰ põit i bucolicis i egloga q̃ icipit Sicilides muſe paulo maiora canamꝰ. vbi recitat ãtiquoꝝ poſitionẽ circa formationẽ reꝝ ſequens opinionẽ anaximãdri atq̧3 anaxagore ponẽtiũ cahos: q dixerũt totũ mũdi vacuitatẽ athomis plenã fore: illa ãt ↄiũgebantur atq̧3 corpa ↄponebãt: hec ẽt democriti phi poſitio fuit: de q̃ ariſto.recitat ꝑmo phyſicoꝝ i.c.ſic phyſci dñt ꝟgiliꝰ ãt i egloga nolata inania.i.vacuitatẽ vl̃ loca vacua noluit ſpacium aeris ꝛ ignis ↄtẽtiuũ. Jſte moduſ ponẽdi vacuũ ñ ẽ poſſibilis: q: ꝓcedit ex errore ãntiquoꝝ atq̧3 vulgariũ modernorũ exiſtẽtiũ corpꝰ ignis ꝛ aeris corpa nõ eẽ nec locũ aliquez occupare. Altũ modũ accipiẽdi vacuũ vl̃gares atq̧3 aliq acuiꝰ ſpeculãtes poſuere.ſ.q̧ vacuũ corpꝰ illõ dicat qõ alicuiꝰ corpis capax ẽ ꝛ ñ ↄtinet corpꝰ vllũ ſolidũ. Sic.n.de archa dr̃ q̧ vacua ẽ cũ monete aut alteriꝰ rei ſolide plena nõ ẽ ipſa tñ ꝟe vacua nõ ẽ: q: aeris plena ẽ: cũ nihil aliõ ſolidius continuunt. Hoc modo in domina noſtra accipit q̧ vas vacuum appelletur.

Ouidiꝰ 2ᵒ methamo.

B Trãſlatio corpoꝝ in celeſtes vrſas

Virgiliꝰ in buc.

Anaximãder

Anaxagoras

Democritus

Varie opiniones õ vacuo.

C

Ca.95. A

De eadem re ſuperiori.

Nunc Aũt ꝑdicta applicãda ſũt ad modũ illum quo dña nr̃a vas dicebat: dixĩmꝰ nãq̧3 i ꝑlibatis ipſam fuiſſe vas: q: i mẽte ſua nr̃m ↄtinuit ↄceptualr̃ redẽptorẽ: q̃3 ad iſtum modũ vas vacuũ dici nõ poterat: ſicẽ i ſupioribꝰ declãtũ ẽ. Reſtat ꝟ q̧ alio mõ vacuũ dicat i q̃ vas dicebat.ſ.q: i ſuo vtero nr̃m ↄtinebat redẽptorẽ: q̃3 ad hoc vas vacuũ appellari nõ poterat: q: i ſe redẽptorẽ ↄtinendo aliqd ↄtinebat: qõ eã ñ eẽ vacuã faciebat. Vocat ãt vas vacuu3 q: i ſe ñ ↄtinebat id qõ cõiter ↄtinẽ debuerat.nã ad ꝟ q̧ aliq̃ femia i vtero fetũ hẽat: neceſſariũ ẽ vt ꝑus ſemẽ virile i vtero recipiat atq̧3 ↄtineat: ꝛ q: dña nr̃a nllm virile ſemẽ i ſe recepit nec ↄtiuitcũ chriſtꝰ ñ ex virili ſeie: ſ3 miſtico ſpiramie ex ſolo mẽſtruo mlĩebri formatꝰ ſit: i ꝟ vas vacuũ fuit. Jtem

B

Q̃ũo ꝟgo maria vas vacuũ ſit nuncupata.

q: dña nr̃a ꝟgo erat ꝟginitas.aũt totalr̃ vacua atq̧3 ſterilis ẽ nihilq̧3 ↄcipiẽs i ꝟ aptiſſime vacuũ vas poterat appellari. Hãc ãt ſilitudinẽ oẽs phyſci atq̧3 aſtrologi ſumũt ad celũ trãſſerẽtes i circulo zodiaco: q ẽ circulus obliquꝰ declinans ad vtrũq̧3 latꝰ ſup lineã eqnocialẽ. Jſte circulꝰ i duodeci3 ptes diuiſus ẽ: q̃ totũ ꝑ ↄtinuationẽ celũ circuũt: q̃rũ ſingulã ſignũ vocauere: ꝟ ꝗs ſignis ſol ꝑ totũ ãnũ deambulat: ꝛ q: ſũt duodeci3 ſigñ ſic.12.mẽſes correſpõdet vnũ ſignũ cuilibet mẽſi: ꝛ ſol i q̃libet mẽſe vnũ ſignũ ptrãſit: ſignũ ãt illõ q̧ ſol i vltima auguſti medietate ꝛ ꝑma ſeptẽbris medietate ꝑtrãſit ab aſtrologis atq̧3 phyſcis ꝟgo nõiatũ ẽ. Obmiſſis ãt aliĵs nãlibꝰ atq̧3 aſtrologicis cãis ꝑcipua quã ſignãt ẽ q̧ ſicut mlĩer ꝟgo totalr̃ ſterilis ẽ: ꝛ dũ ꝟgo ẽ nihil ↄcipit aut parit: ita ſol dũ i medietate vltima auguſti atq̧3 ꝑma medietate ſeptẽbris diſcurrit ſub circulo zodiaci q̃dã ꝑte ãni terra nihil oĩs virẽs gignit: ſ3 tota marcida ẽ. aptiſſime ergo domina noſtra vas vacuum dicitur in quantum virgo eſt.

C Zodiaci deſcriptio quedam.

D Virgo maria ad ſimilitudinẽ ſeqũi virgis vacuũ vas ẽ appellata

Particula octaua ꝑme methapho.ſ.vas non vacuu3.

Ca.96. A

Huius Prime figurate ꝑadoxe ordinẽ ↄſequẽtibus ꝑticl'a octaua occurrit.ſ.vaſ ñ vacuũ: i q̃ aiad uertẽdũ ẽ q̧ cũ vacuũ ꝛ ñ vacuũ ↄ̃ria ſint: neccẽ ẽ vt circa idẽ ꝑdicent. Et ſic i ſupioribꝰ dicebamꝰ dña3 nr̃a3 eẽ vas vacuũ imũdicis. Jta ex3: dicẽtes eã vas nõ vacuũ oĩ puritate appellabimꝰ: cũ i ipſa culpe nll'a fuerit. Et ſic dicebamꝰ eã eẽ vas vacuũ oĩ culpa pcti. Jta eã vas nõ vacuũ imo plenũ oĩ ꝟtute tã morali q̃3 theologica ꝑdicabimꝰ. Applicãtes tñ ꝟ ad modũ illõ q̃ ꝓpus dña nr̃a vas appellat.dõ3 ẽ q̧ ſicẽ in ſe dña ꝟgo duplr̃ ↄtinuit redẽptorẽ. Jta duplr̃ vas ñ vacuũ dici ꝑt. Primo ꝟgo chriſtum ↄtinuit ↄceptualr̃ ꝛ i ꝟ fuit vas nõ vacuũ: q: i ipſa fuit fidei abũdãtia: cũ itegre credidẽrit: l3 ↄceptꝰ ꝟginalis ſ3 nãz ipoſſibilis foret: ꝛ nũq̃3 i tota cõſequẽtiũ ſctoꝝ ſerie ↄtigiſſet ptãti tñ diuine atq̧3 imẽſe bonitati ipoſſibile nihil erat aut quouis mõ repugnãs. Et ſicut i ea fuit abũdantia fidei. Jta fuit plenitudo ↄſẽſus. Conſenſit n.dña nr̃a dei fieri genitricẽ.vt ſic ei aliquẽ ipẽdẽt famulatũ. Hoc ꝟ ꝟgo ↄtinẽs vas vacuũ dici nõ poterat. Si.n.ꝟ nõ cõnnuiſſet deficiẽte fide.ſ.hec fieri poſſe aut eiꝰ deficiẽte conſẽſu nũq̃3 i ea ↄceptio filij dei ſcã fuerat. Cõtinuit ãt ſecũdario ꝟgo btã.ſ.realr̃ nr̃m redẽptorẽ i vtero ꝛ i ꝟ vas nõ vacuũ fuit. Nã ↄſiderãtes dñe nr̃e ꝟginitatẽ arbitraremur ea3 vacuã fore.ſ.nõ poſſe cõcipe aut vlatenꝰ pere tñ vacua non erat: q: qõ virile ſemẽ nõ fecit qõ ibi nll'atenꝰ fuit.ſpũs ſcũs ꝟgini ſupueniẽs opatus ẽ: ſic Gabriel archangelꝰ dñe ꝑdixerat.vt p3 luc.ꝑmo.c.ſ.ſpũs ſcũs ſupueniet i te.ꝛ ꝟtus altiſſimi obũbrabit tibi.iõ qõ ex te naſcet ſcm̃ erit. Nõ ꝟ ꝟ modo vas vacuũ dici poterat. Jtẽ aiie femie q̃ filios pue condi tõis ꝛ ſtatꝰ cõcipiẽtes ediderũt.dũ grauide ſũt vacue ñ dñt: ſ3 potiꝰ plene atq̧3 fecũde. Cũ ꝟ dña nr̃a filiũ dei veꝝ ꝛ hoie3 ↄcepiſſ3 q iſinite dignitatꝭ ſup hoies erat vas vacuũ dici nullatenꝰ dbuit. ſ3 totalr̃ plenũ ſupq̧3 plenũ. ita vt vix tãte excellẽtie natꝰ itra alicuiꝰ mlĩerꝭ viſcera claudi poſſ3. Ex ꝑdictis liq̃de concluſum eſt quomodo domina noſtra vas vacuum ꝛ non vacuum dicta eſt.

B Virgo maria vas plenum vocata eſt.

C Maria vas nõ vacuum duplr̃ dicit

pᵒ mõ

2ᵒ mõ

Lucas.ꝑ.c.

Particula nona prime methaphore.ſ.vas mundum.

Cap.97. A

Ordinis Methaphore huiꝰ ꝑme ↄ̃ñe3 attẽdẽtibꝰ ꝑticl'a nona occurrit.ſ.vas mũdũ. Jn q̃ accutiꝰ ſpecl'antibꝰ dõ3 ẽ q̧ cũ dña nr̃a oĩbꝰ creaturĩ excellẽtior fuerit oẽs modi puritatꝭ atq̧3 pfectõis q i oĩbꝰ creaturĩ ſũt i ꝟgie dña nr̃a excellẽtiꝰ repiũt. Nã ſicẽ diuinas pfectões vt poſſumꝰ igſituri ꝓſeqmur rl'am quã ponit bea. Diony.i li.õ diuinis noĩbꝰ. Jta aliq mõ ꝟgini dñe nr̃e applicabimꝰ.l3 ñ ſ3 eq̃litatẽ.ſ3 ſ3 aliquã ꝓportionalitatẽ. Regl'a ãt hec ẽ q̧ q̃libz pfectio repta i aliq gñe aut ſpẽ creature attribuat deo pfectiꝰ q̃3 i illo gñe aut ſpẽ creature repit ꝛ ꝟ q: deꝰ ẽ iſinite pfectõis nullũ terminũ bõitatꝭ ſue aut pfectõis hñs. Jte3 quodl3 genꝰ creature pfectõe3 aliquã h3: q: ẽ ens: eẽ ãt ẽt ꝑ ſe ſolũ pfectõ ẽ. Si ãt oĩs pfectõ cuiuſl3 gñis deo ñ attribueret daret aliq̃ pfectõ q i deo ñ eẽt ꝛ ꝟ ẽ magnũ icõueniẽs: q: tolleret diuine pfectõis iſinitas. Jnfinitũ nãq̧3 ẽ qõ oĩa ↄprehẽdit ꝛ i ſe nllm finẽ h3 ſi tñ eẽt aliq̃ pfectio i creaturis q in deo ñ eẽt deꝰ ex ꝑte illa finitꝰ eẽt: neccẽ ꝟ ẽ q̃libz pfectõe3 in creatura reptã i deo repiri. Jõ ſi eẽ hoiem aliq̃ pfectõ ẽ neccẽ iſte i dõ erit. l3 ñ ſit eodẽ mõ q̃ i hoie ẽ. Sic.n.õ q̃l3 gñe ꝛ ſpẽ creature. Si ꝟ deo q: ſup oĩa ẽ iſtã pfectões attribuimꝰ aliu3 creaturaꝝ ꝛ dña nr̃a pfectior ẽ oĩbꝰ creaturis ñ pfectõe

Dionyſius

B Regula

C Q̃õlibet genus creature pfectionẽ aliquam habet

D Jnfinitum quid

E Oẽ3 perfectionẽ creaturaꝝ eẽ in btã virgine

nāe ſʒ ſpūaliū grāꝝ atqʒ ꝑuilegioꝝ ꝯueniēs ē oēʒ ꝑfe aūt bonitatis ſpūalis ꝑfectionē q̄ i creaturis repit̄ bt̄e v̄gini attribui. ℭ Euidēti ḡ illatōe ꝯcludit̄ oīs ꝑfectōis ⁊ puritat̄ modos qui in creaturis ſunt in virgine reperiri.

Ca.98. ℭ No^m penes ſuperiora.

A. **In** Supiorib⁹ dicebat̄ btā̄ʒ v̄ginē ab oī macl̄a purā eſſe q̄cūqʒ imaginari poſſit: ħ tn̄ ð maclis corꝑalib⁹ ſermonē facim⁹: q: ð ꝗs nihil extabat i ambiguo cā penit⁹ mūdā fore. ℭ Dr̄ āt macl̄a corꝑal̄ vt ꝙ aliqð corp⁹ mōſtruoſū ſit ſ. plura mēbra aut mēbroꝝ ꝑticulas hn̄s q̄ cōiter alia corpa hr̄e ꝯſueuerit: ſicut mltos digitos aut man⁹ ceteroſue corpis art⁹ aut pauciora mēbra hr̄e pauciores ue mēbroꝝ particulas q̄ i mr̄no vtero formate n̄ fuerit. Idē cū corpa n̄ bene i vtero formata ſūt aut iſolite magnitudis vl̄ puitatis ſint aut ſine mutua mēbroꝝ ꝓportōe corpa nata ſint vl̄ q̄modolibʒ alr̄.

B Non decebat v̄ginem fieri corpe mōſtruoſam

ℭ Hoꝝ āt i dn̄a v̄gine nihil fuit qð p3 ex duplici fundamēto. ℭ Primū fūdamētū ſiue rō ē: q: ſic̄ ariſto. teſtat̄ in libro ð phyſonomia i q̄ ð figuris corpoꝝ ⁊ eaꝝ ſignificationibus agit̄ mōſtruoſū corp⁹ mōſtruoſā aīaʒ repn̄tat. i. ꝙ cū aliqð corp⁹ iſolitū modū alioꝝ q̄modolibet hʒ. ſignū eſt ꝙ aīa exn̄s in illo corpore perueſas habeat inclinationes.

C Monſtruoſū corpora mōſtruoſā hʒ animam

Cap.99. ℭ Solutio quorundam ad ea que dicta ſunt.

A **Huic** Aūt aliqs fortaſſis rn̄dere conabit̄ ꝙ lʒ ſigḡ corpis mōſtruoſi dn̄e nr̄e malitiā iclinatiōis ſignarēt i aīa. de⁹ tn̄ poterat illā iclinationā auferēs puerſitatem bonoꝝ deſiderioꝝ ⁊ opeꝝ talē aīaʒ ordinare. ℭ Huic rn̄ſioni argumētatiue facilr̄ rn̄det̄ deū ħ nll̄a difficultate iter poſita facē potuiſſe: ⁊ mltotiēs i viris atqʒ mlierib⁹ id effici. In dn̄a āt v̄gine ſic fieri nullaten⁹ ꝯdecebat: qð duplici rōe concludit̄. ℭ Prima q: qð optime fieri pōt male ordinari culpā magnā hʒ: ſʒ de⁹ potat genitricē ſuā efficē corpe et aīa diſpoſitiſſimā qð ſic fieri ꝯdecebat n̄ erat ullo mō rōale eā idiſpoſitā effeciſſe. ℭ Itē cū aliqd ꝯuēiēter pauco cū labore effici pt̄ id magno cū labore efficē culpa n̄ caret. Sic ait ariſto. l. 8. topicoꝝ pctm̄ ē p ꝑl̄a facē: qð fieri pt̄ p pauciora. ℭ In ꝓpoſiti āt ſic ē: q: de⁹ potuiſſʒ genitricē ſuā efficē ꝑfecte diſpoſitā optima diſpōe: ſi ḡ eā mōſtruoſā effeciſſʒ poſtea vo bōe iclinationis efficēt erat duplr̄ ad idē laborare. qð nll̄aten⁹ deo ꝯuēit ſic ait ariſto. i ꝓ politicoꝝ de⁹ ⁊ nā nihil faciūt fruſtra. ℭ Itē ħ nll̄aten⁹ ꝯgruebat: q: n̄ efficiebat̄ dn̄a nr̄a eq̄ ꝑfcā ſic̄ alr̄ fieri potat: nā ſic erat vna actō alr̄ āt mlt̄e qð valð magnū iꝯuenieñs ē. ℭ Nā ſi de⁹ btā̄ʒ v̄ginē itegrā effeciſſʒ ſine monſtruoſitate erat vnica actō: v̄go āt ꝑfcā erat: ſi fortaſſis eam mōſtruoſā effecerat. deide puerſas iclinatiōes abſtulerat cōſequētes corpis mōſtruoſitatē: erāt due actōes: ⁊ n̄ maebat v̄go ita ſic̄ ſi fuiſſʒ vnica actō: q̄ ipa ſine mōſtruoſitate facta fuiſſʒ. ℭ Nā ħ mō i hac 2^a actōe de⁹ auferebat v̄gini genitrici ſue puerſā mētis iclinatōeʒ ꝯſeq̄ntē corpis mōſtruoſitatē: n̄ tn̄ tollebat corpis mōſtruoſitatē. ℭ Nō ē ḡ vllaten⁹ rōnabile dici dn̄aʒ v̄ginē corpe monſtruoſam factam fuiſſe.

B p^a rō Probās v̄ginē. ſ. corpore ⁊ aīa diſpoſitiſſimā fuiſſʒ

2. rō ſm̄ Ariſto.

C Fruſtra fit p plura qð fieri pōt p pauciora ⁊ eque bene

3. rō.

Ca.100. ℭ Alie rationes ad idem.

A **Intētionis** Aūt hui⁹ 2^e rō iductiua erat. nā dato v̄ginē corpe extitiſſe mōſtruoſā: ex q̄ mōſtruoſitas i aīa ſeq̄ret̄: de⁹ mōſtruoſitatem aīe auferret manētib⁹ corpis mōſtruoſitatib⁹. ꝗcūqʒ btā̄ʒ v̄ginē iſpicietes neſciētes aīe bt̄e v̄ginis mōſtruoſitatē ſiue puerſā iclinationē ab aīa v̄ginis diuinit⁹ ablatā fore: arbitrarēt̄ ſp dn̄aʒ nr̄ā mali deſideriū atqʒ puerſe actōis eē: ⁊ eā tāqʒ nullius ꝓbitatis feminā ⁊ iſamē exiſtimarēt. ℭ Ex quo occaſionē q̄ndā hrēnt ꝯiiciēdi ð chriſto ipm̄ male affectionis peſſimeqʒ actōis viꝝ eē: qð dari n̄ ꝯueniebat: q: de⁹ abſtulit oē icētiuū negēr i chriſtū ꝓbra ꝯiiciēdi. ℭ Cōcluſiōe iducit̄ eundē i btā v̄gine mōſtruoſitatē nullā fuiſſe. ℭ Alie āt ad idē iducēdū rōnes ſūt: q: q̄ncūqʒ vir aliqs aut femia ē mōſtroſus i corpis figuratiōe: iter alios nimio diſpectui hētur: q: ð eo nō vt ð viro mētio fit: ipſeqʒ itra medullas ſuas fortiſſimis anguſtiis excruciat̄: aliis ſe applicare n̄ audēs: qb⁹ de⁹ ⁊ nā corpa ſine monſtro aūd tradidere. ℭ De bn̄dicta v̄gine ꝯcedēdū n̄ ē ꝙ a deo talr̄ afflicta ſit: vt oīb⁹ iuētib⁹ deſpectui hr̄et̄. ℭ Itē ſic̄ cū i aliq̄ hoīus ꝓgenie aliqs hō excellēs virib⁹ aut itellectu politic⁹ ē vl̄ q̄libet aliā ꝓbitate beat⁹ oēs i illa ꝓgenie nati ex illi⁹ ſoli⁹ ꝓbitate exaltāt̄ ⁊ vbicūqʒ ſint magnis laudib⁹ ſe extollūt. ℭ Ita cū i aliq̄ ꝓgēie aliqs hō neqʒ aut valde iperfect⁹ ē corpe vl̄ itellectu oēs i illa ꝓſapia geniti ð illo verecūdāt̄ nec ſe aliis audēt hoīb⁹ adequare. ℭ Si fortaſſe dn̄a nr̄a iſpecta atqʒ mōſtruoſa corpe fuiſſet: q̄ iſpectio mag̃ erat ex ħ magne honoris atqʒ gl̄ie depſſio oīb⁹ illi⁹ ꝓſapie hoīb⁹ ſeq̄bat̄. Et q: nll̄s ita v̄gini ſic̄ chriſt⁹ ꝓpiquus erat: cū ipſe filı⁹ ei⁹ eēt: maxima hui⁹ facti v̄ecūdia atqʒ dedecus chriſto erat. ℭ Hoc āt ꝯcedēdū n̄ ē. ſ. vt ipſe tale op ꝓbriū atqʒ gl̄ie ð trimētū ſup ſe vēire ꝑmitterēt: q: iſta pēa ſiūt erat. ℭ Quocūqʒ āt chriſt⁹ aliquā i ſe penalitatē ſuſcipiebat erat q: ex ea aliq̄ vtilitas ſeq̄bat̄: q̄ ħ nll̄aten⁹ demōſtrat̄. ℭ Dōʒ ḡ ē nullaʒ talē mōſtruoſitatē i dn̄a accidiſſe. ℭ De hoīb⁹ āt mōſtruoſis ꝙ iter ceteros hoīes deprimāt̄ i pat uis ē: q: n̄ ſolū iter hoīes deprimūt̄ q̄ ad act⁹ ſingl̄ares ⁊ ꝑſonaꝝ ꝑuataꝝ: ſʒ ēt q̄ntuʒ ad act⁹ ⁊ honores publicos leges illos ihabiles efficer. Sic n. leges decreuē vt hō mōſtruoſus q̄cūqʒ pua foret mōſtruoſitas iudex effici n̄ valeret: hec āt pp deformitatis cāʒ fuerit. ℭ Itē q: q corpe mōſtra gerūt i itellectu aliq̄s viris eq̄pari iura n̄ credidere. ℭ Itē ſʒ canonica iſtituta: q mōſtruoſitate aliq̄ depmūt̄ ad eccl̄iaſticos honores ⁊ officia ihabiles denotāt̄. ℭ Qð ḡ dn̄a nr̄a tal̄ foret. q̄ ab oīb⁹ publicis honorib⁹ expelli digna eēt dignitati ſaluatoris nr̄i nō modicum dignoſcitur obuiaſſe.

B Sancitū leges vt monſtruoſi homines iudices eē n̄ poſſent.

C Monſtruoſi hoīes ad diuerſos cultus iure admitti nequeunt

Ca.101. ℭ Ratiōes probātes virginē mariā q̄cuiſ ſeda macl̄a immunem pulchritudo corpis fuiſſe bone indolis ſignum.

A **Circa** Hoc āt alr̄ aiaduertētes: alr̄ arguere valem⁹. ſ. ꝙ corpis pl̄chritudo magne bonitatis idoles ē ei⁹ cui⁹ pl̄chritudo ē: cū n̄ ſit ꝗptā ita diſpōni atqʒ totalr̄ obuiās pl̄chritudinē ſic̄ mōſtruoſitas: ſeq̄t̄ rōabilr̄ eā i dn̄a virgine nll̄aten⁹ extitiſſe. ℭ Qð corꝑal̄ pl̄chritudo bōa hn̄tis idoles ſit appet: q: corꝑal̄ pl̄chritudo atteſtat̄ ſup bonā cōplexionē: bōa āt ꝯplexio ſignū ⁊ cā efficax boni itellectus ē. nā cū organa fantaſtica diſpoſita ſūt. itellect⁹ qb⁹ iſta ſubſeruiūt recte itelligit: ſi fortaſſis male diſpoſita ſī. Intellect⁹ aut paꝝ aut ꝑturbate aut oīs nihil itelligit: ſic̄ i ꝑlibatis explanatū ē. ℭ Bon⁹ āt itellect⁹: hn̄tē alioꝝ dn̄ʒ fac̄ ⁊ rectorē. iuxta illð vulgatū veꝝqʒ ꝓuerbiū q bono ſī itellectu vigētes aliorū ſī dn̄i ⁊ rectores. Ita ḡ ex eē pl̄chrī eē dn̄ʒ ſeq̄t̄ ⁊ rectorē. Sic. n. ð rege ꝑamo troiano deſī ē. pl̄chritudo ꝑami digna ē ipio: ⁊ q: tal̄ ꝑfectō ad eē dn̄ʒ ⁊ rectorē ꝑuiū erat: valde congruebat v̄gini bn̄dicte: q: ē vna ð maximis ꝑfectōib⁹. ℭ Dicēdū ḡ ē i dn̄a v̄ale pl̄chritudinē extitiſſe: nec vllā mōſtruoſitatē corpis i ea fuiſſe. ℭ Alie āt macl̄e corpib⁹ hūanis ſūt: ſicut eē cecū eē claudū. aut obliquū ſiue luſū vl̄ ſcabioſū aut ipetiginoſū aut al̄r i corpe ex aliq̄ vulnere deformatū. Iſtarū āt nulla i v̄gie bn̄dicta fuit. nā ſi de⁹ i ſacrificiis ſuis nullū al̄a maclātū offerri volebat: aliq̄. ſ. iſtaꝝ macl̄a deformatuʒ: vt p3 leuitici. 22°. c. ⁊ deuteronomii. c. 12. q̄nto magis al q̄ harū macl̄aꝝ labe ꝯtactā mr̄eʒ nō accipet. Nō. n. ē ꝯueniēs ullo mō. ℭ Itē q: ſic̄ mōſtruoſitates faciūt hoīeʒ iter ceteros opprobrioſū. Ita hmōi macl̄e hoīeʒ iter ceteros deſpectum atqʒ pue extimatōis efficiūt: aut n̄ tāte q̄ntā alr̄ eēt hiturus. ℭ Seq̄t̄ ḡ i dn̄a nr̄a maclaʒ nullā extitiſſe deformātem aut eā minoris extimatiōis vl̄ honoris efficiētē. ℭ Cōcluſū ḡ ex ꝓbatī appet dn̄aʒ nr̄aʒ nullā oīs corpis maculā hūiſſe: q: q̄libet eaꝝ mioris honoris atqʒ extimatōis efficit. Sic igitur poterat dn̄a nr̄a vas mūdū dici ab oī macula corporali.

B Rō probās pulchritudinē ingenio bono fulcitum eē.

C Prouerbium digniſſimum. Poꝝ. i vl̄ib⁹.

D Que aialia ſacrificiis adhibe ri nō poterant. Leuitici. 22°. capitu.

E Dn̄a noſtra nullā hūit i ſe macula.

Ca.102. ℭ De munditia ⁊ puritate virginis.

A **Quāuis** Luce clari⁹ ſit ab oī corꝑali macula eam imunē fore: ꝑn̄s tn̄ iueſtigatō ꝑncipal̄r n̄ attēdebat ſuā mūdiciā corꝑalē nec ex hac vas mūdū appellatur: ſʒ q̄ntū ad mūdiciā ſpūalē. ℭ Que i re dn̄a nr̄a erat mūda ab oī iniq̄ cogitat̄: erat ſincera ab oī puerſa iocutōe erat mūda ab oī ignata opatōe. Idētidē dn̄a nr̄a erat pura ab oī labe origial̄i: ab oī macl̄a mōtal̄i: ab oī cl̄pa vēial̄i. ð q̄s āt diffuſi⁹ ꝑtractauim⁹ hāc hui⁹ methaphore ꝑticulā q̄ vas clauſū dicebat̄ exponētes. ℭ Fuit āt puritas ab oī labe aut ignomēto ꝑfecti⁹ i btā v̄gie q̄ i oīb⁹ creaturis. Sic. n. ſacri teſtāt̄ doctores. decuit vt btiſſima mr̄ dei tāta puritate polleret: q̄ maior ſb deo n̄ poſſʒ repiri. ℭ Et ħ q̄ncūqʒ puritas aſſumatur: ſiue. n. accipiat̄ puritas vt dic̄ ꝑuatōeʒ alicui⁹ ignanōis vl̄ macl̄e qð ē ꝓpriū ei⁹ ſignificatū. ħ. n. mō purior eē n̄ poterat q̄ vt ab oī originali mortali atqʒ vēiali labe pura eēt a q̄b⁹ oīb⁹ dn̄a nr̄a mūda fuit nec ſīt aliꝯ modi culpaꝝ aut poſſibile ē hr̄i ſiue accipiat̄ puritas ꝓ augumēto v̄tutū ſiue ſm̄ nūerū ſiue ſʒ ḡduale itēſionē: nll̄a. n. i toto orbe fuit creatura q̄ ita ꝑfectas aut ḡdual̄r itēſas v̄tutes haberet ſicut domina benedicta.

B Puritas ab oī labe ꝑfecti⁹ fit in btā virgine q̄ in ꝗuis alia creatura

ℭ Nūqd

Ca.103. A ¶ Nōq̄d btā ṽgo fuerit maioꝛ Jo.baptiſta i pfectiõe ṽtutū.

Contra Predicta āt aliqs arguere conabiẗ q̄ aiū i ṽtutib⁹ pfectioꝛes cēnt dn̄a nr̄a bn̄dicta.nā vt euāgeliſte teſtāẗ a chꝛiſto fuiſſe dcm̄ iter natos mľiep̄ nō ſurrexit maioꝛ Joāne baptiſta:ſꝫ dn̄a nr̄a fuit ō natis mľiep̄ ḡ maioꝛis pfectõis ṽtutū fuit beat⁹ Joānes ṽgine bn̄dicta.

B Rñſio ¶ Huic āt leuiſſime obiectõi mľtipharíā rñderi valebit ſpe cto mō loq̄ndi ſaluatoꝛis nr̄i.ſ.ad qd iſte ꝑtulerit q꞉ min⁹ ſi gnificāt q̄ʒ vñẗ. ¶ Jn pn̄ti tn̄ ſolū rn̄dēdū q̄ ſaluatoꝛiſ ṽba ō ſol⁹maſcľis ꝑlata ſt.ō femis āt nequaq̄ꝫ q꞉ dcm̄ ē.iter natos mľiep̄.qõ ad maſcľos ſolos extēdiẗ cū loquaẗ i gn̄e maſculi no.

C Obiec⁹. ¶ Aliqs āt foꝛtaſſe arguet q̄ gen⁹ maſcľinū ꝯcipiat fe mininū ita q̄ p nom̄ gn̄is maſcľini itelligi valeat res nois femenini ſꝫ rľaꝫ grāmaticoꝝ ꝛ ēt ſꝫ rľeꝫ iurī.

D Rñſio Huic rn̄debiẗ q̄ h̄ nullā fieri ꝯceptõeꝫ ꝓbabiẗ i gn̄ib⁹. ¶ Jtē q꞉ ſi ſac̄ ſcri ptura h̄ rē gn̄is feminini ſicͤ rē gn̄is maſcľini itelligi voluiſſꝫ n̄ dicēt iter natos mľiep̄.ſꝫ iter natos ex mľierib⁹.h̄ pꝫ ex hi tudie depēdēte grāmaticalis.Nā ſi h̄ nom̄ nat⁹i tali ſmmo rū ꝯtextu ſine ꝑpoſitiõe cū genitiuo ponaẗ ſignificat filiū ꝛ n̄ innuiẗ vlla generꝫ ſcā ꝯceptõ.Cū āt poniẗ cū ꝑpoſitõe nō fi liū.ſꝫ eū q naſcaẗ ſigt ꝛ tc̄ tam maſculū q̄ꝫ feminā repn̄tat cū nom̄ adiectiuū ſit.Seq̄ẗ ḡ ꝑaſſūpta auctoꝛitate i ꝓbata ni bil/niti.ſ.q̄ btā ṽgo pfectioꝛ in ṽtutib⁹ extitit oīb⁹ creaturis.

Ca.104 A ¶ De virgine que vas mundum appellabatur.

Omnibus Prelibaẗ mōis dn̄a ṽgo vas mūdum appellari poẗat q꞉ i oīb⁹ ilľ vas recte dicebaẗ ꝛ tn̄ q꞉ vt ſupi⁹ decľatū ē aptioꝛ mod⁹ ad eā vas vo cādū ē q꞉ i ſe ꝯtinuit ſaluatoꝛē.Jta ꝯgruētioꝛ modus ad eā vas mūdū appellādū ē q̄ dn̄ꝫ ꝯtiebat. ¶ Dupľr āt ṽgo chri ſtū ꝯtinē dcā ē.ſ.ꝯceptualr ꝛ q̄ntū ad h̄ n̄ poẗat vas mūduꝫ aut imūdū iure vocitari.

B Quas cō uenientis ṽgo ma ria vas ſit appel latā mū dum. ¶ Q꞉ dn̄a nr̄a ꝯceptualr tenuit ſi dē diuine prātis ſupnaturalr ad ꝯceptū ṽginē opātis tenuit ēt ꝯſenſū vt ꝑdcā i illa fierēt.hec āt n̄ ex aliq̄ fine iniq̄:ſed vt deo aliquē ſpēderet famľatū.Sic.n.gabꝛieli rn̄dit:ecce ancil la dn̄i fiat mihi ſꝫ ṽbū tuū. ¶ Si tn̄ i iſto methaphoꝛice loq vellim⁹ dicēm⁹dn̄aꝫ nr̄aꝫ vas mūdū eē:nō ols ꝯſēſus cogi tatões atqꝫ ꝯlatões:ſi ſꝫ gen⁹ male n̄ ſunt:aut ad iniquū fi nē gerāẗ.caſte aut mūde vocēẗ.Sic.n.ait pſalmiſta pſalmo h̄.eloqa dn̄i eloqa caſta:q꞉ ḡ ṽginaľ ꝯſēſus vt dei genitrix ef ficereẗ ad bonū fine fuit.vas mūdū i h̄ dici potuit.

C Dēo ꝓ bationes ꝯſenſus ꝛ cogi tationes caſte vo cātur in fineꝫ uni quū nō ordinati tur ¶ Scd̄s mod⁹ ꝯtinēdi ſaluatoꝛē fuit realr i ſuo vēo:ꝛ q̄ꝫuis ſupdicti nľlaten⁹ ꝯueniret dn̄aꝫ nr̄aꝫ vas mūdū dici magiſ cōgruebat q̄ntū ad iſtū modū realr ꝯtinēdi. ¶ Fuit nāqꝫ ṽgo btā vas mūdū nullā aliq̄ten⁹ ſuſcipiēs imūdiciā ad ꝯcipiēdū redēpto rē. ¶ Jn oīb⁹ autē feminis ſec⁹ ſit:nā ad h̄ vt aliq̄ femia cōci piat:nccm̄ ē maſcľinū ſemē i vēo ei⁹ recipi:qõ iꝫ ſꝫ ſe imūduꝫ aut imūdicia nľla ſit:q꞉ dei creaẗa ē:q꞉ tn̄ i oꝛiginaľ culpe pe nalitatē datū ē:vt ſeminaľ deciſio atqꝫ maris ꝛ feie ꝯmixtio ſine ꝯcupiſc paſſiõe nullaten⁹ fiat.Quā itēſā ſac̄ ſcripẗa imū diciā vocat:q꞉ ob imūdiciā h̄ i penā data ē:alľn āt ſac̄ ſcriptu ra eā maculā vľ petm̄ appellat:ſicͤ pſalmiſta pſalmo q̄nq̄geſi mo ait.Ecce i iniq̄tatib⁹ꝯcept⁹ſū:ꝛ i petis ꝯcepit me mater mea. ¶ Q̄ō iꝫ ō oꝛiginali culpa dicaẗ apti⁹ tn̄ ō q̄buſdā pe nalitatib⁹ ꝯſeq̄ntib⁹ carnalē ꝯmixtionē dōꝫ potuit ꝛ hec reli q̄e peti oꝛiginaľ nūcupāẗ ab oīb⁹ q̄s ṽgo dn̄a nr̄a imunis fu it:q꞉ i ꝯceptu ſuo n̄ fuit aliq̄ carnaľ ꝯmixtio nec deciſio ſemi nis virilis. ¶ Euidēter igiẗ ex p̄dicꝫ appꝫet quomodo domi na noſtra vas mundum apte dicta eſt.

Ca.105. A ¶ Particula decima ꝑme methaphoꝛe.ſ.vas nō mūduꝫ.

In fine āt hui⁹ ꝑme figurate padoxe vltia q̄ decia ē i oꝛ dine pticľa ē.vas n̄ mūdū q̄ circa eū i ꝓlibaẗ diſſime

Uirgo maria vas nō mūduꝫ dicta ē. dn̄aꝫ nr̄aꝫ vas mūdū eē ꝓbauerim⁹:n̄ p̄t vas nō mūdū recte vocitari. ¶ Pōt tn̄ dup⁹ vas n̄ mūdū nūcupari.Pꝛim⁹ mo d⁹ ē vt dn̄a ṽgo vas n̄ mūdū appelleẗ collata ad r̄dēptoꝛē nr̄ꝫ quē i⁹vēo ꝯtiebat.

B ¶ Hoc āt q꞉ iꝫ dn̄s ṽgo ṽe mūda eēt ꝯpa ta tn̄ ad redēptoꝛē nr̄ꝫ q iſin:te puritaẗ erat n̄ erat ipa ſuffi ciēẗ pura:q꞉ n̄ erat iſinita ſua mūdicia:nec erat poſſibile iſi nitā foꝛe.ſꝫ q̄ꝫ diḡ dei genitrix bēreẗ:ſꝫ dignitatē equalētie vt i ſupioꝛib⁹decľatū ē ſic ḡ ſua mūdicia iꝫ maḡ foꝛet colloca ta puritati redēptoꝛis:que tenebat i vēo:vocari n̄ poẗat puri tas:ſꝫ poti⁹n̄ mūdicia.

C Quō ṽ go ma ria vas n̄ mūdū ſit voca ta ¶ Jſte mod⁹ loq̄ndi vſitat⁹in ē ſacrā ſcripẗa:ſicͤ pꝫ i ii⁹ Job.vbi loq̄ns ō pfectõe dei dic̄.coꝛā eo ce li q̄qꝫ imūdi ſt.ꝛ i āgelis ſuis repꝑit maliciā:celi tn̄ ſimp⁹ mū di ſt:āgeli q̄qꝫ q eū deo ſt malicia nullā bn̄t:vocaẗ tn̄ imūdi cia vľ puritas ꝑus puritas celoꝝ collocata ad iſinitā diuinā puritatē.āgeloꝝ āt malicia dẗ ꝑus bōitas āgeloꝝ ad diuinā bōitatem collata.

D Mos lo cutiōiſ ſcri pture ſacre ¶ Jſte āt loq̄ndi mod⁹ i ꝯſideratiōib⁹ phi loſophicis repiẗ.nā cū diſt iguiẗ q̄tuoꝛ ꝑuatio aſſūmaẗ dẗ q̄ vno mō ꝑuatio dẗ foꝛma mioꝛis pfectõis reſpcū foꝛme ma gis pfecte:ſicͤ nigredo dẗ ꝑuatõ albediſ:ſic maioꝛ albedo dic̄ tāq̄ꝫ foꝛma:ꝛ mioꝛ albedo maioꝛi albedis ꝑuatõ dẗ.hūc mo dū pōit albert⁹magn⁹theutonic⁹. ¶ Sic igiẗ maioꝛ puritas ṽe puritas diceẗ:ꝛ mioꝛ puritas reſpcū maioꝛis n̄ puritas ſi ue ꝑuatõ puritaẗ nūcupabiẗ.Et q꞉ puritas dei fuit infinita. puritas āt ṽgis fuit finita dẗ virgo vas non mundum.

Ca.106. A ¶ Quomodo virgo maria vas nō mūdum appellata eſt.

Secūdus Mod⁹aſſumēdi dn̄aꝫ nr̄aꝫ n̄ eē vaſ mū dū p̄t eē q̄ntū ad opiõnē ſiue appētiā ꝛ n̄ q̄ntū ad ṽitatē.q꞉ iꝫ ſꝫ ṽitatē vas mūdū eēt aliq̄b⁹ tn̄ vas n̄ mūdū viſū ē. ¶ Nā iudei vidētes eā ꝯpiſſe cū ioſeph:q ḡn deu⁹ erat.Et q foꝛte carnalr ei copľari n̄ poſſe:arbitrati ſt eā ab aliq̄ viro adultino fuiſſe cognitā:iō ipi xp̄ꝫ i adľterino ge nitū appellabāt.Et cū xp̄ꝫ op ꝓbꝛiiſ ſaturare volebāt.iꝑrope rabāt dicētes.Nos ex foꝛnicatõe nan n̄ ſum⁹ ac ſi apte dicēnt tu i foꝛnicatõe nat⁹ es:ſꝫ n̄ nos. ¶ Jdcirco Joſeph ꝑperā de ṽgine ſuſpicat⁹ē:q꞉ cū eā cernēt ḡuidatā:ſciretqꝫ a ſe carnalr cognitā n̄ foꝛe:ſic.ṽ.ꝓbauim⁹:cū ꝑticľas illas lūioſā ꝛ nō luminoſā diſerem⁹.iꝫ ḡ ṽe dn̄a nr̄a vas mūdū fuerit.tn̄ vas Luce.3⁹.c. mūdū n̄ appuit i iudeoꝝ oclis ꝛ Joſeph.Q̄ō ſi foꝛtaſſis ali q̄s xp̄ꝫ filiū Joſeph arbitrēt ſicͤ euāgeliſta luca.ca.3.refert.ſ. erat āt ihs icipiēs.ſ.q̄ſi ānoꝝ triginta vt putabaẗ fili⁹ Joſeph alibi āt ō xp̄o legiẗ q̄ fili⁹ fabꝛi nūcupat⁹ ſit cū dẗ.h̄ ē fili⁹ fa bꝛi ꝛ mr̄ ei⁹ atqꝫ ſoꝛoꝛes apō nos ſt. ¶ Jſti ſic arbitrabātur xp̄ꝫ foꝛe filiū ioſeph:iꝫ exiſtimarēt dn̄aꝫ nr̄aꝫ n̄ eē vas mūdū. Nā xp̄ꝫ ex virili ſeie natū ꝛ oēs tales ꝯceptões imūde ſt.cuꝫ ſiāt ſꝫ carnaľ ꝯcupiſc ardoꝛē q petm̄ aut iuq̄tas vľ n̄ puritas

B Deter.ꝑme methapho. Ca.i. dẗ.Et q꞉ null⁹ hebꝛeoꝝ xp̄ꝫ ō ipū ſcō ꝯceptū arbitrabaẗ.ſꝫ vi rili ſeie ꝯceſo oēs eā vas n̄ mūdū arbitrabāẗ. ¶ Ex ſupdictiſ iſerẗ q̄lr dn̄a nr̄a vas mūdū aut n̄ mūdū appelleẗ ꝛ ſic expli cit litteralis explanatio huius figurate paradoxe.

A ¶ Secunda metha.que eſt de leone.

Conditione. Oꝛdis quē vēa regia cel ſitudo mihi ſuoꝝ vēo rū minimo ꝛ vaſallo i ꝑpoſui direxit methapho ricis locutõib⁹ 2ᵃ ē. ¶ Fuit vn⁹ leo q videbaẗ ꝛ n̄ videbaẗ q audiebaẗ ꝛ n̄ audiebaẗ q cog̃ſcebaẗ ꝛ n̄ cog̃ſceba tur q tāgebaẗ ꝛ n̄ tāgebaẗ q tenebaẗ ꝛ n̄ tenebaẗ. ¶ Sicͤ in exoꝛdio hui⁹ explanatiui tractat⁹ q̄nqꝫ figurataꝝ padoxaꝝ fuit poſita q̄dā ipaꝝ cōis ꝓpctas.i.q̄ oēs ipe paradoxe aut mirabiles ꝓpoſitões appellāẗ.Sic ḡ i pn̄ti dōꝫ ē oēſ has q̄n qꝫ eodē ſtilo ꝓcedē:q꞉ i q̄libꝫ eaꝝ ſt q̄nqꝫ ꝯdictoꝛiaꝝ ꝓpo

B Oꝛdo hui⁹ metha. ſitionū ꝯuenīēs. ¶ Jn h̄ āt iſpicientes dōꝫ ē q̄ methaphoꝛa ꝑ⁹ i cui⁹explanandō hacten⁹laboꝛauim⁹ ō btā ṽgie itellige baẗ ſicͤ i ꝓſecutõe decľatū ē.Jta oēs iſte 4.ᵉʳ ꝯſeq̄ntes ō redē ptoꝛe nr̄o exponēde ſt ſicͤ iſeri⁹appꝫebit. ¶ Partes nāqꝫ cū iuſſibꝫ haꝝ methaphoꝛaꝝ redēptoꝛi nr̄o ſolū ꝯueniūt alicui āt alti pſõe ꝯuēire n̄ pn̄t.iꝫ ei applicaẗ vellim⁹oēs ḡ ſubſeq̄n tes 4.ᵉʳ methaphoꝛe cū ꝯueniēẗ exponēẗ redemptoꝛi noſtro neceſſario applicande ſunt.

Cap.2⁹. ¶ Pꝛima pars huius ſecunde methaphoꝛe.

Inter has āt q̄ttuoꝛ ꝯnexas methaphoꝛas.q̄ ō ſolo xp̄o exponēde ſt.ꝑma i oꝛdie ē fuit vn⁹ leo ꝛc. No^m. Jn cui⁹ꝑnc⁹ attēdēdū ē ſicͤ i tractat⁹ exoꝛdio ānotauim⁹ q̄

B Chꝛiſt⁹ leo appellatus eſt. cū iſſūptio ſit q̄rūdā reꝝ nota reb⁹ aliqs iponēdo.nccm̄ ē rō nē aliquā ꝯuenientē iter illa aſſ ḡre.Opꝫ ḡ i pn̄ti cāꝫ aliq̄ aſſi gnare q̄re ſacra ſcripẗa xp̄ꝫ leonē appellauerit.nā frequēter ſac̄ ſcripẗa xp̄s leo appellaẗ.ſicͤ dẗ gene.c.49.vbi pōit Jacob

C Gen.49.c. Lucas. Mattheus bn̄dictões filioꝝ ſuoꝝ cū āt ad bn̄dictõeꝫ filioꝝ Juda i cui⁹ tribu xp̄s nat⁹ ē ſicͤ ex euāgelio luce ꝛ matthei māifeſtaẗ ve niret bn̄dicēdo xp̄ꝫ ſb̄ noīe Juda ait.Juda te laudabūt fr̄es tui man⁹ tue i ceruicib⁹ inimicoꝝ tuoꝝ ad ꝑdā aſcēdiſti fili mi ꝛ accubuiſti ſicͤ leo ꝛ leena q̄s ſuſcitabit eū.

D Chꝛiſtus iudas voci tatus eſt. ¶ Chꝛiſtus āt Judas nūcupaẗ q꞉ i hebꝛeo idiomate nom̄ iſtō iudas lau dē notat h̄ aptiſſime xp̄o ꝯgruit.nā xp̄s magniſ laudib⁹exal tat⁹ ē.Sic iſeq̄ns lr̄a ſiḡt.ſ.te laudabūt fr̄es tui.xp̄i fr̄es chꝛi

E Chꝛiſtiani chꝛiſti fr̄es ſtiani ſt q꞉ ſicͤ ipe xp̄s ita xp̄i xp̄iani nūcupāẗ.Jdēpꝫ p apo ſtolū paulū i ep̄ľa ad hebꝛeos.c.2.cū dicit n̄ erubeſcit eos vo care fr̄es qõ ibidē apľs ō xp̄o dcm̄ ꝓbat p illud pſalmi.20.ſ. narrabo nom̄ tuū i fr̄ibus meis ꝛ i medio eccľie laudabo te.h̄ āt ṽba ſt nr̄i redēptoꝛis ad deū p̄rēꝫ ſiue ad totā trinitatem.

¶ Dr ulteri⁹ man⁹ tua i ceruicib⁹ inimicoꝝ tuoꝝ. h aūt de xp̄o q̄ ō pon⁹ q̄piā alio itelligi. nā eū oēs gētes ꝛ ppli timuerūt: ꝛ inimici ei⁹ q̄ suis actib⁹ emulātes obuiabāt scabellū pedū ei⁹ positi sūt. ¶ Sic ait psalmista psalmo cētesimo octauo. s. dixit dñs dño meo: sede a dextris meis: donec ponā inimicos tuos scabellū pedū tuoꝝ. iste psalm⁹ ō messia itelligēdus ē: sic i p⁹ pradoxe declaratione circa primā ꝑticlaꝫ māifestatū ē. vbi dr: vas clausū. ¶ Dr ulteri⁹ ad ꝑdā ascēdisti, fili mi. qd ō xp̄o itelligit descēdēte ad iferos: ꝛ ide ꝑdā trahēte: q: oēs scōꝝ patrū aīas ad ip̄z ex actionū ꝛ ex fidei merito ꝑtinētes ide eduxit: secū ad felicitatē p̄riaꝫ reducturus. ¶ Sic ait psalmista: ascēdēs i altū captiuā duxit captiuitatem. s. q̄ eos q i iferno captiui erāt: ꝛ captiuitas nūcupāt: ide abstrahēs tāq̄ captiuos duxit: q: eos magnis virib⁹ ō demonum eripuit ꝑtāte. ¶ Ulteri⁹ seqt: sic leo ꝛ leena: qs suscitabit eū qd itelligit ō qete dñici accubit⁹ i sepl'chro: q: sic dormiētez leonē nll'us suscitare audet: q: oēs eū timēt. Ita nll's erat q ō sepl'chro dñz illū suscitare valeret: nisi ipsemet q erat verus de⁹. ¶ Uocat ēt leo xp̄s i resurrectōe: q: sic leo virib⁹ potēs ē: ita xp̄s i resurgēdo potēs fuit: cū ꝓprijs virib⁹ resurrexerit.

Psalmista psal. 108.

F Christ⁹ leo vocitatur.

Christus duplici de causa leo nuncupatur.

Cap. 3. A pma cā

Predicta Aūt ītētiōi ꝓposite apti⁹ applicātes dicem⁹ leonē xp̄m dupl'r nūcupari. ¶ Primo ꝑp ꝑtātē ꝛ sbiectionē: q: sic cūcta aialia leōe viso stupēt: Ita oēs gētes ad xp̄i formidāt impiū: q: eū deū eē cognoscūt. ꝛ sicut leoni oīa q̄drupedia exhibēt famulatū: ita xp̄o oēs gentes obediūt. 2⁹ xp̄s leo vocat ꝑp fortitudinē: q: sic leo oībus aialib⁹ fortior atq3 ipetuosior ē. Ita xp̄s ē cūctis rebus fortior. ō leonis robore scribit ꝓuerbioꝝ. 3. c. leo fortissimus aialiū ad nulli⁹ eoꝝ pauebit occursū. ¶ Itē xp̄s ꝑp potētiam resurrectōis leo vocat: q: i mag̃ potētia resurrexit. s. i ꝓpa potētia nll'o extriseco adiutor: q potētia erat ifinita. ¶ Ex hac ēt rōe xp̄s q̄ttuor aialib⁹ ꝯpat. s. aqle. boui. hoi. leoni. Aqle cōpat i ascēsiōe: q: sic aqla cetis aialib⁹ excelsior ē sue volatuz. ita xp̄s resurgēs ad altissimā poloꝝ sedē ascēdit. ¶ Cōpat boui i passiōe q: sic bos i victimā cedit: ita xp̄s ꝓ nobis sine aliq̃ methaphora immolat⁹ ē. ¶ Cōpat hoi i natiuitate: q: tāq̄ hō paruus nat⁹ ē. ¶ Cōpatur leoni i resurgēdo: q: potēs i robore resurrexit. ¶ Itē cū q̄ttuor euāgeliste ꝑdicti q̄ttuor aialib⁹ cōpātur: q imaginarie vidit ezechiel: vocat marcus leo: q: ipe cetis apti⁹ aptiusq3 dñicā resurrectōez enarrauit. ¶ Uocat āq3 xp̄s leo i mltis alijs locis sacre scripture: sic p3 i apocalipsi Joānis. s. vicit leo ō tribu iuda. fuit: sicut appet ex euāgelio luce ꝛ matthei. ¶ Ex ꝑdictis liqdo ꝯcludit iductio hāc secūdā figuratā pradoxā de christo debere intelligi ꝛ cur leo nuncupetur.

2. cā. B leonis fortitudo ꝓuer. 3. c.

C Christ⁹ q̄ttuor assimilatur aialibus. s. aqle boui hoi ꝛ leoni.

D Unde mattheus euāgelista fortitus sit nomen leonis

¶ Pars prima methaphore secunde. s. leo qui videbat.

Cap. 4. A

Consequēs Huic i hac secūda methaphora. particula ē. q videbat. ō xp̄o saluatore nostro quē p̄ns figurata locutio leonē appellat oēs sbseq̄ntes ꝑticle exponēde sūt. ō h dr q̄ videbat. ¶ Iste. n. dñs ihs ō virgine nat⁹ trigīta duob⁹ ānis ꝛ dimidio iux̄ traditionē scripture. s. lustris sex q iā pactas iter hoies cōuersauit. s. vsq3 ad tps sue sacratissime passiōis: p⁹ resurrectōez āq3 appuli illis demōstrās eis i mltis argumētis suā scām resurrectōez sicut i p ca. libri actuū aploꝝ ꝯtinet. In toto āt h tpe visus fuit dñs ihs ab ill' cū qb⁹ cōicabat. ¶ De h baruch ꝓpha. 4. c. hic est dñs de⁹ nr: ꝛ n̄ extimabit ali⁹ a nob: q iuēit oēz viā v̄itatis: ꝛ dedit eā Jacob puero suo ꝛ isrl' dilecto suo. Post h i t̄ris visus ē: ꝛ cū hoīb⁹ ꝯuersat⁹ ē. ¶ Hec āt ꝓphalis auētas ō xp̄o saluatore nr̄o q verus de⁹ ꝛ hō ē liqde p3 exponēda. ō h saluatore abbachuc loqt ꝯtinuata narratōe q̄rūdā aliaꝝ reꝝ q̄ ꝑposuerat: ꝛ dic. h ē dñs de⁹ nr. In q l'uuu hūc saluatorē ee deū q ea ō qb⁹ suspēsiu⁹ s̄mo texebat effecērat. Et dic hūc deū suū ee. q: n̄ pōit aut tollit quēquā aliū deū aut deos: sic fatuo collulit gētilitas: q mltiphariā deoꝝ distictionē posuit. ō qb⁹ aliq̄nes lan⁹ disseruim⁹. ō his aug. ō ciuit. dei. li. 2. 3. ꝛ. 5. atq3 7. Hoꝝ āt nll'm vñ iudei p̄nas traditiōes seq̄ntes collēdū assūpsere: ō qb⁹ h abbachuc q ꝑdcā loq̄bat erat. Et sbdit ꝛ nō extimabit ali⁹ a nob qd ad deoꝝ mutatōez i colēdo clare attinet. aliq n. ō gētib⁹ natiōes deos lunies atq3 ifames assumētes cū sibi nihil ab illo deo ꝯferri viderēt illū nll'm bonuz existimātes poterāt ad alioꝝ deoꝝ declinare culturā: ō h q̄ baruch i ꝑlibata auctoritate testat: cū ꝛ ꝯpricipes veraꝝ traditiōez nūq̄ deū aliū assūpturos. ¶ Fūdamētū āt hoꝝ est: q:

Actus apostolorum.

Abbachuc

B Multipharia deoꝝ distinctione posuit gentilitas

de⁹ hebreoꝝ erat verus de⁹: ꝛ sol⁹ de⁹ mlta tā tpalia q̄ sm eternoꝝ repromissiōes cultorib⁹ suis bōa distribuēs. ¶ Nō erat igit aliqs ali⁹ extimatoꝝ deoꝝ q ill' magis vllaten⁹ prodesse valeret. nll's igit saltē appetitu rōe moueri poterāt: vt h deo desto alteri⁹ se aptarēt culture. ¶ Judei tn̄ q aliqn̄ isidi ꝛ valde neq̄ erāt mutauerūt deū suū simulachra excolētes. sic testat psalmista psalmo cētesimo q̄rto: ꝛ mutauerūt gliaz suā i silitudinē vituli senū comedētis. i. mutauerūt deū suuz q erat glia sua i bouē: h fuit cū exeūtes ō egypto i desto vitulū coluerūt. ¶ Sepi⁹ āt h fecisse refant. vt ex historialib⁹ ꝓphalibusq3 sacre scripture libris appet discurrēti: sup qb⁹ deus mag̃ idignatiōe ꝯquerit ꝑ Jeremiā. c. p̄. Trāsite ad isulas cethin ꝛ sepe āq3 mittite ꝛ videte si mutauit gēs deū suū: ꝛ ip si n̄ sūt dij: ppl's āt me⁹ mutauit gliaz suā i idolū: ꝛ seqt in ꝑdicta auctoritate. Iste iuenit oēz v̄itatē: ꝛ dedit eā iacob puero suo ꝛ isrl' dilecto suo h q̄ ad legislatione itelligit. nullus nāq3 extimatoꝝ deoꝝ cultorib⁹ suis q mores regerent vicia exturparēt leges vllas dedit: s3 pon⁹ isāda sacrificia ꝛ rit⁹ ꝓphanos i miserabiliū illaqueatione aiaꝝ tribuere. ō qb⁹ lerge disputat Aug. 2⁹ i ō ciuitate dei loquēs ō frigidis sacrificijs aut fugalib⁹ q troiana dñr. hec. n. berecinthee deoꝝ matri gētiliū natiōes ipēdebāt. Uerus de⁹ suis cultorib⁹ modū sibi ꝯplacēdi i actionū directiōe atq3 vitā etnā i q felicitas sūma hūana attingēdi volēs tribuere: ne i alterutrā deuiatiōe hūani iudicij act⁹ flecti possint legē i libris. 4. moysi ꝯscriptā dedit. Et cū dic eū iuenisse oēm v̄itatē sēsus ē. q̄ ad oēs humanas actiōes i qb⁹ aut errare aut recte agē hoies ꝑnt. sufficiētes leges illi tpi dedit. ¶ Dicit āt hāc v̄itatē traditā fore iacob puero suo ꝛ isrl'i dilecto suo: qd ad idē ꝑtinz: q: Jacob ꝛ isrl. vni⁹ viri noīa sūt. qm̄ q iacob antea vocabat postea ab angl'o isrl' nūcupatus ē. vt p3 ge. 32. ꝛ. 35. c. ¶ Dicit āt datā legē hāc seu v̄itatē isrl'i. q: nulli alij pplo de⁹ legē dedit. l3 q̄dā imperiti iudeoꝝ secus sentiant. dicētes q̄ prius istā legē amonitis moabitisq3 atq3 ismaelitis dedit: s3 ipsi eā ex qbusdā friuolis cāis suspsite noluerūt: quā cū reiecisset. de⁹ illaz iudeis in monte synai ꝓposuit: ꝛ illi eā libētius suscipe: quaz friuolā vanāq3 positionē diffusius iprobauimus sup deuteronomiū. c. 33. ¶ Qd āt dicit. post hec i t̄ris visus ē: ꝛ cuz hominibus ꝯuersat⁹ ē. ad aduētū xp̄i i carne clare attinet: q ad uēt⁹ plusq̄ mille ꝛ ducētis ānis post traditā i sinay legē fuit tūc. n. visus fuit i t̄ris: q: cū añ spūs purus foret videri n̄ poterat. postea vo v̄bū caro i sba apparēs corpēs oībus videri potuit. ¶ Cōuersatus ē āt cū hoīb⁹ ꝑdicādo exhortādo conuersādo i potibus atq3 cibis. ¶ Ex prelibatis patet qualiter christus qui leo erat videbatur.

C Uā fuerit q̄ iudei xp̄m colere noluerūt Psalmista psal. 104.

Hieremias. p̄ capi.

Augu. Berecinthea.

D Lex in quattuor li. moysi data.

Jacob Israel

E Jacob Israel post modum ab angelo vocatus gen. ca. 32. ꝛ. 35. Deut. 33. c.

¶ De modo duplici quo christus videbatur.

Ca. 5. A

Circa Predicta vltius speculātibus ingrēdū est qūo xp̄s videbat ꝛ dōz q̄ dupl'r videbat ¶ Prio i corpe suo bn̄dicto sicut cū iter gētes ꝯuersabat ꝑdicās ꝛ exhortās. ¶ Scdo mō i hostia vr. nā hostiā vidētes cū sciam⁹ ibi sb panis effigie xp̄m latē dicimur xp̄m vidē. ¶ Primus modus ꝓpus ē aliq̃l'r. scdo āt ꝑ appropriatōez q̄ndā. ¶ In q aiaduertēdū ē xp̄z siue ihm dicē vnā ꝑsonā suppositā siue hipostasim: q tres sbas ꝯplectit q̄rū p̄ma diuia ē. s. 2⁹. p̄. trinitatis q ē filius: ꝛ h sibi nāz hūanā i vēo v̄ginis vniuit. 2⁹ sba ē aīa hūana. xp̄s nāq3 verā hūanā aīaz assūpsit nouit creatā atq3 isusā illi corpi bn̄dicto sicut i ceteris hoibus est. Tertia sba ē corpea. xp̄s. n. veꝝ corpus humanū ō v̄gine sumpsit. ¶ He tres sbe vnā hipostasim aut ꝑsonā nō cōponebāt. sicut corpus ꝛ aīa rōnalis cōpositiōe vnū hoiez cōstituūt q̄a tūc secūda trinitatis ꝑsona alicuius cōpositi ꝑs esset qd fīm est. ¶ Itē qn̄ aliqd cōponit ꝑfectius ē cōpositum qualibet suaꝝ ꝑtiū ex q infert xp̄m ꝑfectiorē eē secūda ꝑsona trinitatis qd fl'3 ē: q: cū secūda trinitatis ꝑsona infinite ꝑfectionis existat sup ifinitū maius daret qd ꝯdictionē icludit. ¶ Nō g̃ iste tres sbe suppositū ꝑsonā aut hypostasim xp̄i ꝯponūt. sicut corpus ꝛ aīa hoiem cōstituūt. S3 diuina ꝑsona. s. secūda in trinitate integre ꝛ total'r suppositū aut hipostasis vl' ꝑsona xp̄i ē. ¶ Due āt alie sbe. s. corpus ꝛ aīa non cōstituūt aliquā ꝑsonā hipostasim vl' suppositum sicut in quolibz homine corpus ꝛ aīa tertiam faciunt entitatē siue suppositum aut personam. sed assumpte sunt vt vnite verbo qd est secūda trinitatis ꝑsona ꝛ nō addendo aliquid de hipostasi aut nouā ꝯstituendo ꝑsonā vnā cū v̄bo ꝑsona vel hipostasim faciāt. ¶ Alioquin xp̄s eēt due ꝑsone iegre aut hipostases. s.

p⁹ mō

2⁹ mō

B Substātia triplex in christo.

C

vna ꝑsona

vna pſona diuina:q̄ ē pfecte pſone nullo ei prorſus addito:
alia āt eēt hypoſtaſis vel pſona quā corpus ⁊ aīa vnũa cō
ſtituerēt: ⁊ ſic chriſtus nō eēt vnꝰ:ſʒ duo:ſicut deus ⁊ q̄libʒ
alius hō ī nobis duo ⁊ nō vnus eēnt.qḋ ipoſſibile penitus
D erat:ſicut ꝙ vnus hō duo hoīes eēnt. ℭ Sequit̄ ergo has
Atha- tres ſb̄as mixtas pſonas aut hypoſtaſes nō cōſtituere ſʒ vnā.
naſiꝫ ver ℭ Sic athanaſius in ſymbolo fidei nr̄e atteſtat̄ de xp̄o lo-
boꝝ i ſi quēs.ſ.qui licet deus ſit ⁊ hō.nō duo tñ:ſʒ vnus ē xp̄s.i. ſʒ
dei ſym- hēat duas naturas:q: deus ē hō: ⁊ hēat tres ſb̄as diuinam
bolo ex- aīalē ⁊ corporeā nō tñ ē due pſone:ſʒ vna. ℭ Itē ꝙ corpꝰ.⁊
pō. aīa xp̄i ſuppoſitū aut pſonā nullā ꝯſtituant aut ptes hypo-
ſtaſis vel pſone ſint ꝓbat athanaſius in eodē ſymbolo non
ꝯuerſione diuinitatis in carnē:ſed aſſūptione humanitatis
in deū.i.ꝙ ad hoc ꝙ xp̄s vnū ſuppoſitū eēt:nō oportuit ꝙ
nā diuina ⁊ humana miſcerent̄:aut diuina in carnē mutare
tur:vt ſic idē cū corpore eēt:ſʒ ꝙ illa pſona diuina ſuppoſi-
E tū eēt ⁊ aſſūmeret̄ hūanitas a verbo. ℭ Ex p̄dictis euidēti
Decer. illatiōe ꝯcludit̄ qualr̄ in xp̄o tres ſb̄e ſe habeāt ⁊ q̄ earū ſit
Capli. totalr̄ ſuppoſitum:aut perſona chriſti.
Ca.6. ℭ Dubium.ſ.nunquid chriſtus animam habuerit.
A **Superiora** Intēdentibus dubiū ſuborit̄:q: dixi-
B mus xp̄m tres ſb̄as cōplecti.ſ.v̄bū ⁊
Rōnes corpus atq; aīam rōnalem. ℭ Dubitabit ḡ aliqs in hoc: q̄a
ꝓbātes multi ex imauerūt xp̄m aīam nō hūiſſe:ſʒ ſicut aīa eē corpo
chriſtuꝫ ri tribuit p vniōnē:q̄a ipſa ſpūs ē. Ita deus cū ſpūalis ſub-
animaꝫ ſtātie ſit:ſi corpus ſibi vniret illud viuificare poſſet:nec erat
habuiſ- neceē aliquā aīam in illa incarnatiōe nouiter fuiſſe creatam
ſe. ad corpus illḋ informādū:ſʒ v̄bū.ſ.ſecūda in trinitate perſōa
corpꝰ illḋ ſibi vniens aīaret tribuēs eē viuē ⁊ moueri. H̄ āt
pꝰ rō. ſubſiſtē n̄ pt multiplr̄. ℭ Primo q: xp̄s erat verus hō: ⁊ hō
ſb̄a ꝯpoſita ē:neceē ḡ ē ꝙ ſi aīaꝫ nō hūit v̄bū cū corpe cōpo-
2.rō. neret:H̄ valde diuine nāe repugnat q̄ cū re nulla ꝯponitur.
C ℭ Itē ſi xp̄s nō hūiſſet aīam neceē erat vt hō q̄ xp̄s erat ex
Pars duabus ptibꝰ ꝯponeret̄:cū hō nō ſit ſb̄a ſimplex:ſʒ ꝯpoſita:
toto im cū igit̄ aīam nō hr̄et:neceē erat vt alīa iſtaꝝ ptiū pſona di-
pfectior uina foret. Hoc āt ſubſiſtē nō valet:cū ps toto ipfectior ſit:q:
eſt. totū vtriuſq; ptis ſimul ꝯtinet pfectionē:ex q̄ ſeq̄ret̄ pfectio-
D rē fuiſſe hoīem illū ꝯpoſitū q̄ʒ ſecūdā trinitatiſ pſonā.qḋ oīno
Infini- ipoſſibile ē:q: ſecūda trinitatis pſona ⁊ q̄libet aliaꝝ diuina
tū ē ſui rū ē iſinite pfecta ſup̄ iſinitū āt āplꝰ dari nō pt. ℭ Itē ſi xp̄s
non ſit aīam nō hr̄et ⁊ ſecūda pſōa trinitatiſ cū corpe hoīeʒ ꝯſtituerꝫ
additio. ⁊ corpi eē tribueret n̄ vocaret̄ iſta aſſūptio:ſʒ ꝯpoſitio:nā cū
ſecūda trinitatiſ pſona eē vitā corpi xp̄i daret ꝯpoſitionem.
3.rō. Aſſūptio āt multū a ꝯpōne differt:q: i aſſūptiōe aſſūmēs non
dat eē aſſūpto:ſʒ ſolū aſſūmēs ad ſe aſſūptū trahit: ⁊ aſſūmēs
4.rō. ⁊ aſſūptū nō faciūt duas pſonas ſuppoſita aut hypoſtaſes :
ſʒ vnā ſolū:H̄ tñ falſū ē:q: orthodoxoꝝ firma poſitio H̄ n̄ cō-
E pōnē aut mixtionē :ſʒ aſſūptionē vnitiuā appellat: ſic i ſym
Que bolo fidei ex v̄bis athanaſij ſup̄ ſūptis appet. ℭ Item ſi xp̄s
colligū- aīaꝫ n̄ hūiſſʒ ⁊ v̄bū diuinū loco aīe tenuiſſʒ n̄ dicerēmꝰ ꝙ ver
tur ex bū diuinū aſſūpſiſſʒ naturā humanā:ſʒ corpꝰ i vēo virginis
dict formatū: ⁊ ſic n̄ diceremꝰ hoīeʒ aut nāʒ aſſūptā fore.ſʒ corpꝰ
Pauli formatū ex v̄gine:qḋ fl'ʒ ē:q: ſcā mr̄ eccl'ia ⁊ doctores appro
ad ro.1. bati dicunt hoīeʒ ⁊ nāʒ aſſūptā ⁊ nō ſolū corpꝰ ex v̄gine fuiſ
capitu. ſe aſſūptū.apl's q̄ꝫ Paulꝰ p̄dcā atteſtat̄ i epl'a ad romanos
c.p̄.dicēs xp̄s p̄deſtinatꝰ ē eē filiꝰ dei.nūc āt iq̄ret̄ q̄d vocet
5.rō. aplſ i H̄ loco xp̄m.nll'a.n.dicet ſolū corpꝰ xp̄m noīari:q: cor
F pus xp̄i nō ē xp̄s:ſʒ corpꝰ xp̄i. ℭ Itē q: ps integral' aut ſb̄alis
Nec ps nūq̄ꝫ totiꝰ p̄dicatū i recto denoīatiōnē ſuſcipiūt : corpꝰ āt xp̄i
ſubſtan eiꝰ ſb̄alis ps ē n̄ ḡ noīabit̄ xp̄s. ℭ Itē q: corpꝰ xp̄i nō vocat̄
tial' nec filiꝰ dei nec ſacra ſcriptura aut q̄ſq̄ꝫ hoīuꝫ cū ſic aliq̄n nuncu
integra pauit:necē ḡ ē i p̄nti vocari diuinā pſonā.ſ.ſecūdā trinitatiſ
lis ē to- pſonā cū aīa ⁊ corpe ſibi vnitā:aut ſ̄aꝫ pſonā ſolo corpe ſibi
to in re- iūcto :aut ſ̄aꝫ pſonā ſiue v̄bū ſola aīa ſibi vnita.aut ſecūdaꝫ
cto p̄di- pſonā ſolā:aut corpꝰ ⁊ aīaꝫ xp̄i ſolā. ℭ Si āt auctoritatē bti
cat. pauli i p̄mo mō accipiēdi xp̄m itelligamꝰ.ſ.vt xp̄s dicat v̄buꝫ cū
carne ⁊ aīa ſibi vnitis ſic i xp̄o aīaꝫ ꝯcedemꝰ qḋ illoꝝ quidē
6.rō. poſitiōi repugnat:H̄ tñ nos ꝯfitemur. ℭ Hoc tñ mō itelligi
G nō pt:q: cū v̄bū ſiue ſecūda in trinitate pſona ſuppoſitū ſit:
Prede- ſi H̄ p ſecūda pſona diuina accipet̄:cū dr̄ xp̄s p̄deſtinatꝰ eſt
ſtinatꝰ eē filiꝰ dei:erat ſēſus ꝙ a deo p̄deſtinatū erat vt ſecūda trini-
cū ipſo tatis pſona filiꝰ dei eēt.qḋ q̄dē fl'ʒ atq; ipoſſibile eſt. ℭ Nāꝫ
limitatꝰ p̄deſtinatio ante res p̄deſtinatas ē:q: p̄deſtinatio eterna eſt
abſoluū p̄deſtinata āt cū ipis limitatiōe cōplent̄ ſicut boetiꝰ diſcrēte
tur. ꝯdidicimus ī ꝯſolatiōe libro q̄nto. ℭ Tūc.n.ſeq̄ret̄ v̄bū diui

nū eternū nō eē qḋ fl'm ē:q: oēs tres pſone eterne ⁊ ſibi coe
terne ſūt.ſicut ait athanaſius in ſymbolo fidei eternus pater
eternus filius.eternus ſpūs ſctūs:nō tñ tres eterni:ſʒ vnus
eternus. ℭ Inducit̄ ḡ v̄bū dei qḋ ē ſ̄a in trinitate pſona ab
eterno genitum . Non ergo de verbo predeſtinatum eſt ꝙ D
eſſet filius dei :quia ex quo deus eſt deus filius dei: ſi Athanaſiꝰ
uc v̄bū ē deꝰ:q: deꝰ nō ē antiquior p̄re filio ⁊ ſpū ſcō. ℭ Cō- Dei v̄bū ab
cludit̄ ḡ i p̄miſſa apl'i auctoritate xp̄m H̄ p̄mo mō nō accipi. eterno ge-
ℭ Itē i p̄fata auctoritate xp̄s.2ꝰ mō accipi nō pōt.ſ.vt dicat nitum fuit:
diuinū v̄bū cū corpe hūano ſibi vnitꝰ q: H̄ ſbſiſtē non pōt ex
fundamēto rōnis p̄fate.ſ.q: v̄bū diuinū ē ſuppoſitū dū autē
xp̄m noīaremus itelligeret̄ ſecūda trinitatis pſona ī qua p̄
dicaret̄ ꝙ erat p̄deſtinatꝰ eē filiꝰ dei qḋ ſubſiſtere non valet
vt in p̄dictis declaratū ē. ℭ Itē.3ꝰ mō xp̄s accipi nō valet.ſ.
vt ſit ſuppoſitū diuinū cū ſola aīali rōnali q: tūc ſeq̄ret̄ incō
ueniēs ſup̄ datū.ſ.ꝙ ſecūda trinitatis pſona q̄ ſuppoſitū eſt
diceret̄ hic p̄deſtinata vt eēt filiꝰ dei vt in ſuperioribꝰ ꝓbatū ē.
ℭ Itē q: nullus vnq̄ꝫ hoīum verbū diuinū cū ſola aīa rōali
xp̄m noīauit q: tale ſuppoſitū cū inuiſibile ſit a nobis ſentī-
ri nō poterat.ſʒ adhuc H̄ dato neceē iſert̄ qḋ nos dicimus.ſ.
xp̄m hr̄e aīam rōnalē. ℭ Itē nō pt hic accipi xp̄s.4ꝰ.mō.ſ.
p ſolo v̄bo diuino q: lʒ ſecūda pſona v̄bi ſit ſuppoſitū ꝙ eſt
xp̄s nunq̄ꝫ tñ eū ſolū iḃm aut xp̄m appellamus q: tūc indu
ceret̄ v̄ginē nō eē matrem xp̄i q: ſecūda trinitatis pſona pa-
trē deū hʒ.matrem āt nequaq̄ꝫ nō ḡ iſto mō xp̄s nominat̄ ;
ℭ Itē q: ſequeret̄ iconueniēs ſupra aſſignatū.ſ.q: v̄bū ſiuē
ſecunda in trinitate perſona diceret̄ p̄deſtinata vt eēt filius C
dei qḋ fl'm ē vt ſupra ꝓbatū ē. ℭ Neceē ḡ cōcluſione induci
tur xp̄m ab apl'o hic appellari prout:1ꝰ mō appellari debʒ.ſ.
ꝙ chriſtus ſit corpus ⁊ aīa cōiunctione vnita q̄ duo homō
ſunt iuxta illud qḋ in ſymbolo athanaſij ē.Sicut aīa rōalis I
⁊ caro vnus eſt homo ⁊ de hoc eſt verū ꝙ eſt predeſtinatuſ Q̄ño v̄buꝫ
vt ſit filius dei q: lʒ verbū diuinū qḋ vnita ſibi natura hu- predeſtina-
mana chriſtus nūcupat̄ eſt eternū homo tñ ille aſſūptus a tum ē vt ſit
verbo ⁊ ex aīa ⁊ corpe ꝯpoſitus oī excluſo incōuenienti di- filius dei.
ci poteſt quod eſt predeſtinatus eſſe filius dei. ℭ Cōcludit̄
ergo ex his que precedunt chriſtum hr̄e aīam rationalem.
ℭ Si v̄bū animam rationalem non habuiſſet euerteren
tur myſteria omnia ⁊ fides omnis. Cap.7.
His Quoq; adijcit̄ ꝙ ſi xp̄s rōnalē animam minime A
habuiſſet nullatenus mori poſſet.nam vt iſti deli
rantes arbitrantur ꝙ verbū carni vnitū ei eſſe dabat ſic ani B
ma rationalis eidem vnita efficeret. ℭ Tunc igitur ſic cor- Primus in
pus humanū nunq̄ꝫ vita diffinitū ē donec ab eo viuificans conueniēs
aīa totaliter diſceſſerit. Ita nūq̄ꝫ corpus chriſti mortuū foret
donec a v̄bo fuiſſet deſertū nūq̄ꝫ tñ corpus chriſti a v̄bo deſ- Damaſce-
tum eſt iuxta damaſceni ſniam qḋ ſemel aſſumpſit nunq̄ꝫ di nus.
miſit hec quoq; catholicoꝝ ſententia eſt: ⁊ oīs ꝯfitet̄ eccle-
ſia aīa chriſti ad inferos deſcendente verbū corpori in ſepul
chro vnitū manſiſſe:ſequit̄ ḡ xp̄m nullatenꝰ fuiſſe mortuuꝫ
qḋ oī euāgeliſtaꝝ aſſertio ⁊ epl'aꝝ exhortationū fides ⁊ ſa-
cri doctores atq; oīa fidei ſymbola ꝯfitent̄.ſ.xp̄m p nob̄ ſe-
mel fuiſſe paſſū. ℭ Et his ḡ neceē iducit̄ xp̄ʒ aīaꝫ hūiſſe ⁊ p
eiꝰ ablationē mortem in eo fuiſſe cauſa tam manente verbo
diuino corpori humano aſſumpto in totali priſtina vnione:
ad aīam quoq; eadē vnione manente lʒ nō ad vtrūq; ſimul. C
ℭ Itē ſi xp̄s aīam humanā nō hūiſſet ſeq̄tur ꝙ a verbo cor Scḋm ioā
pus eius aliq̄n deſertū eēt qḋ fl'm ē.Iuxta auctoritatē Ioan nem.
nis damaſceni.qḋ ſemel aſſumpſit nūq̄ꝫ dimiſit. Cōſequen
tia āt ꝓbat̄:q: ſi xp̄s aīam rationalē non habuiſſet: verbū
carnē illā viuificaſſet:ſicut aīa eidem vnita effectura foret tē
autē corpus vita defungi non poterat niſi inde deitate ſub-
mota. Sicut humanū corpus nūquā mortem ſubijt niſi a vi
uificante aīa deſeratur.ſed xp̄s vere iuxta totius fidei aſſer-
tionē mortuus eſt.ḡ verbum dereliquit corpus eius.ſed hoc
falſum eſt. Sequitur ergo chriſtum animam habuiſſe.
ℭ Q̄ño aliquid alteri vniri poteſt ⁊ tunc cauſa eſſe. Cap.8.
Item Non poterat ſecunda trinitatis perſona ꝯpoſi A
tione cum corpore humano vt ſibi eē daret.nā
ꝙ aliqḋ alteri vniat̄ ⁊ illi eē tribuat.hoc ē cū ambo ſūt ptes
ſpēi ⁊ neutrū totā eēntiā cōtinet ſpeciei ſicut eſt in anima ⁊ B
corpore:quia corpus nō ē hō ⁊ ſi ſolitariū ſit ēt ps hoīs non Platonis.
eſt. Et aīa nō cōtinet totū eē ſpecificū q: p ſe nō ē homo nec
ps hominis.lʒ in hac parte plato nimis errauerit dicens
hominem eſſe animam in corpore viuentem ſic totum eē ho

minis in anima poſuit quod falſum eſt ad quod reſponſio-
nes multe ⁊ efficaces ſunt. In pnti breuitatis ſtili cā oēs di
mittemus. d hoc diffuſe tractat ſcūs thomas i qōnibus ſuis
de aīa i qōne pma cuius titul⁹ ē vtrū aīa ſit forma corpis ⁊
Thomas I q. prima de anima.
h aliqd. Nulla igiꝰ hax duax rex totū eē ꝯtinet ſpecificū:
quapp ambo totā ſpēi eēntiā ꝯplent. ſ. q vnū hoīez conſti-
tuūt. Si aūt duo ſunt quox vtrāqꝫ aut alteꝝ pfectū eē conti
neat ſpecificū ex ambob⁹ p ꝯpōnē nullū tertiū eīs p ſe reſul
tare pt. ſic ex hoīe ⁊ aſino aut capra nullū tertiū fieri pt: qa
hō ꝯtinet i ſe pfectū eē ſpecificū capra qqꝫ ⁊ aſin⁹ ⁊ nullus
C
cox ad alteꝝ vnibilitatis reſpectū hꝫ: ſꝫ quē fieri poſſit vnū
Si ágelus in cadauer ſuberet non poterit eſſe cā vite ⁊ eē
tertiū. ¶ Sic. n. d ágelo ſeqꝰ q lꝫ ágelus ſimplicis ſpūaliſqꝫ
ſbe ſit ſicē aīa: ⁊ de⁹ ponat eū i corpe aliq hūano non poſit ei
eē ⁊ vitā iſlueret. ſ. q ſi aliqs hō moriaꝰ ⁊ imediate corpore
recenti deus animam ad corpus illud reducat aut poſt mul
tos dies aīa illa eē corpi tribueret: ſic ante tribuere ſolebat:
⁊ hō viuens eēt nec corp⁹ vllaten⁹ putrefieret: ſꝫ illeſū ſanū
qꝫ vt antea erat remanēt: ſꝫ ſi mox vt a corpe aīa egreſſa eſt
de⁹ angelū iterius ponēt: illi corpi eē dare nō poſſꝫ aut vitā:
ſꝫ maneret ſp corp⁹ mortuū atqꝫ putrefieret. ¶ Hoc āt ſolus
angel⁹ in corpe facē poterat q moueret corp⁹ illud: ſi recent
mortuū eēt. ſ. ſi organa corpalia ſuiētia potētie iterpretatiue il
leſa forēt factis qbuſdax ptiū interiox ablutionibus locutō
ſeq poſſꝫ: tales aūt cerimonias magi obſeruāt ad faciēdū log
corpa nouiter mortuox additis qbuſdā vanis ſupſtitioni-
bus. d qbus ſanioris ꝯſilij ē i pnti ſubticere. ¶ In corpibus
D
q a multis diebus vita defūcta ſūt h effici nō pt: qꝛ arterie vo
Que agere poſſit angelus in cadauere ⁊ q non aliud uertendus.
cales a multis dieb⁹ inſanabiliꝰ corrupte ſūt: h ḡ ſolū ē q an-
gelus i corpe hūano efficē pōt. ſ. illō localiter mouē ⁊ log p
illud: nō tn̄ ſibi eē aut vitā tribuere pt ⁊ illō a putrefactione
pſeruare h āt i angelo ſeqꝰ: qꝛ i ſe totū eē ſpecificū pfecte ꝯti
net. ¶ Sic āt d vbo diuino icarnato dōꝫ ē nā lꝫ i deo pp ma
xime ſbe ſue ſimplicitatē ſpēs nō ſit: qꝛ ꝯpōnē dicit ꝯceptus
ſpecificus ex aliq qttuor genex ꝯpōnis. ſ. ex mā ⁊ forma gnē
⁊ dria: actu ⁊ potētia eē ⁊ eēntia tn̄ hꝫ totū ſuū eē pfectum:
nec aliūde pfectionē expectat. ¶ Nō ḡ vbo qō ē ſecūda trini
E
tatis pſona aut alicui alteri pſone diuine aut toti benedicte
Quadruplex cōpo.
trinitati aliqō corp⁹ vniri pt dato āt q aliqō corp⁹ ei vniret
illi eſſe dare non poterat ſicut dat anima rationalis niſi aūi
mam aliquam corpori illi crearet.

Capl'o. 9.

¶ Quid abſurdi ſequereꝰ ad dicētē xp̄m aīaꝫ non habere.

Predictis

Aūt addēdū ē q ſi xp̄s aīaꝫ nō bēret ⁊ vbū diuinū vicē aīe in corpe gereret
A
regreꝰ q vbū cā formal' corpis eēt: ſꝫ h ipoſſibile ē: nō igiꝰ v
Ariſtoteles 2° de aīa.
bū ſe hꝫ ad corp⁹ ſicē aīa ad corp⁹. ꝯña appet: qꝛ aīa eſt forma
corpis hūani ſicut ariſto. i 2°. d aīa i ſpn⁹ diffinitꝫ dicēs: aīa eſt
B
endelichia ſiue act⁹ corpis phici organici pō vitā hntis: ſi ḡ
Mutu⁹ appetitus iter formam ⁊ materiaꝫ.
vbū diuinū i corpe vicē aīe gerāt: nccīm ē vt ſit tanqꝫ forma
q āt ipoſſibile ſit aliqꝫ diuinax pſonax aut totā ſimul ſcōm
trinitatē alicui⁹ materie formā eē liqdo ꝯprobaꝰ: qꝛ ſicē mā hꝫ
nccīaꝫ hitudinē ſiue reſpectū ad formā q dꝰ pō m⁹ vt ipſa a
C
forma iformari poſſit. hꝫ qqꝫ appetitū recipiēdi illā. Ita for-
Obiectio.
ma hꝫ appetitū ad mām ad iformādū illā: appetit⁹ āt iſti depē
D
dētie ſūt: i deo aūt depēdētie nulle ſūt: qꝛ oēs depēdētie iſinit
Rn̄ſio
te repugnāt pfectōi. ¶ Si fortaſſis aliqs dicat q dare eē n
E
ē aliq ipfectio: ſꝫ potius pfectio q forme ꝯuenit: nō ḡ dicē ali-
Perfectiores operationes ſup aīa cū inter ea fuēit cor. qꝫ ſi ab eo fuerit ſoluta
quā ipfectionē i deo. ¶ Cui rñdēdū ē q forma nō ſolū eē
materie tribuit: ſꝫ ēt in mā eē recipit: nō q mā aliqō cāli tatis
gen⁹ directe ſup formā hēat: ſꝫ qꝛ forma eē hr̄e nō pt niſi in
mā ſicut aīa brutox eē nullū hꝫ niſi i corpib⁹ brutox forme
qqꝫ iſenſibiliū rex eē nō hnt niſi i ipis corpib⁹ rex: alie for-
me alteri⁹ gnīs ſūt q lꝫ ſine corporib⁹ aut i materijs quox ſūt
eē hr̄e pnt eē tn̄ pfectū nō hnt ſicut aīe hūane p⁹ corpa mor-
Licet aīa eē hēat iā perempto corpore nō tn̄ hr̄e pōt niſi corp⁹ qnqꝫ ſit.
te defūcta eē hēre pnt ⁊ hnt: ſꝫ nō hnt eē pfectū nec opatio-
nes itelligēdi ita ꝯuenietes ſpēi eē corp⁹ ſicē i ipo. ¶ Itē qa
ſbtilis⁹ ſpeculātib⁹ appebit aīaꝫ hūanā ſine corpe vitā aut eſſe
hr̄e n̄ poſſe: qꝛ lꝫ aīa hūana p⁹ defūctū morte corp⁹ eē hēat: qꝛ
ipꝫ n̄ pdit: ipꝫ tn̄ anqꝫ hēat ſine corpe recipe n̄ pt. aūt aīa qli-
bꝫ reſpcū corpis illi⁹ i q ē eē r cipit ⁊ i diuiduatōez: qꝛ aliꝫ i ſpiri
tib⁹ nlla mior dria eē pt dria ſpecifica ſicē i ágel' ē. ¶ Qualiꝰ
In ſpiritibus: nulla maior dria ſpecifica eē pōt
aie inꝰ corpa create ſit ⁊ qliꝰ ſine corpox rſpcū draꝫ i diuidua
lē iter ſe hr̄e n̄ poterāt ⁊ qliꝰ ágeli oēs nulla mior iter ſe dria
drīant qꝫ ſpecifica altiſſima ſpeclatio ē qꝫ i pnti cēſui obmit
tēdā. ¶ Appet ḡ ex pdictꝫ formas i materijs ſuis aliqō recipe
G
pfectō eē: qō ſine ill' ullaten⁹ hnt: q ex re ad ipas qndā hnt

depēdētiā h āt deo nllaten⁹ ꝯuenire pt: q nullaꝫ ad rē aliqꝫ
depēdētiā hꝫ: nec pfectōez a re aliq recipit aut i ipa: qꝛ repu
gnat ſue iſinite pfectōi aliqꝫ pfectōez eē ex ipꝫ. ſeqꝰ ḡ deū n̄
poſſe ad corp⁹ vicē forme gerer. Itē forma hꝫ iclīatōez ad ma
teriā: cū āt iclinatio i aliq re ē n̄ ē totalr pfecta dōec ꝯſequaꝰ
id. ad qō iclinata ē ſicē d aīalib⁹ dicim⁹ reſpcū corpox mortuo
rū. n̄ a cū ipe forme corpox ſint iclinaꝰ ad eē i ill' ⁊ vt ad illa
ruſus reuertāt ⁊ expectāt atqꝫ deſiderāt illa: quſqꝫ i gnāli
corpox reſurrectōe ſiat denuo reunitio nūqꝫ ꝯſineret ſpecia
te quſqꝫ h oia ſiāt ⁊ lꝫ i felicitate padiſi exntes valde de ſua
btitudine delecteꝰ nūqꝫ tn̄ plenū gaudiū hēbūt quſqꝫ ad cor
pa reuertāꝰ. ¶ Si ḡ de⁹ aut aliq diuinax pſonax ſiue tota
btā trinitas alicui⁹ corpis forma eēt totā ſuā pfectōez nō hē
ret quſqꝫ corpi vniret qō abſurdū ē. ¶ Ex q duo ſequūꝰ ab-
ſona valde. ¶ Primū q pfectior de⁹ eēt cū aliqō ſibi corpus
vnitū foret qꝫ cū nullū. qō idētidē abſurdū ē: qꝛ tūc ſeqret p
fectiorē nūc eē ſecūdā i trinitate pſonā: qꝛ corp⁹ hūanuꝫ ſibi
vnitū hꝫ qꝫ cū nullū corp⁹ hēbat. ſ. tpe ade noe abrahe moy-
ſis atqꝫ dauid. ¶ Itē aliō ſeqreꝰ abſurdū. ſ. pfectiorē eē ſam
trinitatis pſonā qualꝫ aliax duax pſonax: qꝛ nec pma nec ter
tia corp⁹ vnitū hꝫ: qō fl'm ē: qꝛ qlibꝫ diuinax pſonax perfe-
ctōis iſinite ē. Infinito āt nihil mai⁹ repiri pt. ¶ Itē ſi chriſt⁹
aīaꝫ n̄ hr̄et hō eē nō poſſꝫ: ſꝫ xp̄s ē verus de⁹ ⁊ vus hō: ſicē
euāgeliox epl'axqꝫ atqꝫ oiuꝫ canonicax ſcripturax pbat
auctoritas: ſequiꝰ ḡ xp̄ꝫ aīaꝫ hūiſſe. ꝯña āt pbaꝰ: qꝛ hō ē ſba
ꝯpoſita ex mā ⁊ forma cū n̄ ſit ſimplicis ſbe: pncipia āt cōpo
nētia erāt corp⁹ ⁊ aīa: ſeqꝰ ḡ xp̄ꝫ aīaꝫ rōnalē hr̄e. ¶ Itē qō
libet alicui⁹ ſpēi idiuiduū hꝫ oia eētialia illi⁹ ſpēi: ⁊ qꝛ eēn-
tialis dria ſpēi humane ē eē rōnale qō ab aīa rōnali ineſt: ſe
quiꝰ xp̄m qui homo erat animam habere. ¶ Item ſi xp̄s ex
verbo qō eſt pſona ſecūda diuina ⁊ corpore humano com-
poſitus foret ſicut ex mā ⁊ forma: illud corpus nō eſſet cor
pus humanū: ſꝫ diuinū nec voco corpus diuinum in pſenti
corpus qō deus habet: quia hoc modo verum eſt: quia ſecun
da trinitatis pſona illud corpus aſſumpſit ⁊ ſibi vniuit. ſed
corpus diuinū voco qō pars dei eſt ⁊ ex quo deus componi
tur ſicut hō ex corpore ⁊ aīa cōponiꝰ. Corpus aūt ſuū qꝛ in
formaꝰ forma q aīa hūana ē: nccīm ē eē corp⁹ hūanū. i. corp⁹
qō ſit pars hoīs ſic igiꝰ ſi ex vbo diuino ⁊ ex aliquo corpore
qppiā ꝯponereꝰ qꝛ forma diuina erat neceſſarium erat cor-
pus eē diuinū. i. ptem dei hoc tn̄ fl'm ē: qꝛ ſic deus ꝯpoſit⁹ fo
ret qō idētidē fl'm ē. ¶ Scōm incōueniens pncipale ē qō
chriſtus non eſſet homo: quia non habebat corpus huma-
nū: ſꝫ diuīe nāe ſolū. ḡ deus erat. ¶ Obl'o penes pdcā.

Fortaſſis

Aūt aliquis dubitabit circa hoc exiſti-
mans q verbum diuinum corpori vni-
tum illi humanū eē tribueret ſicut anima eidē vnita tribu-
ta erat. Si enī xp̄s animam habuiſſet eum eſſe hominez du
bium nullū erat. Ita cum verbum diuinum corpori illi vni-
tum foret humanum corpus illud eſſe conſtabat. ¶ Huic
autem reſpondeꝰ q pdicta impoſſibilia ſunt. nam quelibet
forma eſſe tribuit ſm genus ſue eſſentie anima quippe bru-
talis nullū niſi eē brutale ꝯferre pt: aīa āt rōnalis nullō eē niſi
rōnale pſtabit forma igiꝰ diuina nll'm eē māc impēdet niſi di-
uinū. Res ḡ q formā diuinā hūerit de⁹ erit. Si ḡ 2ª trinitatis
pſōa eē corpi xp̄i vt forma tribuēt n̄ poſat illi eē hūanum tri
buē. ſꝫ nccīo facēt eē deū aut diuinū corp⁹. ¶ Itē pbaꝰ xp̄m
aīaꝫ hūiſſe qꝛ ſi aīaꝫ nullā hūiſſꝫ moriēs eā a ſe emitē nulla
ten⁹ poſſꝫ. ſꝫ tpe mortꝫ aīaꝫ emiſit: aīaꝫ ḡ hūit maior euidētiſ
ſima ē: aīa qppe n̄ emittiꝰ niſi vn̄ ſtetēit mior āt oiuꝫ euāgeli
ſtax cōis aſſertio ē. dicē. n. matthe⁹. c. 27. ⁊ luc. c. 23. ⁊ Jo. c. 19.
xp̄ꝫ i fine toti⁹ ſue acerbiſſie paſſiōꝫ dixiſſe ꝯſūmatū ē: ⁊ cū
h dixiſſꝫ emiſit ſpm̄. ¶ Aliqs āt huic pbatōi fortaſſe iſtare
cōabiꝰ dicēs ſpm̄ n̄ vocari h aīaꝫ hūanā: ſꝫ ditatē ſiue vbū di
uinū cui corp⁹ vnitū erat qō qꝛ ē ſpūal' ſbe ſpūs dici pt de⁹ qp
pe ſpūs ē: ſic bīs Joā. teſtaꝰ. 4. c. ſic ḡ cū dicē emiſit ſpm̄ n̄ ē ſe
ſus q aīaꝫ aliqꝫ emiſit. ſꝫ q diuinā pſo^am a ſe expirauit.
¶ Huic āt iepte argumētatōi rñdēdū ē h nlla vitate fulciri.
nā h ꝯceſſo ſeqreꝰ vbū diuinū i morte xp̄i ab aſſūpto corpore
fuiſſe ſeparatū ⁊ ſic n̄ māſiſſꝫ vnio hipoſtatica aut ſuppoſital'
qꝫ vbū ad aſſūptū corp⁹ hēbat qō fl'ꝫ ē qꝛ teſte damaſcēo qō
vbū ſeml' aſſūpſit nūqꝫ dimiſit. ¶ Eccl'a qqꝫ vl'is fideliū idē
ꝯfiteꝰ dicēs vbū diuinū cū corpe xp̄i māſiſſe p triduū i ſepul
chro. Non eſt igitur aliquid quod chriſtus in morte emittē
poſſet ⁊ ſpūs vocareꝰ niſi aīa rōnalis: chriſtus ḡ hūit aīaꝫ.

¶ Idētidē

1
Deꝰ alicui corpori forma eē non poteſt.
Alie rēnes precantes nec deū nec alias diuiaꝫ pſonā corpiaꝫ formas eſſe non poſſe.
K
Anime q in paradiſo ſūt tūc cōſumatum gaudiū hēbunt cum corporibus ſuis iterū vnietur.
P^m abſurdum
L
2. rō.
3. rō.
4. rō.
M
Scōm abſurdū
A
B
Co. 10.
riſto.
Quelibet forme eſſe tribuit ſm genus ſue eſſentie
C
D
Alia rō probans deū animaꝫ habuiſſe.
Matt.
Lucas.
E
Expō. qrūdā ꝯ deū euāgeliſtax Joānis.
F
Impugnatio rn̄ſionis.
G
ꝯfir⁹ impugnatōꝫ ſecunde

Athanaſius tertia. Math. quarta. ℭ Idētidē āt hoc ex noſtre fidei ſymbolo cōprobat: vbi athanaſius ait. pfectus deus pfectus homo ex aīa rōnali ⁊ hūana carne ſubſiſtens. ℭ Item dicit bea. Matthe. c. 27. vbi de chriſto moriente loquitur. pater in manus tuas commendo ſpiritum meum.

Cap. 11. A

ℭ Reſponſio aliorꝫ ad predicta.

Quod Forſitan qſpiā hic rñdere conaret ꝟ ſpſ pro diuino ꝟbo accipi ꝙ ſbe ſpūal' eſt. vt ſuppoſita reſpōſiōe ꝓbatū ē ſubſiſtē non pōt: qꝛ ꝟ ⁊ ſupdictū ad idē refert. Idē nāqꝫ ꝙ i pcedēti bea. Mat. auctoritate ſpo vocabaꝶ ꝟ ꝗꝫ ſpo vocaꝶ. cum ſolū in eodē oronis contextu ſit.

B impugnatio.

ℭ Item horꝫ ſententia ſtare non vꝫ: qꝛ ſi hic ſpo ſecūda trinitatis pſona dicet. xpo nō cōmēdaſſꝫ illā patri pro diuina qppe pſona exorare nephas eſt cū ipa creator ſit. ⁊ ipa poti' eſt ad quā pces fundi decet. ℭ Item qꝛ nullus ē ad quē ꝓ pſona diuina exorari poſſit: cū oēs pſone diuine i pfectiōe eqles ſūt ſic athanaſius i ſymbolo fidei nr̄e atteſtaꝶ. ſ. oēs tres pſōe coeterne ſibi ſūt ⁊ coequales. ℭ Itē qꝛ ꝗlꝫ diuinarꝫ pſonarꝫ eqlis eſt alijs duab' i pfectione. ℭ Peccaſſet ꝗ grauiꝶ xpo ſi ꝓ diuina pſona exoraſſꝫ ꝙ cōcedēdū minime eſt. nō ꝗ ꝓ diuina pſona orauit ſꝫ ꝓ ſpu exorauit. ſic ex pcedēte auctoritate euidēꝶ colligiꝶ: legꝶ ꝗ eū pro anima ſua fuiſſe depcatum.

C cōfirmatio ipro.

ꝙ arguit eū aīam hūiſſe. ℭ Item ſi hic ſpo ꝓ ꝟbo aut diuina pſona aſſūmereꝶ: nō dixiſſꝫ xpo pr̄ in manus tuas commendo ſpm meū: ſꝫ dixiſſet pr̄ in manus tuas comendo me ſpiritū: ꝟ tñ nullā expſſit ſcriptura nec debuit expſſiſſe: ſic ex ſuperioribus liquide iductū pꝫ. ℭ Qd aūt ſi de ꝟbo aut ſecunda pſōa diuia loqueꝶ ſic dicē obuiſſꝫ māifeſte colligiꝶ: qꝛ ſuppoſitū pſona aut hipoſtaſis ē q loquiꝶ ⁊ de ſe loquiꝶ. Cuꝫ ꝗ pſōa aut hipoſtaſis xpi eēt ſecūda pſona diuina ſiue ꝟbū ⁊ nō aſſūptus ſicut tota eccl'ia ⁊ catholicorꝫ doctorꝫ tradit aſſertio ſi hic acciperꝶ ſpo ꝓ pſona diuina null' q xpo eēt de ea log poterat: ſꝫ ipa ꝺ ſe log ꝺbebat: qꝛ ipa xpo erat: ⁊ pſōa ſiū hipoſtaſis loquētio. ℭ Neceſſariū aūt ē vt ſēp ſuppoſitū ſit ꝙ logꝶ: ſic ſi qſpiā petrus vocareꝶ: hō ille petrus pſona aut ſuppoſitū vl' hipoſtaſis ē: ipe ꝗꝫ de ſe ⁊ noīe ſuo log debebit. ſic igiꝶ dicē poterit: pes meus alb' eſt: aut caput meū ē ſanū: qꝛ iſte pces ſue ſūt de ipſis ſermonē facit. ℭ Idētidē āt de ptibus ſbalib' ꝙ de itegralibus faciēdū eſt. ita vt dicat corpus meū ſanū ē: ⁊ aīa mea peccatrix nō tñ de ſe ipo hipoſtaſi vl' pſona ſmonē facē potiꝶ cū iſto ꝓnomine poſſeſſiuo meū dicēs petrus meus ē bonus: ſꝫ ego qui ſum petrus ſum bonus. vel ego petrus ſum bonus.

D 2ª ꝯfirᵒ.

E Tertia confirmatio.

ℭ Ad ꝓpoſitū aūt pdcā applicātes cū pſona vl' hipoſtaſis aut ſuppoſitū i eo diuinū ſit. ſ. ꝟbū nō debebat ipe ꝺ ſecūda pſona diuina log in tertia pſōa aut cū iſto poſſeſſiuo me' dicēs pr̄ i man' tuas comēdo ſpm meū: ſꝫ dixiſſꝫ pater i man' tuas comēdo me ſpm: aut me q ſum ſpo: ⁊ ꝟ i pma pſōa. ⁊ ſine hoc poſſeſſiuo me'. In tña tñ pſōa ⁊ cū ꝓnoīe poſſeſſiuo loquut' eſt. Seqꝶ ꝗ ꝙ non de verbo diuino ſiue ſcōa trinitatis pſōa loquutus eſt: ſed de anima ſua rationali.

ℭ Joannes teſtatur xpm animam habuiſſe.

Cap. 12. A

Idētidē Aūr aliqs ꝓbare conabiꝶ xpm animā habuiſſe ea bea. Jo. auctoritate cum hr̄. c. x. ſ. ego ſū paſtor bon' ⁊ pono alam meā ꝓ ouib' meis: aiaꝫ ꝗ hēbat: alo. n. ipaꝫ ponē nō valuiſſꝫ ꝓ ouibus ſuis. ℭ Idētidē eiuſdē Jo. auc te. i. c. x. ꝯprobaꝶ. ſ. ptāte hēo ponēdi aiaꝫ meā. ⁊ ptāte hēo iterꝫ aſſūmē eam: quorꝫ vnū ē p paſſionē alterū p reſurrectionē. ſeqꝶ ꝗ xpo aiaꝫ hūiſſe. ℭ Huic ſic conātes ōuicē rñdeꝶ ex pdictis iferri nullaten' xpm alaꝫ hr̄e: qꝛ hic aīa nō accipiꝶ ꝓ ſpū vegetāte corpis art' ⁊ eē atqꝫ motū tribuente q forma eſt corpis ai ꝗ cōpoſiti pꝫ. ℭ Hoc aūt māifeſtaꝶ ex ꝟbis xpi. ⁊ hēꝶ Mat. 16. c. qui diligit alaꝫ ſuā perdꝫ eā: ⁊ q pdit aiam ſuā in vitā eternā iueniet eā: ⁊ alibi qui vult aiam ſuā ſaluā facē pdet eam. i. q vult in eēna felicitate vitam hēre pdet eā ꝟ. ℭ Que ꝺ ala rōnali nō poſſe itelligi luce clarius ē. qꝛ qui odit alam ſuā nō iuenit eā i vita eterna. ſ. in felicitate padiſi: ſꝫ in eēnis inferni ſupplicijs: ⁊ qui aiam ſuā diligit: nō pdit eā: ſꝫ poti' lucrifaē. ℭ Que oia ꝟbis xpi repugnāt ſi de rōnali aia itelligeꝶ alaꝫ nāqꝫ nr̄aꝫ p' deū ex caritate ſup oia diligē obligamur. nccn̄iꝫ ꝗ ē ꝟ alaꝫ ꝓ vita poni. ⁊ eſt ſenſus. ꝙ hō qui oderit vitā ſuā ſꝫ ꝟ ſclm: n mltū ꝺ ei' ꝯſeruatione curādo: aut ꝺlectatiōib' caducis frui in pñti nō curat inueniet vitā i felicitate padiſi: qꝛ iſte non curat de vita ſua: ſꝫ potius pro xpo exponiꝶ qui aūt diligit aiam ſuā. i. vitā ſuā: eam exactiſſima diligētia cōſeruare deſiderās atqꝫ inexcogitatis magniſqꝫ delitijs in pñti frui cupit: odit eā atqꝫ pdit. i. qꝛ nūqꝫ lucrifaciet eēnā padiſi felicitatē.

B Solutō quorundam ad aucto. Joānis.

C

D Poſt deū aiaꝫ noſtraꝫ diligere pcipue tenemur.

ℭ Huic aūt expōnis modo cōſonāt ꝟba ſaluatoris p Matth. vbi ſupra. cū ait q vult venire poſt me abneget ſemetipſū ⁊ tollat crucē ſuā ⁊ ſequatur me. i. ſiquis me pfecte p viam cōſiliorꝫ ſequi deſiderat. accipiat crucē ſuam. i. tormentū ſuū aut mortē in manu ſua ſe quottidianis ꝓpter xpm accerbitatib' penalib' cruciādo nec carnalibus illecebris indulgendo ⁊ tūc ſequeꝶ me.

Capitu. 13. A

ℭ Declaratio auctoritatum Joannis ⁊ ꝙ xpo vitaꝫ non autēꝫ animā pro nobis poſuit ⁊ quedam de anima.

Sicut Precedētis bea. Matthe. verba declauim'. ita bea. Joā. pallegate auctoritates intelligēde ſūt ſ. ego ſum paſtor bonus. ⁊ pono animā meā pro ouibus meis. i. vitam meā: ſic autem valde rōnabile eſt ⁊ quaſi neceſſariū debere intelligi. ℭ Nam acutius ſpeculātib' liquide cōprobaꝶ xpm pro nobis animam nō poſuiſſe: ſꝫ vitā: aīa nāqꝫ xpi mortua pro nobis nō fuit. cum ipſa ſicut cetere imortalis eēt. talis nāqꝫ ante mortem xpi fuit qualis nūc ē. ℭ Itē aīa xpi nullum pro nobis dolorem ꝑpeſſa eſt. qꝛ aīa dū corpi vnita eſt nullum experiꝶ dolorem aut actū aliquē hēt: ſꝫ homo ē qui opaꝶ: aīa enim nō intelligit: ſꝫ intellect' eſt qui intelligit: nā ſi aīa in corpe exñs intelligēt. ſ. ꝙ ipſa eēt id qꝺ eſt intelligens: nihil magis homo in vigilia quā in ſōno intelligēt: ſed in vigilia homo intelligit in ſōno aūt neqꝗ. ℭ Iteꝫ eque intelligēt aīa cum homo ebrius eſt ⁊ cū ſobrius: ſꝫ ſlm eſt: quia homo ebrius nihil aut parū aut diſtorte intelligit: ſic in prelibatis declaratū eſt: ſobrius ꝟo intelligit. Cōſequētia autem pꝫ: qꝛ aīa in ſe ipſa omni tēpore eq pfecta ē atqꝫ tempata cuꝫ incorporea ſit nulleꝫ penitus corporeā ſuſcipiēs paſſionem aut diſturbationem. ℭ Item anima in ſe ipſa dum cōiuncta eſt nullis gaudijs afficitur: ⁊ nullis amaritudinibus pturbatur: ſꝫ homo eſt qui affligiꝶ ⁊ turbatur. Sic ait Ariſt. in. i. de aīa. qui dīē animā triſtari dīē eā texere ⁊ edificare: ſꝫ nullus dicit animam texere nec edificare. pariformiter ꝗ nec letari aut triſtari dicē cōpellemur. ℭ Aīa ꝗ bñdicti ihu in eius morte nullā triſtitiā aut amaritudinē tollerauit: ſꝫ xpo ē qui oia tollerauit: nulla ꝗ rō eſt que iducē poſſit vt dicam' xpꝫ ꝓ nobis aīam poſuiſſe ſꝫ vitā. ℭ De vita ſua verū ē ꝙ ipe eam ꝓ nobis poſuerit: qꝛ añ paſſionē xpo viuebat p paſſionē aūt vita ꝺſūct' ē: qꝛ viuē deſijt: ⁊ iterū vitā reaſūpſit: cōp' tñ ⁊ aīa ihu tā añ paſſionē ꝗꝫ i paſſiōe ꝗꝫ p' paſſionē ſēp fuere: nec voluntenus vt viua eē deſierūt. ℭ Sic āt ⁊ i alia auctoritate cuꝫ dr̄ ptāte hēo ponēdi aiaꝫ meā ⁊ ptāte hēo iterꝫ aſſūmē eā aſſūmiꝶ aīa ꝓ vita: nō in ptāte dñi ihu erat ꝓ nobis i paſſiōe vitā pdē ⁊ eā i reſurrectiōe rehr̄e. Cōuinciꝶ ꝗ ex auctoritatib' ꝗs iſti inepte iduxē xpꝫ aiaꝫ hūiſſe ñ liquē. ℭ Ex plibus ſurſū iduciꝶ ꝓbationibus xpm rōnalem alam habuiſſe vegetantem artus ⁊ eſſe formaliter corpori tribuentem.

B Anima dū corpori cōiuncta ē nullū ſentit dolorem neqꝫ aliquē hr̄ actum.

Capit. 14. A

ℭ De tribus ſubſtantijs in xpo exiſtentibus.

Rurſus Aūt ad q reliqm' reddeūtes dōꝫ eſt in xpo tres ſbas eē. ſ. ꝟbū. ſiue ſecūdā pſonā diuinā ⁊ aiaꝫ icorporalē atqꝫ corp' ꝟ aūt tria pſonā xpi ſiū hipoſtaſim ñ ꝯponebāt: qꝛ pſona ſua ſiue ſuppoſitū erat pſona diuia ſiū ꝟbū. aīa āt ⁊ corp' hūanū ad vnitatē ſuppoſiti a pſōa diuia aſſūpta ſꝫ nihil tñ i pſona illa ꝺ nā pſōalitaꝶ itegrabāt. ℭ Circa pdcā diligētius attēdendū ē ꝙ ad ꝟ ꝙ aliqs ꝓpe aut ꝗſi ꝓpe xpꝫ vidēt ñ erat neciuꝫ eū iſtas tres ſbas vidē q erāt i ſuppoſito xpi. ℭ Nā ſic ipoſſibile erat videri vnqꝫ xpꝫ qꝛ de' ꝟꝫ ſe iuiſibil' ē. ſic ſcribit bea. Jo. c. p. deū nemo vidit vnqꝫ. Et exodi. c. 33. dr̄ ñ videbit me hō ⁊ viuet. ⁊ ꝟ qꝛ de' ſm ſe ſba ſolū itelligibil' ⁊ ñ viſibil' ē. ℭ Itē aīa xpi iuiſibil' erat cū ipa ſpo ſit ⁊ magnitudinē nullā hēat nec colorē. triū ꝗ ſbarꝫ q ſt i ſuppoſito xpi aut ꝓprius loquēdo i xpo dūtaxat vna viſibilis eſt. ſ. corp' hūanū ꝙ aſſūpſit ⁊ hāc ſolā ſbam vidētes xpm videre ꝓfitemur. ℭ Sic. n. de hoīe dicim' quē ex dupliei ſba. ſ. ſpūali atqꝫ corporea cōſtitutū eē pꝫ. alia nāqꝫ ei' pte. ſ. anima que ſpſ eſt viſibilis nō eſt ſꝫ corpus ſolū uidem': corpus tñ ſolū vidētes hoīeꝫ vidē pdicamur. ℭ Oēs igiꝶ q xpꝫ in carne viderunt cum predicatiōi aut exortationi inſiſteret aut inter gentes iux̄ traditionem prophie baruch conuerſareꝶ ꝓprie eum vidiſſe dicunꝶ. ℭ Pōt autem xpo interdū improprie cerni. eū eū nō p aliquā harꝫ triū ſbarꝫ aſpicim'. ſꝫ cū p aliqd aliēn val extriſecū videm': ꝙ extriſecū ſignū pſentie eius eſt. Sic. n. xpm i hoſtia aut calice videm' qꝛ ꝟ ſacramentalium

B Ur xpo in ſacro impropūe.

talium

tuum ſpẽꝝ vel anime occultaẜ:cũ tñ hoſtiã cõſecratã ſacer-
dotũ manib⁹ in altũ tolli videm⁹:ſcim⁹ ẜe ibi corpus xp̃i latẽ.
cũ ãt calicẽ cõſpicim⁹ eleuatã ibi xp̃s eſſe manifeſte cognoſci
m⁹.hec tamẽ viſio ꝓpria ñ eſt:qꝛ ꝑ id xp̃s vr̃:ꝙ i eo nullo mõ ẽ.

Capitu.15. ℭ Uidetur aliquid tripliciter.

A IN Quo vlterius ſpeculãdũ ẽ.ꝙ aliqd videri tripl'r ac-
cidit. ℭ Prim⁹ modus eſt cũ aliq̃ res ꝑ ſe videẜ: nec
eſt aliquid alterum ꝙ faciat eũ videri:ſic.n.colorem ⁊ lucem
videre dicimur.nã cũ lucẽ cernimus non eam per aliquid cer
nimus qð nobis eam viſibilẽ reddat ſine quo lux viſibil' nõ
B eẽt.ſʒ ex ſe viſibilitatẽ hʒ. ℭ Hic autẽ ꝑmus modus bipartiẜ
qꝛ quedam ſũt que ſunt per ſe ⁊ de ſe viſibilia ⁊ primo viſibi-
lia:qꝛ non ſũt alia que ꝑmus illis videantur:aut quib⁹ ꝑmo
viſibilitas correſpondeat. ℭ Hoc aũt ſolũ eſt quod directe ẽ
obiectum viſiue potentie quod duas ꝑtitiões hʒ.ſ.lucẽ ⁊ co-
lorẽ:lʒ iſta nõ equal'r ꝑme potẽtie viſiue obã videanẜ.cũ lux
tñ intriſice ꝙ̃ʒ extrinſice colori viſibilitatẽ largiaẜ intrinſice q
dẽ qꝛ lux itrat cõpõnẽ cuiuſcũqʒ coloris. Extrinſice ꝟo:qꝛ vi
ſio nulli⁹ coloris fieri põt niſi medio ꝑ lucẽ diſpoſito:lux ḡ qꝛ
obm ẽ ꝑmo ⁊ ꝑ ſe viſibil' ẽ.⁊ iõ viſibilis ẽ:qꝛ lux ẽ:⁊ nõ ẽ lux
q̃ viſibilis nõ ſit. ℭ Color ẽt qꝛ obm eſt viſibil' ẽ.⁊ iõ vr̃:quis
ẽ color:nec ẽ aliqs color q viſibil' ñ ſit.vocãẜ aũt hec ꝑ ſe viſi
bilia quia cãnt viſionẽ:⁊ nihil videri põt niſi ħ duo aut altẽ
eoꝝ aut id in quo iſta duo aut altẽ eoꝝ eſt. ℭ Item vocanẜ
ħ ꝑmo viſibilia:quia lʒ alia ſint que actual'r videanẜ aut viſi
bilia ſint:nõ tñ ſm ſe videẜ:ſed qꝛ colorata aut lucida ſ̃t.ſũt
ḡ color ⁊ lux id quo cetera viſibilia faciũt.lux ḡ ⁊ color ſunt
q̃ ꝑmo viſibilia ſũt.cũ talẽ cõditate viſibilitaẜ ſup ceťa hñt.ſic
ḡ due ꝓprietates his cõueniũt.ſ.ꝙ ſint ꝑ ſe viſibilia:⁊ꝙ ſint
C ꝑ viſibilia. ℭ Alia ſũt q̃ ſõt ꝑ ſe viſibilia tñ nõ ꝑ viſibilia.⁊ ħ
Uiſibilia ſũt oĩa ſẽſibilia cõia q̃ ab oĩbus ſẽſitiuis potẽtiis ꝑcipiũẜ.vi-
cõmunia q̃ dẽẜ qppe guſtãẜ ⁊ tãgiẜ audiũẜ ⁊ odorãẜ.ħ aũt lux cõmunẽ
ſint ⁊ quot ſupputationẽ qnqʒ ſũt.ſ.mot⁹.figura.numer⁹:magnitudo.q
es. ℭ Uiſu nãqʒ motũ ꝑcipim⁹ moueri q̃qʒ res audimus:at-
qʒ guſtu ſaporoſas aut iſipidas reſ moueri iudicam⁹. Tactu
ẽt res in motu eẽ coniĩcim⁹.ĩdẽtidẽ odoratu ſẽtim⁹. ℭ Figu
ra aũt ſꝫ õ ſẽſibilib⁹ cõibus ẽ:viſu.n.figuras reꝝ cõphẽdim⁹
auditu figurã rei ſonorẽ iudicam⁹:guſtu q̃qʒ guſtabile cuiuſ
ſit figure ꝯſpicim⁹:tactũ ꝟo ħ optie diiudicam⁹ĩ odoratu ꝟo
idẽtidẽ ſit. ℭ Numer⁹ q̃qʒ ĩtũl cõibus ſenſibilib⁹ ẽ:viſu eniʒ
an vna pl'reſue ⁊ q̃t ſ̃t res iꝑe cernim⁹ auditu ꝟo an vna vel
q̃t voces ſint liq̃de cõprobam⁹:odoratu ẽt odoꝝ nũeꝝ iudi-
cam⁹:guſtu q̃qʒ q̃t ſapida aut iſipida ſint ſẽtiũẜ.tact⁹ ãt nũe-
ros q̃qʒ depħẽdit. ℭ Magnitudo ãt q̃ntũ ĩ cõib⁹ ſẽſibilib⁹ eſt
viſu.n.q̃ñta res ſit liquidiſſime cernitur:auditu autem quan
ta ſit ⁊ an ſonatiuum paruum magnumue ſit iudicamus:
odoratu magnitudinẽ breuitatẽue odoris ꝑcipim⁹: guſtu ãt
extẽſiuã odorim⁹ ſẽtim⁹ magnitudinẽ:tact⁹ ãt p⁹ viſũ õ magni
tudine luculentiſſimã ſniaʒ ꝓfert. In ſẽſibilib⁹ cõib⁹ q̃ntũ atqʒ
E vltimũ q̃es ẽ.õ q̃ idẽtidẽ oẽs ſẽſ⁹ iudicãt vt õ motu õcl' aurim⁹
oppoſitoꝝ nẽpe eadẽ ẽ diſciplina:cui⁹ ḡ poſſibil'e õ motu iudi
care ẽ.eiuſdẽ õ q̃ete nccĩo ſnia erit. ℭ Hec ãt ſ̃t ſẽſibilia cõia
ꝑ cõiẜ loquẽtes enumerata.q̃ vt enarrata ſ̃t. Ariſ.deſcribit in
ꝯ.de anima i.c.de potẽtia viſiua. ℭ Alacẽ ãt i ſuo ꝓſpectiuo
põit.19.cõia ſẽſibilia his q̃dã alia adĩciẽs.ſ.oriaʒ.ꝯuenientiã
ꝓpinquitatẽ diſtãtiã locoꝝ poſitionẽ ⁊ ſilia. ℭ Ponit eadem
D ꝑſan⁹ i ſua ꝓſpectiua:q̃ vocaẜ ꝓſpectiua cõis li.i.ħ tñ oĩa ad qn
Senſibilia qʒ ſupͣ dcã cõia ſẽſibilia reducũẜ. ℭ Hec oĩa ſẽſibilia ſ̃t viſibi
cõia ex ſen- lia ꝑ ſe.qꝛ viſ' ſ̃r ea ferẜ ⁊ viſio iſta ñ ſm accidẽs ſit.nõ tñ ꝑ ſ̃t
tẽtia Ala- viſibilia:qꝛ tẽ cũ aliq̃ res cerneẜ videẜ.qꝛ mag̃ aut figurata q
cem.19. e ſeẽs aut mota vna pluresue erãt.ħ tñ ſl'm ẽ:qꝛ nulla res qꝛ
mag̃ ẽ aut figurata vr̃:ſʒ qꝛ lucida vl' colorata:hui⁹ ãt ſignuʒ
E ẽ:qꝛ aliquã magnitudinẽ figurã motũ q̃etẽ aut nũeꝝ occſis
Sentialis ꝯtẽplamur ñ vidẽm⁹ ea niſi lucida aut colorata forẽt. ℭ Qõ
cõia ꝑ ſe vi ſi ſortaſſis aliq̃ magnitudo mot⁹ aut figura nec lucida nec co
ſibilia ſũt lorata fuerit eã videri ipoſſibil'e erit.ſʒ audiri aut tãgi aut odo
nõ primo. ratu guſtuue ſẽtiri. ℭ Hec ḡ ñ ſ̃t ꝑ viſibilia.ſʒ ꝓpriũ obʒ po-
tẽtie viſiue.ſ.color ⁊ lux.ẽ ꝑ viſibil'e:obã ãt cõia viſibil'ia ſ̃t ꝑ
ſe ſʒ ñ ꝑ.õ his tractat Ariſ.2⁹.õ aia li.c.de potentia viſiua.

A ℭ Quomodo chriſtus videri poſſit.

Capitu.16. HOC Prio mõ xp̃s ꝓpe videri ñ poterat:qꝛ ñ ẽ xp̃s aliqd
B ꝙ ſit ꝑ ſe ꝑ viſibil'e aut aliqd viſibil'e ꝑ ſe ñ ꝑ:qꝛ xp̃s
Uiſibile ſe ñ ẽ color aut lux.nec ẽ aliqð de cõib⁹.ſ.mot⁹ magnitudo figu
cũdo modo ra nũerus ⁊ q̃es. ℭ Hoc idẽtidẽ mõ nulla ſbã corpea aut in
quid ſit. corporea viſibilis eſt.qꝛ nulla ĩlis eſt obm ꝓpriũ viſus ſicut

color ⁊ lux.aut aliqð de cõibus ſẽſibilib⁹ ſupͣ tactis. ℭ Se-
cũdo mõ res viſibil' ẽ cũ in ea aliqð ſẽſibile ꝓpriũ ẽ.ſ.color ãt
lux ⁊ cũ aliqð de cõib⁹ ſenſibilib⁹.ſ.mot⁹ figura nũerus ma-
gnitudo:q̃es. ℭ Hoc qppe mõ oĩs corporea ſbã viſibil' aliq̃
mõ eſt.qꝛ nulla ẽ ſbã corporea i q̃ nõ ſit color vl' lux:color ãt
ẽ in oĩb⁹ elemẽtis.qm oẽ elemẽtatũ corp⁹ ẽ nccĩo coloratum.
ℭ Quod ad elemẽta trãſduci nõ debet.qꝛ in his lʒ ex ꝑte ge
neral'r tñ rl'a nõ tʒ.ſed de corpibus formatis ex elemẽtis itel-
ligẽdũ ẽ. ℭ Corpa aũt nõ elemẽtaria lucem hñt ſic corpora
celeſtia ⁊ omnia aſtra ⁊ quedã de corpibus elementaribus.
ℭ Item in oĩbus ſubſtantiis corporeis repiunẜ cõmunia ſẽ
ſibilia.qꝛ omnia talia corpora hñt magnitudinẽ figurã nũe-
rũ motũ.aut quietem. ℭ Hoc mõ xp̃s viſibilis erat.⁊ viſus
eſt cũ cõuerſatus eſt iter homines vſqueq̃ ad celos aſcendit.
qꝛ in ipſo erãt omnes cõditiones ꝑdicte q̃ in oĩbus corpori-
bus elemẽtaris ſunt. ℭ Tertius modus vidẽdi eſt cũ aliqd
videẜ ꝙ ꝑ ſe ꝑ viſibile non ẽ.aut ꝙ ꝑ ſe viſibile non eſt nec ẽ
in iꝑa re viſa aut denominata viſa aliquid ſm ꝙ viſibilis eſt
⁊ ſm illud actual'r videaẜ ⁊ tamẽ aliqð ſignũ ꝙ rẽ illam pñ
tem eẽ demõſtrat.ſic ſi quẽpiã hominẽ armis adoptũ videa-
mus nulla eius ꝑte apparẽte dicimur petrũ aut gonſaldũ vi
dẽ.qꝛ cũ ſub armis moueri cõſpicim⁹ aut cognoſcim⁹.aut qꝛ
arma illa videmus ſub qbus eũ cognoſcim⁹ latitare. ℭ Hoc
mõ xp̃m in hoſtia ⁊ calice occulis cõtẽplamur. ℭ Prio nã-
qʒ mõ videri nõ põt.cũ nec color aut lux nec figura.motus;
q̃es.nũerus:aut magnitudo ſit. ℭ Itidem ſcðo mõ ꝑdicto ñ
videẜ.qꝛ non videmus eũ ꝑ magnitudinẽ figurã.colorẽ.aut
lucem que in iꝑo ſit.videmus tñ aliq̃ ſigna que nccĩo nobis
xp̃m pñtem eẽ demonſtrãt ⁊ ſub qb⁹ xp̃s tegiẜ.ſ.ꝙ cum ele-
uatam hoſtiã ſacerdotis manib⁹ cernim⁹ ſcimus xp̃m neceſ-
ſario in hoſtia illa eẽ.Cũ ꝟo calicẽ identidẽ tolli in altũ cõſpi
cimus iteꝝ⁹ eũ ſub vini ſpẽ cognoſcim⁹ occultari. ℭ Ex pre
libatis neceſſario induciẜ q̃s erat modus quo xp̃s viſus eſt
⁊ vr̃ ⁊ quis ſit modus ꝓprius videndi ⁊ quis non.

ℭ Qual'r xp̃s in hoſtia ſit ⁊ quid de chriſto ſit in hoſtia.
IUXTA Prelibatoꝝ mãm adhuc vlteri⁹ ſpeculãdũ eſt.
ſ.q̃l'r xp̃s in hoſtia ſit ⁊ qual'r ibidẽ videaẜ.
ℭ In quo ꝑ igrẽdũ ẽ qd de xp̃o in hoſtia eſt.⁊ qd de eodeʒ
in calice lateat.nã ſacerdotes ſup hoſtiã ꝯſecrãtiõis ꝟba ꝓfe
rũt.ſup calicẽ ãt idẽ faciũt. ℭ Circa ħ ãt aliq̃ antẽdẽtes ar-
bitrati ſũt i hoſtia ſub ſacramẽtalib⁹ ſpẽbus ſolũ xp̃i corpus
latẽ ꝙ ex ſubſtãtialib⁹ ꝟbis ꝯſecrationis coniĩciũt i qb⁹ de ſolo
dñico corpe ſmo agiẜ nihil aliõ exꝑmẽdo i calice ãt ſub vini
ſpẽ ſolũ dñicũ ſãguinẽ occultari dicebãt.ꝙ ex ꝟbis ꝯſecratio
nis idẽtidẽ arguũt. ℭ Ex q̃ iſerebãt ꝙ cũ q̃ſpiã hoſtiã ꝯſecra
tã aſſũmẽt ſolũ dñicũ corp⁹ aſſũmebat.⁊ cũ i calice cõſecratũ dẽ
ſtaret xp̃i ſãguinẽ delibabat. ℭ Reſpõdẽdũ aũt huic inquiſi
tioni eſt in hoſtia cõſecrata xp̃ʒ itegre eẽ ⁊ i ſãguine cõſecra
to idẽ totũ chriſtũ integral'r occultari.ſ.ꝙ in hoſtia ꝯſecra-
ta ſit corp⁹ dñicũ ⁊ ſãguis ei⁹ ⁊ aĩa rõnal' aut deitas.ſ.ꝟbum
pr̃is.aut ſecũda pſona diuina.ħ ãt ſola in xp̃o ſ̃t.i calice autẽ
eodẽ mõ ſãguis xp̃i ẽ ⁊ corp⁹ eius ⁊ aĩa cũ ꝟbo diuino.
ℭ Hec.n.ſic apparẽt.qꝛ xp̃s viuẽs ẽ iuxta apl'i traditionem
xp̃s reſurgens a mortuis iã nõ moriẜ ⁊ mors illi vltra ñ do-
minabiẜ.nũc ḡ nũq̃ʒ moriẜ ⁊ ſic corp⁹ xp̃i ſẽꝑ viuẽs ẽ.⁊ quia
cõp⁹ nullũ hũanũ viuẽs ſine ſãguine ẽ nccĩo iduceẜ i corpe
xp̃i ſẽꝑ ſãguinẽ eẽ.⁊ cũ i hoſtia ẽ ſãguinẽ hẽbit. ℭ Itẽ corp⁹
nllũ hũanũ ſemota aĩa rõnali viuẽs eẽ põt.cũ aĩa rõnal' cor
pori hũano eẽ tribuat ⁊ moueri atqʒ oẽʒ vegetationẽ.nccĩũ
ḡ ẽ eã i corpore eẽ qñ viuẽs ẽ.⁊ ſic i corpe xp̃i i hoſtia aĩa rõ
nal' erit.Itẽ nccĩuʒ ẽ in hoſtia deitatẽ eẽ.ſ.ꝟbũ pr̃is.qꝛ vt Io
annes damaſcenus teſtaẜ.ꝙ ꝟbũ icarnatũ ſemel aſſũpſit nũ
quã dimiſit.ſʒ i vtero ꝟgĩali ꝑcipue duas illas ꝑtes nãe.ſ.cor
pus ⁊ aĩaʒ aſſũpſit.nũq̃ʒ ḡ ab his diſceſſit.vbi igiẜ corp⁹ aut
aĩa xp̃i fuẽit nccĩũ erit:erit ꝟbũ.ſ.ſcða i trinitate pſonã exiſtẽ.
ℭ Negantes autẽ ꝑdicta duas poſitiones hereticas fateri
compellentur. ℭ Prima eſt ꝙ quotieſcunqʒ conſecratio ho
ſtie fiat neceſſarium eſt xp̃m mori cum anima a corpore ⁊ ſã
guine ſeparata eſſe nunquã poſſit niſi corpus ꝑmortuum ſu
erit xp̃m autem in conſecratione mori aut mortuum eſſe om
ni poſitioni catholice ⁊ auctoritati apl'i repugñt.inquit eniʒ
apoſtolus xp̃s reſurgẽs a mortuis iam nõ moritur ⁊ mors
illi vltra nõ dñabiẜ. ℭ Scðs hẽtica poſitio quã ꝯfiteri cogã
tur eſt ꝙ iam xp̃s non ſit deus ⁊ homo: qꝛ ꝟbum diuinum
aſſũpſit ⁊ vniuit ſibi ad hipoſtaticã ſue ſuppoſitalẽ vnitatẽ

corpus hũanũ

Margin notes, right column: C Uiſibile tertio mõ q̃d ſit. — D quo xp̃s i hoſtia videẜ. — Ca.17. A — B Opi. reprobãda — C Solo ⁊ eiuſdem rões. — Ioãnes damaſcenus.

corpus hūanū formatū in vtero virginis ꝛ aiam rōnalē no-
uit creatā ꝛ illi corpori infuſam vt ex illis duab⁹ hō pfectus
cōſtitueret: ꝛ fuit iſta aſſūptio vł' vnio vt hec duo ſbe alteraꝫ
pſonā ſuppoſitum aut hipoſtaſim nō ꝯſtituerēt: ſꝫ eēnt idē
cū pſona vbi. aut eēnt eadē pſona q̄ eſt pſona vbi ꝓpt' hāc
vnitatem cāam ex aſſūptione nāe hūane ad pſonā vbi diui-
ni erat xp̄s vna pſona vł' hipoſtaſis q̄ erat de⁹ ꝛ hō ꝙ ſi for-
taſſis pſona vbi ad his duab⁹ ſubſtātijs aut ab alīa eaꝝ ſeiū-
gerel pſona vbi ſꝫ de⁹ eēt n̄ eēt hō. qꝛ nō erāt ſbi eſſētialis ho
minis: tota tn̄ orthodoxoꝝ aſſertio ſolidiſſime ꝓnūciat xp̄m
deū veꝝ ꝛ hominē eē: ſeq̄ret tn̄ eū deū ꝛ nō hominē eē vbo
recedēte ab vnitate quā hēbat ad corp⁹ xp̄i aut ad animam.
¶ Infert ḡ notiſſima illatiōe i hoſtia cōſecrata nō ſolū dn̄i-
cū corp⁹ ſꝫ et ſāguinē ꝛ animam ꝛ pſonā verbi latere.

Ca. 18. A

¶ Falſa reſponſio quorundam ponentis corpus xp̄i in aīa ſine ſanguine.

Conabitur forſitā q̄ſpiā hāc ſtringē ꝯnāꝫ dicēs ſatis vitate cōſtare xp̄m eē deū ꝛ ho minē. in hoſtia tn̄ ꝯſecrata dūtaxat corp⁹ eius latē ſine ſāgui ne aīa atqꝫ pſona vbi. ſcā tn̄ ꝯſecta: iōe ꝛ ſūpta hoſtia ꝛ ſāgui ne p ſacerdotē aut quēlꝫ aliū: rurſ⁹ in pſtinā vnitatē corp⁹ ꝛ aīa ꝛ ſāguis cū vbi pſona reuertāt: ꝛ tē erit de⁹ ꝛ hō xp̄s.
¶ Huic ēr ineptiſſime poſitiōi rn̄dēdū ē magnā h̄ eē abſurdi tatē. ꝛ mlt̄plicia idē ſeq̄ deliramēta. ¶ Primū dliramētū ē ꝙ xp̄s nō ſolū ſemel carnē aſſūpſit ſꝫ pluries q̄ȝ ducēties mil lies. ꝛ ꝙ icarnatio q̄ſi infinicies ſcā ē. ſicut hoſtie cōſecratio pene īfinities celebrata ē. ꝛ poſt infinities a ſacerdotibus ali is ne pſonis cōſecrata cōicāda ſacramētalr aſſūpta ſūt qualꝫ haꝝ ꝯſecrationū ꝛ ſūptionū noua fieret icarnatio ſiē ſemel ī vtero vginis haꝝ duarū ptiū humane nāe ad pſonā vbi vnio facta eſt. ¶ Nō. n. minor vnio iſtaꝝ ptiū ad vbū ī q̄lꝫ conſe cratiōe ꝛ cōſecratoꝝ ſūptiōe cāret q̄ȝ in vtero vginis ſeml' eā ta ē: h̄ tn̄ manifeſte fl̄ꝫ ē: qꝛ fides catholica ſolā vnicā icarna tionē affirmat: plures aūt ptinacit affirmare hēticū eſt.

B Secundum icōueniēs.

¶ Itē peccatū ꝛ error magn⁹ ē plures icarnatiōes aſſum- ptiōes vniōes hūane nāe ad pſonā vbi aſſerere ſi vnica ſuffi ciēs erat: ſꝫ vnica ſufficiebat ſꝫ modū catholice poſitiōis ad h̄ ꝙ xp̄s in etnū de⁹ ꝛ hō eēt. ſeq̄l ḡ errorē eē ḡuiſſimū plu- res aſſerē aſſūptiōes. Maior vulgatiſſima p illā regulā ari ſtotił in. 8. thopicoꝝ. ſ. peccatū ē p plīa facē ꝙ fieri pōt p pau tiora: minor āt ſic ſigdāt. nā cū pſona vbi ad ſe hūanā nāꝫ aſ ſūmēt: erat eadē pſōa aut ſuppoſitū de⁹ ꝛ hō Si āt iſta vnio manēt i etnū. neceſſariū erat eādē pſonā p hāc ſolā vnionem eē veꝝ deū ꝛ hōieꝫ nō igit' opoꝛtebat alīs icarnatiōes aut aſ ſūptiōes hūane nāe ad ſuppoſitū vbi fieri. ¶ Huic fortaſſis aligs pōit rn̄dē minorē eē fl̄aꝫ. ſ. vnicā dūtaxat icarnationeꝫ aut aſſūptionē ſuffeciſſe. vt eadē eēt i etnū pſona dei ꝛ hōis nā mltas vniōes icarnatiōeſqꝫ fieri nccē ē. nā ſi xp̄s i hoſtia nō exiſtēt ſiē exiſtit p⁹ q̄ȝ ꝯſecrata ē. ſuffeciſſꝫ vbū ſemel fuiſſe icarnatū: aut ptes hūane nāe ſibi vniuiſſe: qꝛ tn̄ cōſecratio ſit

C Solutō quorundaꝫ.

dicāt nccīos eē plīes icarnatiōes ꝛ aſſūptiōes q̄t ſūt ꝯſecra tiōes: qꝛ i ꝯſecratiōe ptes hūane nāe diſiūcte ſūt. ſ. i hoſtia ſo lū corp⁹ i calice āt ſāguinē dūtaxat exiſtē. Huic rn̄det hoꝝ rn̄ ſionē n̄ ꝓcedē: qꝛ fl̄o initit fūdamēto. ſ. ꝙ i ꝯſecratiōe ſepatō cō poris ꝛ aīe abiuicē fiat ꝛ deitas ab eiſdē: cū i diuerſis ſacrāli bus vaſis ꝛ ſpēb⁹ h̄ ſint. Hoc āt fl̄ꝫ ē: qꝛ nllā ē nccīa rō ꝙ cō

D Solutō poris ſolutiōis.

pus ꝛ aīa xp̄i i ꝯſecratiōe abiuicē ſeiūcta ſint: ſꝫ ſola volūtas eoꝝ ē: p ꝯtiā ār pōne rōes mlte atqꝫ ſolide ſl̄: ſiē ſupi⁹ ptba- uim⁹ ꝛ īferi⁹ adhuc exponēdū ē. ſ. i ꝯſecrata hoſtia n̄ ſolū dn̄i cū corp⁹: ſꝫ ſāguinē ꝛ aiaꝫ atqꝫ pſonā vbi exiſtē: ſiē rōnale et q̄ȝ nccīuꝫ ē ponī: q̄ dato n̄ ſequēt plīes icarnatiōes aut hūa- ne nāe vniōes eē ad ſuppoſitū vbi: ſꝫ vnā duntaxat.

Cap. 19. A

¶ Deliramēta ponēniū i hoſtia xp̄i corpus exangue.

Delıramētū Aūt aliū ē qꝛ ponētes i hoſtia ꝯſe crata ſolū dn̄icū corp⁹ exāgue. ꝛ ex-

B Primū deliramētum.

minatū atqꝫ ſine diuini vbi ꝯſortio exiſtē: nccīo fatebāt xp̄m aliq̄n deū ꝛ hōieꝫ eē ilādū vo ſolū deū. nā cū ꝯſecratio fierꝫ ſo lo dn̄ico corpe i hoſtia manēte: ꝛ ſāguine dūtaxat i calice: nō erat aliq̄ vnio ptiū ſꝫ quā xp̄s hō eēt. ſꝫ erat ſolū de⁹ ſūpta āt a cōicātib⁹ hoſtia ꝯſecrata ꝛ ſāguine q̄ ē i calice ſacramētalr ptes hūane nāe rurſus ſibi iuicē ꝛ diuino vbo vniūt. ꝛ ſic fit xp̄s de⁹ ꝛ hō ꝙ ſi rurſus ꝯſecratio fieret eēt iteꝝ xp̄s nō hō ſūptis āt ſacramētalr his q̄ cōſecrata ſt reddit xp̄s ad pri ſtinā hūanitatē: fierēt āt h̄ mō ꝯtinue i xp̄o mutatiōes ꝙ ſi- des catholica valde abhorret idifferēt ſine aliq̄ tēporis vicis-

ſitudinaria diſcretiōe: ſeq̄l ḡ hāc poſitionē valde erroneā eē.
¶ Itē ſi lucidius ſpeculemur cōcludem⁹ ex hac iſeri poſi- tiōe xp̄m nunq̄ȝ eē hominē ſꝫ ſolū deū: qꝛ cū ptes hūane nāe pſone vbi vnite nō fuerint: nūq̄ȝ erit xp̄s de⁹ ꝛ hō: ſꝫ ſēp ho- mo ſolū. Cōceſſa tn̄ hoꝝ pōne ſēp ptes hūane nāe abinuiceꝫ ꝛ a pſōa vbi ſeiuncte fore i: ḡ xp̄s nūq̄ȝ eēt deus ꝛ hō: ſꝫ ſēp ſolū deus. ¶ Quod ad hāc pōnē ſequāl hūane nāe ptes ſēp a ſe iuicē ꝛ a vbo ſeiūctas fore apparꝫ: qꝛ iſti aſſerūt ī hoſtia ſolū dn̄icū corp⁹ exanimatū ꝛ exangue atqꝫ a vbi pſona ſe- iuncta fore. in calice āt dn̄icū ſanguinē dūtaxat: ꝛ cum ſemp hoſtie cōſecrate ſint: qꝛ in q̄lꝫ eccłia corp⁹ xp̄i ſemp ꝓ iſirmis reſeruāl iux̄ canonicas ſanctiōes ſeq̄l ex eo tēpore quo mā- datū executiōi mādari inchoatū ē nūq̄ȝ fuiſſe xp̄m deū ꝛ ho minē: ſꝫ ſēp fuiſſe ſolū deū. ꝙ i ſidē catholicā noſcāl militare.

Aliud deliramentum. C

Capitu. 20. A

¶ Nepharia que ſequuntur ex ſuperiori poſitione.

Amplius Autē ſi in hoſtia cōſecrata corp⁹ dn̄icuꝫ ꝑſe exiſtē. in calice aūt ſolū ſanguinem eſſe diceremus cū ſeiunctio corporis ab anima mortē iſerat neceſſario ſequēt in q̄ilibꝫ cōſecratiōe xp̄m mori: qꝛ tūc ſeiun gunt ptes nāe hūane xp̄i. ꝛ quotieſcūqꝫ ceſſat et eē corp⁹ xp̄i ꝛ ſanguis ſub ſacramētalib⁹ ſpēbus reunireut' ptes nāe hu mane xp̄i: ꝛ rurſus eēt deus ꝛ homo: quo cōceſſo quotidie xp̄s moreret atqꝫ reſurgeret: qō catholice poſitiōi repugnt: q̄ ſolide aſtruit vnicam dūtaxat xp̄i mortē ꝛ vnicā reſurrectio nē extitiſſe. ¶ Item ſequeret xp̄m quottidianas ſubire ac- cerbitates penales: nam cū xp̄s pro nobis ſemel moreretur magna ꝛ vera accerbitatū genera tollerauit: ſicut ipſe confeſ ſus eſt. ꝛ rogauit a ſe tolli: vt pꝫ Matth. 26. c. pater ſi fieri pōt tranſeat a me calix iſte. Suſtinebat itidē in hoc veras cordis amaritudines atqꝫ intollerādas anguſtias exceptās dolores veriſſimos ſibi affuturos: ſiē ipſe cōfeſſus eſt ꝛ ſcribit Mat- the. c. 26. Cepit tedere ꝛ meſtus eē ꝛ dixit triſtis eſt aīa mea vſqꝫ ad mortem. ¶ Item accerbos in paſſiōe ſuſtinuit cru- ciatus: cuius ſignū ē: qꝛ ſola eorū meditatione conſtitutꝫ ſan guinis ſudauit hūorē: ſiē ſcribit bea. Matthe. c. xxvi. factus eſt ſudor eius tanq̄ȝ gutte ſāguinis decurrētis in terram.

B Primū nephariūm.

C Aliud nephariūm.

¶ Idē in ſola paſſiōis expectatiōe tantū afflictus vt homo ille verus ſbe angelo ſuo cōſolatore eguiſſꝫ: vt ſcribit Matt. 26. c. Et venit angelus cōfortās eū. ¶ Cū ḡ nunc xp̄s verus homo ſit poſt reſurrectionē ſuā ſiē fuit ante paſſionē: ſi i ſua ꝑmaria morte accerbos ſuſtinuit cruciatus neceſſariū eſt vt in ceteris ſequētib⁹ mortibus ſi q̄ fuere veros ſuſtinuerit do lores. ¶ Ex quo iferebat xp̄m pfecte btm̄ nō eē: qꝛ felicitas omnē bonoꝝ plenitudinē dicit cū ꝑuatione oī afflictionū ſi ḡ xp̄s aliqō cruciatus genus quotidie ſuſtineret: cū aliq̄- lit eē felicem impoſſibile erat. ¶ Itē hoc ipoſſibile erat: qꝛ xp̄s hꝫ corpus glorioſū: ſūt autē glorioſe corpora ipaſſibilia: cū vna de dotibus corporū beatoꝝ poſt reſurrectionē ſit im- paſſibilitas. ſequāl ḡ xp̄m nullos nunc cruciatus ſuſtinere: ꝛ cōſequēt nō poſſꝫ xp̄s in cōſecratione mori aut vllam per peti afflictionē. ¶ Non igit' aliqua veritate fulcitur poſitio illa: que facit xp̄m in cōſecratione eſſe diuiſum. ſ. ꝙ in hoſtia ſolum corpus dominicum ſit: in calice autem ſanguis dūta xat. ¶ Dicendū igitur ratet ex prelibatis in hoſtia ꝯſecrata corpus dominicum ꝛ animam ꝛ ſanguinem ꝛ perſonaꝫ vbi exiſtere.

D Felicitas omnium bonoꝝ plenitudinē dicit.

E Una ex dotibus beatorum corpoꝝ p⁹ reſurrectionē.

Capitu. 21. A

¶ De ſanguine chriſti in calice exiſtere.

In Calice aūt itidē dicendū ē nō ſolum ſanguinē exiſte- re ſiē aliqui putauerūt: ſꝫ ſanguinē cum corpore aīa atqꝫ vbo diuino. ſolū naqꝫ in calice ſanguinē ponētes ſupdi cta icōueniētia fateri cōpellēt. ¶ Ideo cū ſeculares cōicant n̄ ē nccīuꝫ ſāguinē i calice ꝯſecrari ad eis tribuēdū: qꝛ in ho- ſtia q̄ eis tribuīt totus xp̄s ē. ſ. corp⁹ aīa ſāguis ꝛ vbū qm̄ n̄ i hoſtia dn̄icū cōp⁹ ſolū exiſterꝫ nccīuꝫ erat ſāguinē ſb vini ſpē ꝯſecrari vt eis tradēt. Iux̄ p̄dcā aligs vltius igret ꝙ cū ho- ſtia ꝯſecrata ſit totus xp̄s. ſ. cōp⁹ ſāguis: aīa ꝛ vbū: q̄r ꝯſecrat ſāguis ſub ſpē vini ſufficēt qppe ſāguinē ī xp̄i corpe eē ſb ſpē panis. Ut āt huic ꝯueniēt rn̄dē poſſum⁹ addā p̄mittēdū cen ſui fūdamētū. ſ. ꝙ cū aligs ſacerdos ſꝫ morē eccłie ꝯſecrat: ne ceſſariū ē cū bis totū xp̄ꝫ ꝯſecrat ꝙ apparꝫ: qꝛ cū hoſtiā ꝯſe- crat totū xp̄ꝫ ꝯſecrat: qꝛ fac totū xp̄ꝫ ī hoſtia eē corp⁹ ſāguinē ꝛ aiaꝫ ꝛ vbū ſiē p̄libatū ē. Itē cū calicē ꝯſecrat fac totū xp̄m eē. ſ. ſāguinē corp⁹ aiaꝫ ꝛ vbū. ¶ Ita ḡ nccīuꝫ ē i q̄lꝫ ꝯſecratō eychari⁹. totū xp̄ꝫ bis eē. ſ. ſub duab⁹ ſpēb⁹ ꝛ ſb q̄lꝫ tot⁹ ſemꝫ.

B Cur ſacerdotes ab vtraqꝫ ſpē conficiunt.

A

¶ Plena ſolutio ſuperioris que ſunt. Capitu. 22.

Nūc aūt

Nūc Auſt qōnā rñdēdū eſt.ſ.ꝙ ſacerdotes totū xp̄z bis cōſecrent.ſ.ſub duab' ſpēb' duplici aut trīa rōne. ¶ Quaꝝ pma ē qꝛ vniuerſal' eccl'ia q̄ oī bonoꝝ plenitudinē in xp̄i ſuſcipit paſſione quotidianū illi' memoriā colē cenſuit: ⁊ qꝛ ſub his duab' ſpēbus euchariſtiā cōficiētes pfecte dñicā recolimus paſſionē voluit eccl'ia ſic ɔſecrarī. ¶ Qḋ āt p hāc cōſecrationē eccl'ia dñice paſſiōis memoriā frequētare decreuerit liqde dignoſcit: qꝛ nullū alioꝝ ſacramētoꝝ ē autē eccl'iaſticoꝝ myſterioꝝ. ꝙ ſic liquide dominicā īdicet paſſionē ſicut ſacramētū euchariſtie. ¶ Qḋ āt ſub duab' ſpēb' cōſecrātes pfecte dñice paſſiōis memoriā celebrem' manifeſtat apl'us pma ad chorinthios. xi.c. vbi īnuit formā qua ſub his duab' ſpēbus ɔſecrādū erat dicēs quotieſcūqꝫ feceritis mortē dñi anūciabitis donec veniat.ı. vſqꝫ ad diē iudicij. ¶ Scda aūt rō q̄re ſub his duab' ſpēbus eccl'ia cōſecrat eſt vt xp̄z in ſuis actiōibus pro modulo ſuo imitemur. Cū gregori' dicat ols xp̄i actio nr̄a ē inſtructio.ſ.p oia vt ipſe fecit vt poſſum' faciēdo. ſꝫ ipſe ſub duab' ſpēbus ɔſecrauit.ſ. ɔſecrādo panē ⁊ cōuertēdo ipm in ſbāz ſui corporis bñdicit: deinde ſūpto calice in quo vinū erat bñdixit pferēs ɔſecrationis vba: ſic ſcribit bea. Jo.13.c. ⁊ paulus apl'us pma ad chorinthios.xi. ca. ¶ Cū ḡ xp̄s ſ mō ɔſecraſſet eccl'ia hoc cogſcēs ſi ſic n̄ ɔſecraſſet arbitraret ſe peccare; ⁊ ſic erat: qꝛ nō debebat a xp̄i actibus q̄tū erat poſſibile declinare. ¶ Tertia āt ⁊ hāꝝ potiſſima ē xp̄i ſup hoc ſpāle decretū: xp̄s.n. decreuit ſb panis ⁊ vini ſpēbus euchariſtiā ɔſecrādā: ſicut ipe ɔſecerat: obligāt ḡ ſic ɔſecrare. ¶ Quod āt xp̄s ſic cōfici pcepiſſꝫ apparꝫ p id qḋ ſcribit bea. Jo.13. nā poſt q̄ ſaluator corp' ſuū atqꝫ ſāguinē ſub panis ⁊ vini ſpē ɔfeciſſet ait: ſic facite ī meā cōmemorationē.ı. in cōmemorationē ꝙ ego ſic cōfeceri: aut ī meā cōmemorationē.ı.ī cōmemorationē mee paſſiōis: q̄ ī hoc ſacramēto figurat. ¶ Hāc āt expōnē ſeqt aplo in epl'a p' ad chorinthi.xi.c. q̄tieſcūqꝫ feceritis mortē dñi anūciabitis donec vēiat.

Capitu. 23.

¶ Unde ſit quod ſecularibus cōmunicantibus xp̄i corp' ſub ſpēe tantum panis tribuitur.

A **Suboritur** Ex ſrioribus rō īgrēdi cū pdictū ſit eccl'iaz ɔficē euchariſtiā ſub duabus ſ.vini ⁊ panis ſpēb' ex pdictis rōib' ⁊ q̄tieſcūqꝫ ɔficit ſacerdotes ɔficiētes ſub vtraqꝫ xp̄z ſumūt ſpē. cur ſecl'arib' cōicātibus ſub alter dūtaxat ſpē tribuit.ſ. ſub ſpē panis n̄ traddita ſpē vini.

B Sol'o dubitatio.

¶ Huic rñdēdū ē eccleſiā hoc decreuiſſe ſano ductā ɔſilio: vt magna picula ⁊ īcōuenientia euitaret. Nā cū ſacerdos ɔficit ⁊ ſūmit pedib' ſiſtit ⁊ calicē epotādū manu ſua accipit. iō nō ē vllū piculū effuſiōis in ſāguine ɔſecrato. Si āt ſecularib' ſub vini ſpē euchariſtia traddereť: cū genib' fixi ſint: ⁊ calicē manu ſua nō capiāt poſſet faciliime ſāguis effūderi quo graue diſpēdiū ēēt: vt ḡ h tollereť decreuit eccl'ia vt ſecularibus ſub ſoli panis ſpē euchariſtia traddeť: tñ dat eis aq̄ vino mixta ſūpta euchariſtia: qꝫ duplici rōe fit.

C Cur aq̄ vino mixta p' euchariſtiā ſecularibus tribuatur,

pma rō. ¶ Pria ē qꝛ ad imitationē pfecte cōicatiōis quā faciūt ſacerdotes ɔficiētes atqꝫ ſūmētes: qꝛ ſicut in duabus ſpēb' cōſecrāt: ita ſb duplici ſūmūt ſpē: vt ḡ ſecularū ɔicatio in euchariſtia ſilitudinē cōicatiōis ſacerdotal' gerat vnū aque pmixtiōis trad dit in his āt l3 ſeqt effuſio piculū nullū eſt: qꝛ cōſecrata non ſūt: ſicut ſi ſāguis effundēt dominic'.

Scda rō, ¶ Scda āt ⁊ potior huius cā eſt: vt nō maneat ſūmenib' euchariſtiā aliqua ꝑticula in dētib' aut palato. fundamētū aūt huius ē: qꝛ quādiu fuerit in aliquo loco hoſtia aut vinū cōſecratū: tādiu ibidem exiſtet corp' ⁊ ſāguis xp̄i: l3 mille ānis ibi maneāt: dū ibidē panis aut vini ſpēs māſerit. Cū aūt hoſtia dura ſit ⁊ ſiccha qn̄ dentib' terit poterat aliq̄ eius ꝑticl'a dētib' aut palato in cōcauitatib' adherere: ⁊ poſt in ſputo foras emitti. ⁊ p' vbicūqꝫ caderet exiſteretqꝫ illa ꝑticula ⁊ q̄ntūcūqꝫ loc' immūdus eēt aut pphanus ſēp ibi corp' ⁊ ſāguis xp̄i eēnt. donec ſpēs panis ⁊ vini eē deſinerēt. in quo aliq̄ ihoneſtates ſeq̄rēt. Ut ḡ pdicta tollereť decreuit eccl'ia vt poſt euchariſtie ſūptionē ſe per os ſūmētis abluī ⁊ illā ablutionē deglutiri: vt oēs hoſtie ꝑticule in guttur deſcēdāt. ⁊ nulla in palato aut dentib' maneat: que ſpuēdo emittat. ¶ Hoc āt adhuc euidētius manifeſtat: qꝛ oēs ſacerdotes qn̄ ſcā cōſecratiōe ī fine miſſe euchariſtiā ſūmūt abluūt os aqua vino pmixta: ꝙ gnāl'r obſuat niſi cū aliqs ſacerdos ex aliqua cā duas miſſas celebraturus ē. in pma n̄ abluit os p' cōiōnē: vt n̄ frāgat ieiuniū degutādo aquā ⁊ vinū: vt ſecūdā poſſit miſſā celebrare. in ſecūda tñ miſſa os abluit. ex q̄bus ḡ cā manifeſtať ex q̄ ſeculares

ſ cōicāt ſūmētes euchariſtiā ſub vtraqꝫ ſpē ſicͭ faciūt ſacerdo.

Ca. 24.

¶ Queſtio cur chriſtus ſub duplice ſpecie conſecretur.

A **Ex** Prepoſitis dubiū ſuborit: in ſupiorib' enim dictuꝫ ē ꝙ ſacerdotes euchariſtiam ſub duplici ſpē cōficiūt: l3 ſub vtraqꝫ ita perfecte deus ſiue totus xp̄s ſit ſicut in ambabus ſimul. ⁊ quod iſtum modum ſub ſpeciebus duabus conſecrādi eccleſia obſuauit: quia chriſtus ſic a principio cōſeciſſe mōſtratur.

B Rñſio.

¶ Quereť ḡ tūc aliqs quare xp̄s ſub duplici ſpecie cōſecrauit cū ſub qualꝫ earū totus xp̄s ſit: ⁊ cum vtraqꝫ earū. ita perfecte totius virtutis aut vtilitatis huius ſacramēti efficax ſit ſicut ambe ſimul ſpēs cōſecrate aliōqui pfectior eēt cōmunio quā ſacerdotes faciunt ꝙ ea quā ſeculares. ¶ Huic aūt rñdeť ꝙ l3 tanta ſit efficacia ⁊ vir' euchariſtie quādo ſub vna ſpē eſt ſicͭ cū ſub duabus: voluit tñ xp̄s ſub duab' ſpēbus cōficere: ſic.n. decuit duplici rōne.

C Principaliſſimū omniū ſacramētoꝝ euchariſtia.

¶ Pria enī ē: qꝛ euchariſtia ē ſacramētū: ⁊ eſt pncipaliſſimū oīū ſacramētoꝝ: ſacramētū aūt ſm ſignificationē ſuā eſt ſacre rei ſignū: neceſſariū igiť eſt euchariſtiā alicui' rei ſancte ſignū eē. Eſt aūt ſignū mortis ⁊ paſſionis xp̄i: ſicut ſcribit bea. Joan. 13.c. ſic facite in meā cōmemorationē.ı. facite hoc ad memoriam mee paſſiōis. Paulus q̄qꝫ in epl'a pma ad chorinthios.c. xi. ait. quotieſcūqꝫ feceritis mortē dñi anūciabitis donec veniāt: ⁊ qꝛ in dñica paſſiōe duo pcipua fuerint: neceſſarium aut valde cōueniēs ē duo ī hoc ſacramēto ꝑapus eē: ſiue hoc ſacramētū ſub duab' cōfici ſpecieb'.

D Sacramētū qd

¶ Fuerint aūt h duo ī paſſiōe.ſ. ꝙ dominicū corp' manibus perſequētiū traddituū eſt: ⁊ fuit mirabilit' cruciatū. Scḋo eſt. ꝙ ſanguis nr̄i redemptoris fuit p peccatorib' effuſus. ¶ Ad pfectā iſtoꝝ duoꝝ que in paſſiōe fuerūt expſſionē neceſſariū erat vt ſacramētū paſſiōis ſignificatiuū qḋ erat ſacramētū euchariſtie in duab' ſpeciebꝰ cōficereť que pdicta duo deſigñrēt.ſ. vt in pane cōficeretur: qui multū corpori cōuenit in ſoliditate ſbe ⁊ ɔcordia alimētu ⁊ ꝙ in vino cōficereť: ꝙ ſāguinis repſentatiuū erat: qꝛ ābo fluida ſūt: ⁊ vnū alteri cōformari quāti ad nāz alimēti decuit ḡ euchariſtiā in his duabus cōfici ſpēbus ad pfecte ſignificādū ea que in paſſiōe erāt aliogn ſacramētū hoc non fuiſſet pfectū repſentatiuū dñice paſſiōis.

E Duo in xp̄i paſſione fuerant,

¶ Hāc autē fuiſſe intētionē xp̄i huius ſacramēti inſtitutoris ſub duab' ſpēbus ex vbis formalibus cōſecratiōis cōijciť. nā cū corpus ſub panis ſpē cōſecraret dixit. hoc ē.n. corp' meū qḋ p vob tradetur.ſ.ī man' hoſtiles pſequētiū. cū vo ſāguinē ſub vini ſpē cōfeciſſꝫ ait. h ē calix ſāguis mei noui teſtamēti q p vobis effūdeť ī remiſſionē peccatoꝝ. h ponit bea. Jo.c.13. ⁊ aplo ī epl'a pma ad chorinthios.c.xi.

F Intētio xp̄i de ſacramento euchariſtie.

¶ Scḋa rō ē qꝛ xp̄s auctor teſtamēti noui ⁊ nr̄aꝝ aiaꝝ ſaluator voluit nob aliqḋ īſtituē ſacramētū p qḋ aīa nr̄a ɔfortareť ⁊ ɔfortata ɔſeruareť: ⁊ qꝛ nihil ſactius atqꝫ meli' pleniuſqꝫ graꝝ ipo xp̄o bñdcō q verus deus ē ⁊ hō īfinita excogitabiliqꝫ vnitate dignat' ē ſe ipſum nob tribuē: ⁊ qꝛ cōicatio vlla maior eē potat q̄ ipe xp̄s nob ſe ipꝫ tribuēt īcorpando nos ipi ⁊ ipꝫ nob. fecͭ ḡ h vt nos eū ɔguſtarem' itra nr̄a guttura glucietes vt ſic pfecte eū tōꝫ ſm aīaz q̄ ſꝫ cōp' hērem'. Et qꝛ intellect' nr̄i q īſimi ſē p ſolas res corporeas cogſcētes p mālia iformari ōbebāt: ⁊ qꝛ ō rebus ſpūalib' h cognitōnē hēe ōbebāt neceſſariū erat vt ſacr̄z iſtḋ ī reb' corpalib' ɔſtitueť ad ſilitudinē reꝝ cōpaliū q̄s nos ſēſibus expimur. ¶ In corpalibus āt ſic ē ꝙ corp' nr̄m alimēto corroborať ⁊ ɔſeruať. alimētū āt ī rebus duab' ɔſiſtit.ſ. cibo ⁊ potu. decuit ḡ vt ſacramētū h ī pane ɔficeť q cib' erat ⁊ in re potabli q̄lis erat vinū: ſic ḡ ī duab' ſpēb' ſacr̄ iſtḋ eē decebat.

G Alimētū ī duobus conſiſtit.

¶ Qḋ āt iſta foret īſtētio xp̄i hui' ſacr̄z īſtitutoris euideť appꝫ ex his q̄ ſcribit bea. Jo. 6.c.ſ. caro mea vē ē cib' ⁊ ſāguis me' vē ē pot' q māducat meā carnem ⁊ bibit meū ſāguinē viuit in eťnū. ¶ Ex pdictis ḡ manifeſte concludiť quař xp̄s ſacramenentum iſtud benedicte euchariſtie ſub duplici ſpecie conſtituerit.ſ. ſub ſpecie panis ⁊ vini.

Cap. 25.

¶ Cur xp̄s ſub duplici ſpē euchariſtie ſacr̄m īſtituerit.

A **Iuxta** Tactā in ſrioꝛib' māz accurꝰ ſpeculātes aliaz rōnē potum' inueni q̄ř xp̄s ſub duplici ſpē h ſacr̄m īſtituerit. ¶ In q̄ aduertēdū ē ꝙ xp̄s ſpālius iſtḋ ſacr̄m ad memoriam ſuā inſtituit quā cetera ſacramenta: qḋ ex verbis inſtitutionis apparet.

B ¶ Cum xp̄s matrimoniū aliquo modo aut inſtituit aut approbauit. cum illud ratum fecit. ꝙ ante p libellū repudij ſoluebať: vt amplius nullum diuortiū pateť: ſicͭ ſcribit bea. Matth. quinto.c. ⁊ .19. nūq̄ tñ expreſſit ꝙ per hoc ſacramētum aliquo modo memorie traderetur.ſ

¶ Item cum

C. Itē cū xpō baptiſmū bea. Jo. approbauit illud corporalr aſſumendo vt apparet luce. 3. ca. ⁊ cum ipſe nouiter baptiſ-mū inſtituit ſic ſcribit bea. Mat. 28. c. nō expſſit vilitatē uō p B ſacramētū. eius memoriā frequētādā. C Cū tñ B euchariſtie iſtituit ſacramētū expſſit per B apud fideles eiꝰ memoriā recolendā. ſic ſcribit bea. Jo. 13. c. B facite i meā cōmemoratio nē: apoſtolus qꝫ pauluꝰ idē expreſſit i pma ad chorithios. xi. c. inquiēs quoneſcūqꝫ feceritis mortē dñi anūciabitis donec veniat. C Eſt āt in hoc ſciēdū q in xpō m'ta erāt. ſ. vbū ſiuē ſecūda trinitatis pſona q̄ vnica atqꝫ ſimplex ⁊ īdiuiduol' eſt: erat qꝫ rōnal' aīa: que idcīrcō ſimplex erat: pter B ⁊ corpus vex hūanū erat ī ptibꝰ multiplicitatē hñs ⁊ in hūoribꝰ varietatē aliarūqꝫ rex ſimiliū atqꝫ diſſimiliū abūdātiaꝫ. Ut autē illud ſacramētū repreſentatiuū nři redēptoris pfecte expreſ-ſiuū eēt illius neceſſariū fuerat vt tot res ſint ī illo p quot pfecte repſētari poſſet oīa q̄ in xpō erant: q̄ ſignificari poterāt: ſed tr'e pfecte repſētatiuū ſacramētū ſtabiliri nō potuit: qꝛ id qđ pcipuū in xpō exiſtebat erat vbū ſiue ſecūda i deitate pſona. C Sꝫ ad hāc deitatē repſentādā in B ſacramēto nihil eē potuit: qꝛ cū ſacramēta ſig̃ ſint: oꝫ vt his q̄ ſig̃ta ſi pportionēt: ⁊ qꝛ vbū diuinū ſpūale atqꝫ iuiſibl'e erat: neceſſariū erat vt id p qđ ſignificari debēt iuiſibile atqꝫ ſpūale foret. C Sed B ſubſiſtē nō potuit: qꝛ ſig̃ ꝯuenire dbēt his qbꝰ aliqd ſignificare debēt. ſ. vt ſignū tr'e ſit q p illud aliqd ppēdi poſſit: alias inutile ſignū eēt: nos āt ſumꝰ qbꝰ euchariſtie ſacramētum alicuius ſig̃tiuū ē. ⁊ qꝛ nos corporei ſumꝰ ⁊ per corpora itelligentes atqꝫ p corpa appendētia rerūqꝫ cōditiōibꝰ corpa afſectis. res aūt ſpūalis iuiſibil' ē ⁊ incorporea: nec ſilitudinez vllam corpuꝫ gerit nō poteramꝰ aliqd iuenire q in B euchariſtie ſacramēto deitatis ſig̃tiuū eēt: nō ergo fiat in hoc ſacramēto aliqd qđ pſone vbi repſentatiuū foret. C Idēdē ī xpō rōnalis aīa erat: que cōformit' repſentatiuū aliqđ hře nō potuit. nā ſic ſecūda in trinitate pſona qꝛ ſpūalis atqꝫ īdiuiſibilis erat nulliū ei repſētatiuū B tribuit ſacramētū. ita ⁊ aīa tōnalis ſpūalis atqꝫ iuiſibil' ē. nulliū ḡ potuit ſignificatiuū hře. C Erat āt i xpō pter B corpꝰ hūanū: q palpabile atqꝫ viſibile erat. potuit ḡ aliqđ corporeū ⁊ viſibile repſentatiuū hře. B autē ſignificatiuū fuit panis: qꝛ panis corpi multū cōgruit vt in ſrioribus plibauimus. C In corpe aūt xpī ſāguis erat: cū corpus viuēs eēt adhuc āt ſig̃cādū aliqd repſentatiuū corporeū: qꝛ corpꝰ erat dari potuit: ⁊ B vinū erat ſub cuius ſpē ſāguis qꝫ xpī ⁊ corpꝰ ꝯficit'. C Reſtat ḡ eē has duas ſpēs. ſ. panis ⁊ vini ſub qbus euchariſtia conſecretur ſcilicet corpus ⁊ ſanguis chriſti.

Cap. 26. A Obiectio ad ea que predicta ſunt.

Predictis Aūt aliqs forſitā obuiabit dicās incōuenient ſub his duabꝰ ſpēbus cōfici cū ſufficiat ſub altera earū. ſ. ſub panis ſpecie cōfici. Qꝛ aut in vnica. ſ. in panis ſpē cōficienda erat euchariſtia: aut in pluribus quā duobꝰ. ſ. in tribus aut q̄ttuor. nā ſi in B ſacramento aliqđ corpis xpī repſentatiuū eē debebat ſufficiebat panis q corpus dominicū cū oībus ſuis ptibꝰ atqꝫ hūoribus deſignaret. ⁊ nō oportebat altex p ſāguine poni ſig̃tiuū: q ſi forſaſ ſis pter corpis ſig̃tiuū altex p ſāguie repſentatiuū ponēt' p capite quoqꝫ xpī pedibꝰ atqꝫ manibus ceteriſqꝫ corpis partibus ſingl'a ſig̃tiua diſponēda erāt. qđ nō cōgruit. C His nidēdū ē i B ſacramēto duas ſig̃tiuas ſpēs poni oportē. ſ. alterā corpis alterā aūt ſāguinis ſignuā: nec oportebat plura aliorū pti ū ſig̃tiua poni. ſ. p pedibꝰ aut manibꝰ ceteriſqꝫ ptibus eiuſdē corpis qbꝰ ptes q̄ ridē attinent deſignant': qꝛ oēs in toto ptes cōtinuāt'. nec quis mō alıqs ab altero ſeiungit' niſi violent' ab aliquo ſeiūgant'. totum igit' corpus vnū ſortitur nomē: qꝛ tota illa carnea moles corpꝰ noīat': qꝛ qđ indiuiſum eſt vnū eſt: vnicū ḡ totius corporis decuit eē ſig̃tiuū. C Sāguinis aūt aliud oportuit eē differens ſignificatiuū. qꝛ ſanguis nō eſt pars corporis toti corpori cōtinuaꝰ. ſicut pedes aut manus aliqꝫ artus eiuſdē. ſꝫ eſt qdā corporis humor q e corpore facil'r effundit' cū ibi exitus pꝫ. vt pote per aliquaꝫ in corpore factam inciſurā. ſicut in dñica paſſione factuꝫ noſcitur: qꝛ totus eius ſanguis per flagellox pūcturas per clauorū fixuras atqꝫ per ſpinarum apturas effuſus eſt. C Cuꝫ igit' ſanguis non eēt corporis pars. ſed aliquid e corpore differens. decuit vt in hoc ſacramento aliqđ diuis p ſanguine repſentatiuū poneret' pro corpore quoqꝫ diſtinctum.

B An ſatis fuiſſꝫ cōpus xpī ſb ſpē panis conſecrari.

C Sola.

Ca. 27. C Obiectio ad predicta.

Adhuc A Aūt aliqs ſolutiōi pptē nō cōſentiens inſiſtet dicēs q cū in ſacramēto euchariſtie pro ſāguine vinū vt repſētatiuū ponat': qꝛ ſāguis nō pꝰ ꝯtinuatus ceteris corpis ptibꝰ: ſꝫ fluidus hūor ē neciuꝫ qꝫ erit in B euchariſtie ſacramēto aliud p colera. aliud p flegmate aliud melancolie ſignū repſētatiuū eē: qꝛ iſti humores corpis xpī ſōt ſic ſanguis. ⁊ qꝫ eox diſtictꝰ a ceteris. C Hos āt tres humores. ſ. colerā flegma: ⁊ melancoliā in cope xpī eē nullꝰ negar' valebit. nā ꝺ flegmate pſpicuū ē cū id tota orthodoxorū eccleſia fateat'. ⁊ hēt' ex. de cele. miſ. in. c. in nřa: ⁊ ſic de B confitemur parū rōe de duobꝰ reliqs dicē cōpellemur. alioquin multa cōſtitueremꝰ abſurda. C Chriſtū āt an paſſionē ſuam q̄ttuor hūoribꝰ gubernatū corpꝰ hřiſſe his liquet argumēt'. C Primo qꝛ corpꝰ quodlꝫ genitū illius ē cōplexiōis cuꝰ ē ſemē formatiuū. ſicut vberiꝰ diſſeruimus cū pticulā illā pme methaphore deſcriberemꝰ. ſ. fuit vas clauſū. ſāguinē āt menſtruale vginis ex quo benedictū corpꝰ ihu formatū eſt quatuor cōplexionatū hūoribus fuiſſe cōſtat. Quia oē ſemē tā maſculinū q̄ femininū lꝫ ſm magis ⁊ minꝰ horuꝫ tñ q̄ttuor humox neceſſ ſortiet' cōplexionē: corpꝰ ḡ ihu q ꝺ vginis bñdicto ſanguine formatū ē his q̄ttuor hūoribꝰ tēpat'. C Item corpꝰ ihu erat verū corpꝰ hūanū. neciuꝫ ḡ erat vt oīa illa habēt que i ceteris hūanis corporibꝰ cōtinebāt'. in aliis āt hoībus B ē q nullus ē q q̄ttuor nō hēat hūores. neceſſariū ḡ erat in corpe bñdicto xpī hos q̄ttuor eē hūores. C Itē oēs forme ſunt huius cōditiōis q i mā diſpōnes debitas ꝑ exigūt cū qbus manēt ⁊ ſine qbꝰ ſubſiſtē nō valēt. ⁊ ſi aliquotiēs iſint. diu tñ exiſtere nō valent. aīa enim hūana aut equina lapideꝫ informare nō valebit. qꝛ in lapide diſpoſitio nulla eſt quā aīa aſinina aut hūana ꝑexigit. ⁊ qꝛ aīa humana ē ceteris formis excellētior: plures ceteris diſpōnes exigit. quarū pcipua ē corpꝰ q̄ttuor humoribus q̄ttuor cōplexionū temperatū eē in debita armonia. vt igit' aīa bñdicti ihu in corpore nāli' pmanē poſſꝫ. vt aliox hominū aīe manēt. neciuꝫ erat q̄ttuor in eo hūores exiſtē. ſic xpm ante paſſionē ſuā q̄ttuor hūores hřiſſe cōfitemur. ita poſt reſurrectionē ſuā ⁊ nūc ⁊ in eternū eū habiturū cōfiteri debemꝰ: qꝛ corpa gl'ificata pꝰ reſurrectionē iꝫ defectibꝰ ⁊ egritudinibꝰ caritura ſi qbꝰ nunc abūdāt. ⁊ ſi ſluitates nullas hēant. qꝛ euenit ex ꝯditiōe mãe aut errore pticularū agentiū cānt'. oēs tñ nāe ꝓprietates ⁊ cōditiōes hēbūt. ⁊ qꝛ q̄ttuor hūores hře ē nālis corpis hūani ꝓprietas. neciuꝫ ē vt poſt reſurrectionē hos q̄ttuor hūores corpa ipa hēant. C Reſtat ḡ nos cogi in corpe xpī lateri q̄ttuor nūc hūores pꝰ benedictaꝫ reſurrectionē exiſtere ⁊ in eternū futuros. C Hoc aūt poſito fundamēto. cū dicamus i corpore xpī q̄ttuor hūores nūc exiſtere. dicet' q cū in euchariſtie ſacramēto ſanguinis ponat' ſpēs repſentatiua. ſ. vinum q pro colera aliud p flegmate aliud p melācolia idētidē neceſſario erit repſētatiuū dari cū quodlꝫ eox dñici corpis humor ſit ſꝫ p nullo eox pter q̄ p ſanguine vllū ponit' ſig̃tiuū ſeqt' ḡ hoc ſacramētum incongrue conſtitutum fore. ſ. vt ſub duabus ſpeciebus euchariſtia conficeretur.

C Reſponſio ad predictam inſtitutionem.

Argumētatiōi Huic lōtaſſis aliqs rñdebit q oībus q̄ i xpō erāt qbꝰ ꝯuenięt ſig̃tia attribui poſſant i B ſacro repſētatia attributa ſi. C Et ſic panis ſpēs tāq̄ corpis ⁊ oī q̄ in core adinuicē cōtinuat' ſ. oī ptiū corpis repſētatiuū poſitꝰ ē. ita ſi vinū ſāguinis dñici aliorūqꝫ fluidox hūox ſignū datū ē ſāguinē tñ tāq̄ iter humores pcipuū i hac noīatiōe expſſerūt. C Hec. n. rñſio aliqtenꝰ tolerāda foret. qꝛ vitam aliq̄r nitit' adherere. Cōueniens hic pōt dari rñſū. ſ. q in corpe hūano lꝫ q̄ttuor hūores ſint. q tñ maioris iter hos ē quātitatis atqꝫ oībus cognitus ſāguis ē: ſāguis ḡ tāq̄ pcipui hūoris in B ſacro ſolū dari debuit ſig̃tiuum. C Itē in hūano corpe nullꝰ maioris q̄ntitatis hūor ē. maioris nāq̄ q̄ntitatis ē iſte ſolꝰ q̄ ceti. Conuenit ḡ hūc noīari. ⁊ huiꝰ poni ſig̃tiuum. ⁊ nō cuiuſq̄ cetox. C Eſt āt alia rō magis i fūdamēto: qꝛ B euchariſtie ſacrm dñice paſſiōis ſig̃tiuum ē. vt in ſriorībꝰ plibauimꝰ. In dñica āt paſſione pcipuū ⁊ pp q magis gratiax cummulos reddē debemꝰ. ē q pro nobis vitā poſuerit. nā B optimū eox q̄ ipe nob fecē. ſic ipe voluit expſſiſſe Jo. x. c. Ego ſum paſtor bonꝰ. ⁊ ponō alaꝫ meā p ouibꝰ meis. cōueniens ergo erat in hoc ſacramento memoriam de vita chriſti celebrari. aut illius in quo vita pcipue eſt. vita autē iuxta ſacre ſcripture traddictionē q̄

habetur

A

Q̄đ xpī habuit q̄ttuor humores.

C In xpī corpore q̄ttuor ſi hūores.

Capitu. 28. A

B Scđa rñſio

C Maioris quantitatis in corpore humano ſolus ſāguis eſt q̄ ceteri ſimi' hūores

bel leuitici.17. ꝛ deuteronomij.12. aīa oīs carnis in ſāguine
D. Anime ſedes ſanguis eſt.
eſt. ipſius ḡ ſāguinis tāq̄ꝫ originis vite mēto faciēda erat. ꝛ
eius ſoli⁹ repñtatiuū i ſacro eucharīſtie poni debebat.
℄ Quātū ꝓpoſite rōnes ſaꝫ ꝯueniēt aſſigūte ſint ꝑcipue tm̄
ꝛ fūdamētal' q̄re ſoli⁹ ſāguinis repñtatiuū poſitū fuerit alioꝝ
rū autē humoꝝ neq̄ꝫ ē: q2 xp̄s iſtitutor hui⁹ ſacramētū re-
mēoratiui ſue ſacratiſſime paſſiōis: voluit repñtatiuꝰ iſtitui
E. Duo in xp̄i paſſione patuere.
coꝝ q̄ i ſua paſſiōe ꝑcipuꝰ patuē. Hec āt duo fuerūt. ſ. corpus
ihū. q̄ in paſſiōe ſua cūctis patuit vulneratū ſpinis plexū cla
uis fixū flagellis vndiq̄ꝫ cruciatū atq̄ꝫ oīb⁹ opprobrioꝝ pe-
nalitatūq̄ꝫ modis ſaturatū. ℄ Secūdus fuit ſuus ſāguis bñ
dict⁹ q̄ ꝑ latas dñici corꝑis apturas large fluxit. atq̄ꝫ i terras
veſtes ꝛ crucē aſp̄ſ⁹ ē. ℄ Aliō q̄cp̄iā in dñi paſſiōe ñ patuit
nā alioꝝ humoꝝ null⁹ fluxit: ſꝫ flegma colera: atq̄ꝫ melācolia
i bñdcō corꝑe ihū i cruce pēdēte māſerūt: q̄m ꝓue q̄ntitaſ ſt
nec eis pꝫ fluxus ſicꝰ ſāguineo hūori q̄ i magna q̄ntitate eſt.
℄ Qȝ ſi fortaſſis q̄cp̄iā de aliīs hūoꝛib⁹ ō dñico corꝑe fluxe
rit illō ſāguini mixtū fuit nec potuit vllaten⁹ apparere: ſꝫ ꝯue-
niēti⁹ ē ſolo ſāguine ō corꝑe ꝯfluēte ceteros hūores i corꝑe ꝑ
F. Inſtantia.
māſiſſe. ℄ Ob h̄ igit̄ ꝯueniēti⁹ fuit duo poni i h̄ ſacramēto ſi
gnūa. ſ. aliq̄ corꝑis: ſāguinis q̄ꝫ aliq̄. ℄ Adhuc āt aliqs al
teri⁹ iſtet q̄ cū flegma. colera: atq̄ꝫ melācolia corꝑiſ dñici hu
mores ſint. ꝛ ſāguinis ꝑ ſe vel aliqō i h̄ ſacro ſignū oportē
G. Solutio.
quis mō triū alioꝝ vlla dari ſignūa. ℄ Huic rñdēdū ē q̄ ho
rū triū hūoꝝ i h̄ ſacro repñtatiuū datū ē. nō ꝛ ſi cuiuſlibꝫ eo
rū d̄ſus aut ſimil' ſignificatiuū poſitū nullaten⁹ fuerit. coꝝ tn̄
aliqō repñtatiuū datū ē. ſ. q̄ ſicꝰ i h̄ ſacro vnū corꝑis dñici ſig
nūū. ſ. panis poſitū ē nō diſtict⁹ ſinguloꝝ ꝑtiū ſingulis ſigni
ſ: ſꝫ vno ꝓ corꝑe oībuſq̄ꝫ ei⁹ ꝑtib⁹ dato. ſ. panis ſpēs: ita ꝛ
ꝓ oībuſq̄ꝫ corꝑe exītis i corꝑe manēt nullo ab eo cāu fluētis
idē repñtatiuū aſſigibit: ꝛ q2 flegma: colera: ꝛ melācolia i cō
poī xp̄i māſerūt ſicꝰ corꝑiſ ꝑt⁹ q̄ ſibi iuicē ꝯtinuatiōe cathena
ti ſt ſicut oīuꝫ ꝑtiū ſibi i corꝑe ꝯiūctaꝝ idē repñtatiuū. ſ. pa-
nis ē. ita ꝓ his q̄ttuor hūorib⁹ idē dabit. ſ. q̄ i ſacro euchari-
ſtie ſpēs panis corꝑis atq̄ꝫ oī ei⁹ ꝑtiū cū his q̄ttuor humori-
bus ſignū ponat ſpēs āt vini ſāguinē xp̄i duntaxat repñtat.

Capitu .29.
A.
℄ Obiectio contra predicta.

Supra Determinatꝰ aliqs obuiabit. ſ. q̄ ſicꝰ ſāguis xp̄i
repñtatiuū poſitum ē. ita q̄ꝫ flegmatꝰ ponat
q2 ſicꝰ ſāguine⁹ hūor ō xp̄i corꝑe i paſſiōe large manauit. Ita
flegma eodē i cruce pēdēte ꝓfluxit. ℄ Multi nāq̄ꝫ dixerūt.
cū euāgeliſta ō later' xp̄i i cruce dormictis aquā effluxiſſe te
B. Confirmatio obiectionis.
ſtat⁹ ſit: illō ñ aquā ſꝫ flegmaticū hūorē fuiſſe. rō āt mutatiōis
eēt ob ſiſtudinē coꝝ iſiuē ꝛ colore: h̄ idē recitat Innocētiuſ
terti⁹. e.x. ō celebra. miſſa. in. c. in nr̄a. ℄ Huic āt addiciūt: q2
a nullo corꝑe fluē pōt q̄ i eo nullaten⁹ fuit: ſꝫ i corꝑe xp̄i aut
in nullo alio corꝑe aīo aq̄ ē: q2 deſtrueꝫ totā corꝑis machi-
nā. tn̄ ꝯtrīū ſit corꝑis armonie: q2 ē i q̄dā extremo ꝯiectaſ. i q-
libꝫ tn̄ corꝑoꝝ hūanoꝝ hūores q̄ttuor ſt e qb⁹ vn⁹ flegma ē
ꝯueniēt igit̄ flegma ō xp̄i latē effluxiſſe potuit: aq̄ āt nullate
C. Reſponſio ad obiectionem.
nus. ℄ His rñdēdū ē q̄ h̄ arg̅m peccat: q2 ſtꝫ ꝑſupponit. ſ. q̄
de latē xp̄i flegmatic⁹ hūor effluxerit. nā flegma nllū: ſꝫ id q̄
ſāguini mixtū effluxit ꝑa elemētal' aq̄ fuit: h̄ āt liq̄de euāgeli-
ſta teſtat⁹ ē. nā cū ſāguinē de latē xp̄i ꝓfluxiſſe ꝯteſtaret: nō
flegma ſimil' ſꝫ aquā exiiſſe dēſcripſit. ℄ Itē h̄ ꝓpli⁹ liq̄dat' del
miatiōe vniuerſal' eccl'ie. Nā p̄p̄ Innocē. iij. e.x. ō celeb. miſſa.
in. c. in nr̄a cū poſitionē hoꝝ q̄ flegmaticū hūorē de latē xp̄i
ꝓdyſſe dixerūt dēſcribēt dēſtruxit: eā aquā verā fuiſſe ꝓfeſſuſ
cui dēmiatiōi ncēio i herētū ē ſi volum⁹ hēſum euitare.

Capitu .30.
A.
℄ Solꝰ ꝯfirmatiōis obiectiōis tacte ꝑcedenti capitulo.

Cū vo ꝑſati delirātes argumētū ſuū fulcir moliunt dicē-
tes de corꝑe xp̄i ꝓfluxiſſe ipoſſibil'e foret niſi q̄ ibi fu
iſſet ꝯcedēdū ē. ℄ Quādo autē vlteri⁹ arguāt in minori dicē
tes q̄ in corꝑe xp̄i aq̄ ñ fuit. rñdēdū ē diſtinguētes. ſ. corpus
B. Dupl'r xp̄i corp⁹ conſideratur.
xp̄i dupl'r cōſiderari. ſ. vt corp⁹ xp̄i mortuuꝫ aut corpus chri
ſti viuens: ſi autē corpus chriſti viuēs aſſūmat: veꝝ eſt in
corꝑe xp̄i aquā nullā fuiſſe: nec inde q̄uis mō eo viuēte exir
potuiſſet: ſꝫ minuatī eū q̄ſq̄uē cōcideret q̄ ſi forſan corpus
xp̄i mortuū aſſūmat dōm ē in corꝑe xp̄i aquē verā fuiſſe q̄ i-
de poſſet effluere factis aliq̄bus prīā inciſuris. ℄ Quā in re
Notādū ō chriſto.
animaduertendū eſt q̄ quādiu xp̄s vixit null⁹ in corꝑe ſuo
aq̄ticus hūor fuit. nec ibi q̄uis modo cōri valebat. Item moꝝ
vt xp̄s mortuus ē in corꝑe eius aq̄ nulla erat. iō ſi ꝯtin⁹ vt
xp̄s vita defunctus ē corp⁹ eius i varia diuiſū fuiſſꝫ: null⁹ in-
de exiiſſet aquāticus humor: niſi illū de⁹ ſꝑnaturalr cāuiſſet

℄ Sic igitur de xp̄o dicēdū pꝫ nullā in corpore eiuſ viuente
D. Nihil aque in xp̄i corpore viuente fuit.
aquā fuiſſe. nā cū flagellis ceſſus ſpinis pūctus clauis ꝑfora
tus. multū ex omnib⁹ corꝑis bñdicti ꝑtib⁹ hūorē ſāguineum
eſudaſſet nullā proꝛſ⁹ aquā effudit. ℄ Itē moꝝ vt xp̄s emiſit
in cruce ſpūtū null⁹ aq̄ticus hūor ꝑ eius vulnera fluxit: ſed
in veſꝑe hora cōpletoꝝ cū bñdictū corp⁹ ihū tradēdū eēt ſe-
pulture vn⁹ de milutib⁹ lancea latus ei⁹ apuit. atq̄ꝫ fluxit ſan-
guis ꝛ aqua. ſicꝰ hēt matthei. 27. ꝛ Jo. 19. c. ℄ Mod⁹ āt quo
aquaticus iſte hūor effluxerit ē q̄ dū corp⁹ aīatū viuēs ē
quattuor hūorib⁹ tēperat nullū peregrinū intra ſe receptat
humorē: q̄m ſic aiati corꝑis depiret armonia. ℄ Cū vo cōp⁹
mortuū ē. q2 nō hꝫ forma q̄ ei eē tribuat. ꝛ illud a corruptiōe
ꝑſeruet corrūpi aut putreſcē inchoat. ꝛ ſolut̄ i illa ex qb⁹ cō
ſtitutū erat. q2 autē oīa corpora elemētata quattuor in ſe ele
mētoꝝ mām hñt. ſoluūt in hoꝝ elemētoꝝ ſbam ꝛ q̄litatē ſꝫ
magis ꝛ min⁹ ſm̄ q̄ corꝑa nr̄a magis aut min⁹ hoꝝ elemen-
E. Oēs actiones nāles ſucceſſionib⁹ mēſurant.
toꝝ ſbam ſortiūt. ꝛ q2 aq̄ vnū ex his ē. ncē eſt quodlꝫ cōpo
rū cū corrūpit ꝑtim in aquā ſolui. ℄ Et q2 oēs actiōes atq̄ꝫ
trāſmutatiōes nāles ſucceſſiōib⁹ mēſurant. nō potat moꝝ vt
xp̄s mortuus ē ex corꝑe eius aq̄uc⁹ hūor cāri. nec aliqua pꝫ
de corꝑe ei⁹ ſolui. ſꝫ hec oīa tēporis ſucceſſiōibus cōſumāda
erant. ℄ Cū aūt tres hore trāſierūt q̄ ab hora none vſq̄ꝫ ad
horā cōpletoꝝ in q̄ ſepelliēdus erat. ꝛ poſtea ſepult⁹ eſt cor
pora celeſtia ſup illud corp⁹ ſicꝰ ſup cetera nālia influēdo im-
mutauē illi⁹ corꝑis q̄litatē q̄ i viuēte ꝑextiterat reſoluēdo ali
q̄s ei⁹ ꝑticl'as tenerrime ſbei verā aquā elemētalē. ℄ Cū āt
tēpore q̄ ſepeliēd⁹ erat vn⁹ ō milutib⁹ lateri ei⁹ lāceā applicanſ
illō aperuit aq̄ q̄ ex tenerrimis ꝑtib⁹ reſoluta ad locuꝫ aptu
re cōfluxerat mixta ſāguini erupit e corꝑe. ℄ Nō potat aūt
iſte aq̄uc⁹ hūor de latē xp̄i ꝓfluxiſſe ꝯtin⁹ vt mortuus ē. da-
to q̄ miles lat⁹ ei⁹ lācea apuet. nā ſꝫ ſāguis affluēꝫ aq̄ tn̄ nul
la affluxiſſꝫ. q2 nōdū reſolutio tenē ſbe in aquaticū hūorē ce-
lebrata erat. ℄ Qȝ ſi fortaſſis duab⁹ aut trib⁹ horis p⁹ com
pletoꝛiū cū latus xp̄i apriū ē mileſ illō lācea pfodiſſꝫ abūdan
ti⁹ hūor aquatic⁹ ꝓfluxiſſet. nā in maiori tēpore maior reſol'o
celebrat̄. ℄ Huc aūt modū cāuiōis aque de latere xp̄i fluētis
eccl'ia vl'is approbat. ꝛ ponit eā ſūmus pōtifex Innocenti⁹
e.x. de celebra. miſſa. in. c. in nr̄a. cū illoꝛū iprobat poſitionem
q̄ de latē xp̄i flegmaticū hūorē aſſerunt effluxiſſe.

Cap. 31.
A.
℄ Reſponſio ad tacitam queſtionem ꝛ de chriſti corpore
quedam.

Hic Aūt loquēdi mod⁹ obſeruātib⁹ ꝓceſſuꝫ nature per
oīa valde cōformis ē. nā ſm̄ ordinem naturalē aīa
a corꝑe ſepata oēs iſte ꝛ plures reſol'ones i corpore ſiūt.
℄ Ita aūt aſſerētes fateri cōpellemur q̄ ſicꝰ i corꝑe domini
ihū in trib⁹ horis que a tēpore mortis ihū vſq̄ꝫ ad horā com-
pletoꝝ q̄ tradendū erat ſepulture ꝛ militis lancea cōfoſſuꝫ
eſt tāta fuit facta trāſmutatio alteratiua q̄ in eo reſolute erāt
ꝑtes ſbe tenē ad ſatis magnā aquatici hūoris quātitatē. Ita
neceſſariū erat in reliq̄ tēpore ſecuturo q̄ quadragita horaꝝ
fuit vſq̄ꝫ ad ihū bñdicti reſurrectionē ꝯtinuas factas fuiſſe
mutationes ſoluēdo illō corpus dñicū. ℄ Hoc autē pacto ſi
corp⁹ ſaluatoris. ꝑ duos aut tres mēſes in ſepulchro ſicꝰ alio
rū defunctoꝝ corpora iacuiſſet totū: corruptū. putrefactuꝫ at
q̄ꝫ icineratū fuiſſꝫ obſuata mutatiōis ꝓportiōe que in trib⁹
horis facta fuit. ℄ Modus iſte rñdēdi catholicus ē. q2 euꝫ
vl'is approbat eccleſia p̄p̄ quoq̄ꝫ eū cōfirmat in ꝑdicto. ca. in
nr̄a in titu. de cele. miſſa. ℄ Benignius tn̄ ꝛ fauorabili⁹ cor
B. Alia reſponſio que docto. eſt.
pori nr̄i redēptoris reſpōdere valem⁹ dicentes q̄ ſicut domi
na noſtra virgo gratia redemptoris noſtri ihū priuilegiū ſor
tita eſt vt nullā clauſtrorū virginalium apertionem aut illaꝫ
cōſequentes dolores in cōceptione experiret nullam quoq̄ꝫ
valoruꝫ integram fractionem que ceteris in partu fuerit do-
loreſq̄ꝫ duriſſimos pateretur. Ita in corpore redemptoris no
ſtri quod vt duram patris ſubiret obedientiam ꝛ noſtram
itegre operaretur ſalutem duriſſimos ſubierat cruciatus a
rōnabiliter fieri debebat. vt a corruptione proꝛſus minie ha-
beretur. Sic enim pſalmiſta teſtatur. ꝑs. 15. non dabis ſan-
ctum tuum videre corruptionem ideſt non ꝑmittes domine
corpus meſſie qō ſanctum eſt vllam in morte ꝑpeti corru-
ptionem. ℄ Hunc autem tenentes modum dicemus quod
licet corpus redemptoris noſtri ex conditione naturalium
agentium ſicut cetera defunctorum corpora corruptionem
ſubire debebat ſpāli tn̄ ꝑuilegio: q2 ſic rōnabile erat deus il-
lud tenerum ꝛ recens immaculatum ſine vlla tabidi odo-
ris ipuritate

ris ſpūritate ſeruauit illeſū.ita vt tale īcpoꝛe reſurrectionis
eēt quale fuit cū aīa a coꝛpe ſeiūcta ē. ¶ Hec autē īcoꝛrupti-
bilitatis ꝓpetas coꝛpi dn̄ico tributa erat ꝙ celeſtia coꝛpoꝛa.
ꝛ alia agētia nāl'ia nullā ī eo trāſmutationē efficē poſſet.ꝙ
ſi foꝛte p.4.ānos aut plures illa q̄litas illi coꝛpi māſerat ī ſe-
pulchꝛo manēti nihil magis ī fine tpis putrefactū aut ī odo
re vl' alias fuiſſꝫ vllaten' leſū q̄ꝫ cū aīa ecoꝛpe miſſa ē. Iſte āt
mod' magis catholicus atqꝫ rōnabilioꝛ benigtioꝛqꝫ coꝛpoꝛi
ſaluatoꝛis noſtri eſt.

Cap.32. A ¶ Obiectio contra predicta ex quedam de aqua miracu-
loſe cāta in latere ſaluatoꝛis noſtri.

Aliquis Tū ꝯtrā pdictis dicēs ꝙ cū pſalmiſta di
xit nō dabis ſctū tuū vidē coꝛruptionē nō
ſuuit coꝛp' ſaluatoꝛis ī illa debē ītegritate manē atqꝫ īcoꝛru-
ptiōe cū reſurrexit ī q̄ erat cū vita defūctū ē.ſꝫ ꝙ ñ īcinerādū
in ſepulchꝛo erat ſic coꝛpa nr̄a q̄ in ſeplchꝛis regeſcūt .vſqꝫ
ad vltimā ī die iudicij reſurrectionē:ſꝫ die tertia a moꝛtuis fur-
B rectur' erat ī q̄ ſpacio nullū coꝛp' īcinerea aut vmeo ſolui po
Rñſio. terat. ¶ Huic rñdēdū ē.ꝙ ñ ſolū coꝛp' nr̄i redēptoꝛis ī ſepul
chꝛo ſic nr̄a coꝛpa īcīnerādū ñ erat:ſꝫ ēt nullā cōꝛuptionē ſol
re debebat aliogn puū erat ꝑuilegiū coꝛpis nr̄i redēptoꝛis
ꝙ ꝯceſſū īdignū ē. ¶ Itē cū pſalmiſta dicat ñ dabis ſctū tu
ū vidē coꝛruptionē.ſi coꝛp' oīt ibi talr' īmutatū foꝛet ꝙ re-
ſolute ptes ſbe ei' tenerrime ī aq̄icā ſoluerēt hūoꝛē ꝛ alie in
eo mutatiōes fierēt ī ſeplchꝛo coꝛp' xpi aliquā patēt coꝛru-
ptionē.ꝙ īcōuenīēs ē.cū ꝓpha dixerit ñ viſuꝝ illū coꝛruptiō
nē. ¶ Iſtū āt modū ponētes ñ ꝯpellimur ꝯfiteri imo nec poſ
ſum' aquā q̄ de redēptoꝛis nr̄i latē fluxit ō ptib' tenerīs ꝛ hu
midis eiuſdē coꝛpis ſolutā foꝛe:q2 iſta nāl' trāſmutatio erat
diſpoſitis ad coꝛruptionē:ſꝫ dōm ē illā aquā a deo miracl'oſe
factā fuiſſe ī latē redēptoꝛis q̄ poſtea p aditū lācee ꝓfluit q̄-
re āt aq̄ iſta ſupnāl'r ibi cāta fuerit īferi' diſeī. Predcā āt māi
C Dictoꝝ cōſio. feſtāt:q2 ſi aq̄ iſta nāl'r fuiſſꝫ ſoluta ō coꝛpe redēptoꝛis noſtri
q̄ p lat' effluxerat.ita ī alijs moꝛtuoꝝ coꝛpib' vidēm' q̄ vulne
rib' cadūt:q2 aliq̄ntulū p' examīatū coꝛp' aq̄ p vulnera q̄nta
cūqꝫ effluerꝫ ꝙ ñ vr. ¶ Itē ſi aq̄tic' ille hūoꝛ ō latē redēptoꝛi
nr̄i ex aliqb' coꝛpis pticul' ſolut' foꝛet.ita ī ceteris eiuſdē cōpis
ptib' fierꝫ.ſ.ī brachijs capite atqꝫ crurib' q̄ pacto aq̄ q̄ ī brachi
is ſoluta foꝛꝫ p fixuras clauoꝝ q̄ ī manib' erāt ꝓfluxiſſꝫ:aq̄
āt q̄ ī crurib' reſoluta eēt p clauoꝝ apturas ī pedib' fluerꝫ:ſꝫ
nll'a hoꝝ ōfluxionū fcā ē:q2 euāgeliſta ſolū ꝙ ō latē xpi lācea
fixo aq̄ cū ſāguine effluxiſſꝫ expſſit. ¶ Cā āt q̄r de' miracl'o
ſe aquā cāuerit ī latē nr̄i redēptoꝛis q̄ ide fcō aditu ꝓfluxꝫ fu
it ad ꝟtutē ꝓſtādā ſacramtī nr̄e regenerationis p q̄ ī ſuo nouo
teſtō vita nr̄a agēda erat ī moꝛte nāqꝫ redēptoꝛis vet' teſtm̄
D In baptiſmo ō lent peccati hominis ve teris. ꝯcluſū ē īcipi.nouo teſtō ī q̄ ſacramēta dari ōbuerit p q̄ olum
peccātiuꝫ macl'e ōlerēt. Hoꝝ āt ꝑcipuū baptiſm' ē ī q̄ toti' ve
teris hoīs pcc̄a ōlēt ꝛ vita noua ichoāt ōr' q̄q2 ad bn̄ viuē tri
buit.iſte āt ī aq̄ ꝯficit.ꝛ q2 tāta ſalutꝫ nr̄e efficatia q̄ſta erat
oīa nr̄a peccamīa diluī ī aq̄ elemētali pfici ñ poſſe aliqs exiſti
maret.cū elemtū valde cōe atqꝫ paci momti videaſ dignū' ē bn̄
dict' ibs ō latē ſuo aquā effluxiſſe vt ſic auctoꝛitatē maximā
efficatie ſue baptiſm' recipet.ñ.n.maioꝛi pōſat excellētia pen
di aq̄tic' hūoꝛ.q̄ꝫ vt ō redēptoꝛis latē flueret valde igiſ ꝯueni
ens fuit vt ō xpi latē pēdētꝫ ī cruce aq̄tic' hūoꝛ ꝓdirꝫ ī patl'ū.

Cap.33. A ¶ Ad qd pꝛofutur' erat ſāguis q moꝛtuo xpo erupit.

Aliquis ex ſupdictꝫ igrēdi cāꝫ aſſūmet.ſ.cū aq̄ ō dn̄i
co latē auctoꝛitati ſacramtoꝛum potiſſime
bapti cōfirmationiſqꝫ faciēde ꝓdijſſꝫ q p' xpi reſurrectionē re
dēptoꝛis mox ichoād' erat ſāguis q ō eodē erupit latē ad qd
B Cuiuſdam reſponſio. ꝓfutur' erat. Huic foꝛtaſſis aliqs rñdebit.ꝙ ſāguis q moꝛtuo
xpo erupit nulli' myſterij ſignū fuit:ſꝫ nāli pōdē fluxit.nā ſā.
guis ille ī latē xpi vndiqꝫ currēs nll'o fcō aditu reſidebat qui
cū p lācee foſſionē ꝯgruū aditū īueniſſꝫ nāli grauitate decurrit
nec potuiſſꝫ vllaten' ōtineri niſi de' miracl'oſe tenuiſſꝫ. Cōue
nieſ adhuc mod' aſſigri pōt.ſ.ꝙ ſic aq̄ illa ō redēptoꝛis latē
fluēs myſterij ſignum fuit.ita ſāguis q eidē ꝯfluxit ñ ſine my
ſterio ꝓdijſſꝫ. Mod' āt ē q2 ī xpi paſſiōe oī peccātiuꝫ reatus
aboliri ſꝫ p' moꝛtē āt ſaluatoꝛis ſacramta dari ōbebāt p q̄ re-
dēptiōis a xpo celebꝛate pticipes efficēmur ad ꝙ aq̄ in latē
xpi ertis ſinal'r cāta fuerat ſāguis aūt ad nulli' ſacramti con
firmationē effluxit:q2 nullū ſacramētū ꝓ mā ſāguinē hꝫ ſic q̄
rūdā mā aq̄ ē ſic ī baptiſmo. Fuit tn̄ ad ſignificationē:xpo.n.
añ moꝛtē ſuā ꝛ poſt moꝛtē ſāguinē fudit:ſāguis āt q añ moꝛ
tē fluxit redēptiōis nr̄e cāttiuus erat.q ſcdo p' moꝛtē fuſ' eſt.
nec redemptionē opabaſ nec eidē coopās erat:q2 xpo tunc
nihil patiebaſ.nos tn̄ doloꝛib' ſaluatoꝛis redimēdi eramus:
ſꝫ ſāguis iſte ſignificationi coopabaſ.ſignās nos ſāguine q
ante moꝛtē de coꝛpoꝛe xpi effuſus fuerat foꝛe redemptos.
¶ Aqua autē eidē cōfluēs baptiſmū deſignabat .in quo ab
omni veteris vite reatu ablui debebam'.decuit q̄ poſt redē-
ptoꝛis moꝛtē vtrūqꝫ de latere eius.ſ.aquā ꝛ ſanguinem ma-
nare debuiſſe.

¶ Quare aqua in euchariſtia non fuerit poſita ſignifi- Capit.34. A
catiuū ſicut vinum.

Ex Prelibatis aliqs arguendi occaſionē accipiet.ſ.ꝙ cū
de latere xpi ſāguis ꝛ aq̄ ꝓfluxerit .ꝛ in ſacramento
euchariſtie vinū ſāguinis repꝛeſētatiuū poſituꝫ fuerit quare
aque nō fuerit poſitū ſigtiuum. ¶ Nec quiſquā arbitreſ hic
poſſe reſpōderi ſic ſupꝛa reſpōdebaſ.ſ.ꝙ colere flegmati me
lācolie ſignādis illud ꝙ coꝛpis ſigtiuum erat ſufficeret.ſ.ꝙ
ſicut ſpēs panis coꝛpi cū partib' eius ſufficiebat.ita his tri-
bus hūoꝛibus quoꝝ null' nec alicuius pꝰ effluxerat.qua ex
te cū coꝛpe computandi erant:panis quoqꝫ ſpēs ſigtiua po
nereſ tn̄ h̄ autē ſic non erat:q2 aquaticus humoꝛ diſtinctus
de latere xpi exiuit a ſāguine nec mōſit in coꝛpe ſic tres dicti
hūoꝛes :decuit q̄ pꝛo ipa ſic pꝛo ſanguine dn̄is ponī repꝛe-
B Rñſio quorūdam. ſentatiuū. ¶ Aliqs autē foꝛte reſpōdebit:ꝙ ſicut ſāguini re
pꝛeſētatiuū ſpāle datū eſt:ita quoqꝫ aque datū fuerit.ſ. ꝙ cū
C improbatio ōficiſ euchariſtia vino aqua cōmiſceſ:vt ſicut repꝛeſētando
ſanguini vini ſpēs adhibebaſ:ita aque de latē xpi fluēti aq̄
ſigtiua poneretur. ¶ Hec tn̄ reſpōſio ſtare nō pōt:q2 nō cō-
miſceſ aqua vino in calice:q2 aqua ſāguini mixta de latē xpi
ꝓdierit:q2 cū pp̄ Innocēnus.iij.in.c.cū Marthe.ex̄ .de cele-
bratiōe miſſaꝝ cām aſſignat q̄re aqua vino in calice miſceaſ
dicit h̄ ob ſignificationē fieri:q2 xpo vinū ꝛ vitis ē.ſicut ipſe
de ſe dixit Ioan.15.c. Ego ſum vitis ꝟa ꝛ vos palmites: aq̄
autē populos deſignat ſic ait bea. Ioā.apocalipſis.xvij .cap.
aque multe populi multi ſūt:quā auctoꝛitatē idē Innocēn'
papa in ſupdicto .c.allegat. Et q2 euchariſtie ſacramētū ē ſa-
cramētū ſigtiuū vniōis xpi ad nos ſic in eodē.c.cū Marthe
decl'aſ:q2 triā q̄ in h̄ ſacramēto ſubtilr' diſtiguūſ. Tertiū ꝙ
D Per ſacrm euchariſtie ſignificaretur vnio cuꝫ chꝛiſto. ē res ſacramēti ꝛ nō ſacramētū ē vnio charitatis: vnio autē
charitatis nō ſolū ī h̄ ſacramēto ſignaſ:ſꝫ adhuc veri' efficaſ.
dum q digne mādu cat coꝛp' dn̄i vnitur in charitate xpo. Cuꝫ
q̄ in h̄ ſacramēto vnio ſignificeſ ꝛ fiat ꝛ vinū xpm deſignet
aqua aūt oēs populos ꝯueniēs valde fuit in h̄ ſacramento
quā vino cōmiſceri. Hac rōnē q̄ſi in foꝛma ponit pp̄ Innocē
tius.iij.in.c.ꝑnolato:ꝛ eſt determinatio vniuerſal' eccl'ie. Item
eſt alia rō:q2 in h̄ ſacramēto eccl'ia vult xpm imitari: ſic ſup
dixim' eccl'iaꝫ iō ſub duplici ſpē euchariſtiā cōſeciſſe:q2 ſicut
xpo cōfecerit:ſꝫ xpo in h̄ cōficiendo ſacramento aquā vino
E Theologorum opinio miſcuit:debuit q̄ ſic eccl'ia cōmiſcere etiā nulla alia cauſa exi
ſtēte ꝙ autē xpo cū confecit aquā vino miſcuerit doctoꝛes
theologi ſic inducūt.xpo confecit ſacramētū euchariſtie ad
mēſā ſedēs nullo alio facto appatu.ſ.in pane quē in cibum
ſūmebat coꝛp' ſuū cōfecit nullo alio ſpāliori q̄ſito ſic quoqꝫ
cū ſāguinē cōfectur' ēēt in vino .de quo cū apl'is ipſe bibebat
cōfecit nullo alio ſpāliori adhibito. Cū q̄ vinū ꝙ xpo bibe-
bat aq̄ mixtū foꝛet:ſeqſ eū in vino aqua mixto confeciſſe.
¶ Hoc autē inducit vlteri' doctoꝛes:q2 xpo erat viroꝝ tēpa
tiſſimus totiuſqꝫ tēpantie exēplar:ſed tempati viri nō eſt vi-
num in ſua puritate delibare:ſequitur xpm vinum mixtum
potauiſſe ꝛ ſic quoqꝫ confeciſſe.

¶ An aqua in vino exiſtens in calice ſimul conſecra- Capitu.35. A
retur cum vino.

Adhuc Autē vlteri' patefit elemētū aque ad ſangui
nis cōſecrationē in calice nihil attinē .nā cū
papa Innocentius recitaret poſitiones q̄ aliquid loquebāſ
de q̄ q̄ erat ī baptiſmo.dic̄ aliqs aſſeruiſſe aquā ī calice poſitā
in coꝛp' ꝛ ſāguinē xpi nō mutari ſic vinū trāſmutaſ:ſꝫ manꝫ
ꝑoꝛib' vini accidētib' circūfuſa:coꝛp' tn̄ ꝛ ſanguinē xpi non
efficiēs:p' aūt cū ſāguis cōſecrat' aſſūmiſ: cū eo q̄qꝫ aq̄ vini
accidētib' circūſuſa deguſtaſ. Innocētius pp̄ tn̄ hāc pōnem
īfirmat dic̄ q2 ſupponit aquā vino nō miſceri:qm̄ dicūt nāl'i
B Poſitio innocentij. artificio poſſibl'e eē aq̄ꝫ a vino ſepari.ꝯcedit tn̄ pp̄ ꝙ ſi abin
uicē vinū ꝛ aq̄ ī calice reiūcta foꝛēt ꝯſecrareſ vinū aq̄ ſine cō
ſecratiōe relicta.pp̄ tn̄ Innocēn' ibidē ponit nō manē aquā
ſeiūctam ſic vt cōſecrari non poſſit:ſed potius commiſcentur
atqꝫ aq̄ in ſbaꝫ vini trāſit:ita vt totū mixtū vinū ſit:ſꝫ nō ita

foꝛte ſic

forte ſicut aū erat quo pacto ī ɔſecratiōe in calice ſolū vinū eſt ꝙ cōſecraẜ aq̄ in vinū prorſus mutata. ℭ Itē aq̄ nō ponit in ſacramēto eucbariſtie ſicut vna de ſacramēti ſpēb⁹ ſub q̄bus cōſecratio ſit vt repreſētet aquā q̄ de xp̄i latē fluxiſſe: q̄ tūc ſicut aq̄ ⁊ ſanguis ſimul ꝓfluxerūt. ita ſimul vinū ⁊ aq̄ in calice ponenda erāt: ⁊ ſi aq̄ nō ponereẜ cōſecratio fieri nō poſſ. Hoc tñ̄ falſū ē. nā dato ꝙ cū ɔſecratio ſit vinū aque nō miſceatur cōſecratio tñ̄ celebrabiẜ: lȝ peccatū ſit ſic cōſecrare cum ſit ɔ morē ⁊ ꝑcepta eccleſie vtīs ſi negligēẜ fiat. Seqẜ ḡ aq̄ nō eē vnā de ſpēbus ſub q̄bus ɔſecratio celebraẜ ſicut ē panis ⁊ vinū. Itē ſi aq̄ eēt aliq̄ de ſpēbus ɔſecratiōis ī aq̄ ſola poſſet cōfici ſacramētū. Sicut. n. in pane ſolo cōſecratio eucbariſtie fieri pōt nō cōſecrato vino ſicut quottidie fit: q̄ ꝑus panis cōſecrat⁹ ē ꝙ vinū ɔſecreẜ. ſicut euidēẜ appȝ ex ordīe ꝓlationis vboꝝ ɔſecratiōis panis ⁊ vini. ℭ Si āt ɔſecrata hoſtia poſſȝ facerdos vinū nō ɔſecraẜ ⁊ manēt cōſecrata idēidē in vino cōſecratio fieri pōt pane nō ɔſecrato: q̄ vinū nō pendet ex altero. ita vinū ɔſecrari pōt aq̄ ñ ɔſecrata aut cōmixta: ſi ḡ aq̄ eēt vna de ſpecieb⁹ ſub q̄b⁹ eucbariſtie ſacramētū cōficiẜ: poſſȝ ſb ſola ɔfici ſacramētū pane aut vino ñ poſito. ℭ Hoc tñ̄ notiſſime ſlȝ ē: q̄ q̄nuīcūq̄ aliq̄s facerdos ꝓferat ſr aquā ſolā vba ɔſecratiōis nūq̄ q̄dpiā ɔſecratū erit. ℭ Seqẜ igiẜ ex ꝑdictis aquā que in calice ponitur ad ſignandum aquam

Capitu. 36. A que de latere chriſti effluxit minime poni.

ℭ Quā abſurda ſequantur ad ꝑmā poſitionē ; dicentem aquam poſſe conſecrari.

Non Paruū q̄s īcōueniēs ſeq̄baẜ ex illa pōne: q̄ ſpecies ī q̄bus ſit ɔſecratio nō ſolū tā q̄ repn̄tatiue cōporis ⁊ ſanguinis dn̄ici ponūt: ſȝ et eū q̄ ſub ſe continet: q̄ ibi v̄a xp̄i caro ⁊ ſāguis dn̄ic⁹ ē. Si igiẜ ibi aq̄ ad ſignādū aq̄ de latē xp̄i olim fluētē poneẜ nccīuȝ erat vt nō ſolū ibi aq̄ illa ſignareẜ: ſed ēt vt v̄e aq̄ illa in corꝑe xp̄i ⁊ ſāguine exiſterȝ. ſ tñ̄ ſlȝ eſt: q̄ corp⁹ dn̄icū nūc viuēs ē in corꝑe āt viuēte aq̄ueꝰ humor nullus eē pōt ſicut in ꝑlibatis declaratū ē. Inducīẜ ḡ aquā in calice nō poni tāq̄ vnā de ſpecieb⁹ ſub q̄b⁹ cōſecratio fiat: ⁊ ſit ſignatiua aque q̄ ō latē xp̄i fluxerit. ℭ Cū āt arguebaẜ ꝙ ſicut iſtitutū eſt vt vinū ſpēs repreſētatiue eēt ſāguinis: ita fieri debebat vt aliq̄ poneẜ ſpēs ſignatiua aque q̄ ō latē xp̄i fluētis cū vtraq̄ ſimul ꝓfluxerint. ℭ Rn̄dēdū ē ꝓ ſanguine q ō latē xp̄i fluxit vinū ī calice nullo mō adhiberi: ſed vt repreſentatiuū ſit ſāguinis toti⁹ q ō latē xp̄i viuētis pēdētiſq̄ ī cruce corꝑe fluxerit: aq̄ aūt nō ꝓdijt ō latē xp̄i viuētis nihil ḡ ī ſacramēto eucbariſtie tāq̄ ſignatiuā aque illi⁹ poni debuit. ℭ Cā fūdamētal huiꝰ ē: q̄ ſacramētū iſtud ē rememoratiuū dn̄ice paſſiōis ſicut ipſe ī iſtitutiōe ei⁹ dixit ſ facite ī meā cōmemorationē: vt pȝ Io. xiii. c. ⁊ apoſtolus in ꝑma ep̄la ad corinth. c. xi. q̄ueſcūq̄ feceritis mortē dn̄i annūciabitis donec veniat. nō ḡ ab ipſo aliq̄d recoli d̄bebat ꝙ nō attinēt ad mēoriā ſue ſacratiſſime paſſiōis. Sȝ de ſāguine ⁊ aq̄ ō latē ei⁹ cōfluētib⁹ ſic ē ꝙ eo mortuo ꝓfluxere: vt euāgeliſte teſtāẜ: ī q̄ tēpore ipſe ꝓ nobis nihil patiebaẜ: cū tūc nō viuerȝ: nec hō eēt vt tūc ꝓ nobis pati poſſ. ℭ Seqẜ ḡ ſanguinē ⁊ hūorē aq̄ti cū p⁹ xp̄s mortuū ō latē ei⁹ ɔfluētes ad ſacramētū eucbie nihil attinē: ſ āt clare ſignāt vba ɔſecratiōis ſr calicē. ſ. hic eſt calix ſāguinis mei noui ⁊ eťni teſti. q ꝓ vobis effundeẜ ī remiſſionē peccatoꝝ. Sāguis tñ̄ ſaluatoris q eo mortuo de latē fluxit ad redēptionē noſtrā nihil ꝓfuit q̄ tunc ꝓ nobis nihil patiebaẜ: ſed nos ſolis eius penis redimēdi eramus: vt ponit Eſaias. c. 53. alioq̄n ſi xp̄s ꝑ egritudine aut ſenio defeciſſȝ ſicut alij hōies deficē ɔſueuerunt poſtea autē corꝑore lacerato aut apto multi in eo cruciatus fierēt: aut poſterius artuū laceratio illi cruciatus poſt eius mortē nos a peccatis abſoluerēt: qō nullus hñs grauā intellectus cōfitebiẜ. ℭ Seqẜ ḡ ſāguinē q fluxit de latē redēptoris nr̄i iā mōtui ad redēptionē noſtrā nihil ꝓfeciſſe idētidē de aq̄ dōm. ℭ Itē aqua nec ſanguis de xp̄i latē ꝓfluētes ad paſſionē nihil attinuē ſup̄ quas eucbariſtie ſacramētū ſolidatū eſt. ℭ Ex ſupiorib⁹ ḡ ɔficiẜ q̄re nō ponaẜ ī ſacramēto eucbariſtie aliq̄d ſignatiuum aque q̄ de latere chriſti effluxit.

Capit. 37. A ℭ Quō ī hoſtia ⁊ in calice ſit corp⁹ ⁊ aīa ⁊ ſanguis ⁊ verbū.

Excluſis Dubijs q̄ ex ſupiorib⁹ emergebāt ad ꝑlibata redeuntes dōm ē. ſ. ꝙ in hoſtia veꝝ xp̄i corpus ⁊ aīa ⁊ ſanguis ⁊ v̄bū ſit. ℭ In calice āt ſāguis corp⁹ aīa ⁊ v̄bū: nō tñ̄ eodē ordine: q̄ in calice ſanguis xp̄i ꝑmo ⁊ directe eſt oīa aūt alia. ſ. corp⁹ aīa: ⁊ v̄bū ꝑ q̄ndā adhērētiā quā ad ſāguinē hñt īſūt. ℭ In hoſtia v̄o cōp⁹ directe ē cetera āt. ſ. ſāguis aīa ⁊ v̄bū ꝑ adheſionē ad corp⁹ ſt. Fūdamētū aūt hoꝝ ē ī v̄bis ɔſecratiōis. nā ɔſecratio ſȝ vinū v̄boꝝ ē ſicut ꝑ illa xp̄s iſtitutor ſignificari voluit. ⁊ q̄ in v̄bis ɔſecrationis hoſtie de ſolo corꝑe ſmo ē cū diciẜ ſ ē corp⁹ meū. ſicut ponit bēs. Io. 13. c. ⁊ paulus ī ꝑma ep̄la ad chorinthios. c. xi. In v̄bis igiẜ ɔſecratiōis panis ſȝ coꝝ vires ſolū corpus xp̄i exangue ⁊ ſine aīa atq̄ deitate ē: iſta tñ̄ oīa ibidē ꝑ q̄ndā adheſionē ſūt. ℭ In v̄bis āt ɔſecratiōis vini ſolū de ſāguine exꝑmiẜ q̄ xp̄s dixit ſ ē calix ſāguinis mei noui ⁊ eterni teſti qui ꝓ multis effundeẜ in remiſſionē peccatoꝝ. ſicut bēs. Io. ⁊ paul⁹ deſcribūt vbi ſup̄. iuxta iſtoꝝ verboꝝ vires ī ɔſecratiōe vini ſolus ſāguis ē corp⁹ āt ⁊ aīa atq̄ verbū ꝑ quādā adheſionē ſūt. ℭ Hec āt ɔſecratiōis verba ſȝ totū tenorē quē nūc hñt ī euāgelijs aut ep̄lis minime repiunẜ: q̄ aliq̄ v̄ba addita fuiſſe videnẜ. q̄s āt formā iſtā mutauit: ⁊ q̄ mutata ſit: ⁊ cur q̄d lȝ verbū additū aut mutatū: rn̄det Innocētius. iij. ꝑp. in. c. cū Marthe. ex de celebratione miſſaꝝ ⁊ ibi iq̄uiratur.

Cap. 38. A ℭ Quare corꝑe ⁊ ſāguine ſub āabab⁹ ſpēbus ɔſecratiōis.

Ratio Aūt cur corꝑe ⁊ ſāguine ſub āabab⁹ ſpēb⁹ cōſecratiōis directe exiſtētib⁹ cetera ſub q̄libet ſpecieꝝ ꝑ adherētiā quādā ſint ē. q̄ nūc nos cōp⁹ ⁊ ſāguinē xp̄i ſicut ſūt ɔſecramus: ⁊ q̄ corp⁹ xp̄i viuētis corp⁹ ē nccīo: vt viuū cōficiẜ ſāguis ēt q̄ hōis viuētis ē ſicut hōis viuētis cōfici nccīum ē. ℭ In hōie āt viuēte p⁹ corpus alia ſūt nccīuȝ ē igiẜ cū cōp⁹ viuētis xp̄i ɔficiẜ ibi alia p⁹ cōp⁹ exiſtē. ad ſ. n. vt corp⁹ aliq̄d viuens ſit nccīuȝ ē vt animā hēat q̄ eē ⁊ moueri atq̄ vitā cōpi tribuat: ⁊ q̄ aīa ad ſ ꝙ in corꝑe ſit multas ſ exigit diſpōnes quaꝝ potior ſāguis ē: q̄ aīa oīs carnis in ſāguine ē. vt appȝ leuitici. 17. ⁊ deuteronomij. 12. c. oȝ ergo vt oē viuēs corp⁹ ſāguinē hēat ⁊ ꝙ in corꝑe xp̄i cū cōficiẜ ſanguis ſit: lȝ v̄ba cōſecratiōis nihil exꝑmāt. nec vis aliq̄ ī verbis iſtis ſit vt cū corp⁹ cōficiẜ ſāguis ꝑ adherētiā ſit. ℭ Itē in hoſtia cōſecrata aīa xp̄i ꝑ adheſionē ⁊ nō directe ē: q̄ ī v̄bis ɔſecratiōis hoſtie ō aīa mētio nulla ſit: q̄ tñ̄ cōp⁹ xp̄i viuēs eſt. ⁊ ſine aīa viuē nō pōt nccīuȝ ē vt in eo aīa ſit. alioq̄n ſeq̄reẜ xp̄m hominē nō eē cū ɔſecratio ſit: q̄ aīa a corꝑe ſeiūcta foret. alia q̄s pleraq̄ incōuenientia que ī ſupiorib⁹ aſſignata ſūt. Itē ī hoſtia ɔſecrata v̄bū diuinū. ſ. ſecūda trinitatis ꝑſona eſt: lȝ in v̄bis ɔſecratiōis de v̄bo diuino nihil exꝑmaẜ: nccīuȝ tñ̄ ē ibi verbū exiſtē. q̄ xp̄s deus ⁊ homo ē qō nullaten⁹ fieri poſſet niſi corp⁹ ⁊ aīa verbo ſēp vnita forēt: ſeqẜ igiẜ in hoſtia cōſecrata verbū. Io. q̄s damaſcen⁹ doctor famoſus ō verbo diē qō ſemel aſſūpſit nūq̄ dimiſit. ſ. ꝙ ꝑter hūane nāe q̄s aſſūpſit nūq̄ dimiſerit. nccīuȝ ḡ erat vt ſēp corp⁹ ⁊ aīa v̄bo vnita forēt. ita ḡ cū hoſtia ɔſecreẜ oȝ vt verbū ibi ſēp ſit. ex ſupratactis eliciẜ q̄d ī hoſtia ɔſecrata directe ex verbis conſecrationis eſt ⁊ quid per adheſionem corporis inſit.

Cap. 39. A ℭ De vini conſecratione.

Sicut De hoſtia ɔſecrata locuti ſum⁹. ita ſ vini cōſecratiōe fateri cogemur. cū. n. vinū ɔficiẜ ſolus ſāguis ex verboꝝ virib⁹ leſt ſicut ī ſupiorib⁹ diſſeruim⁹ adheſione tñ̄ ſāguinis corp⁹ ⁊ aīa atq̄ verbū īſūt. Cā āt hui⁹ ſicut ī ꝑcedētib⁹ declaratū fuit: ē q̄ ſāguis dn̄ic⁹ ī calice nō ē tāq̄ ſanguis cōpis mortui: ſȝ viuētis: q̄ nūc xp̄s viuit: ſāguis āt rei viuētis ext vaſa ſua eē neq̄t. ſ. ext vaſa venaꝝ vene āt ext cōp⁹ ñ ſūt: nccē ē ḡ ſāguinē ɔſecratū ī corꝑe eē. ita ḡ ī calice corp⁹ xp̄i erit ſicut in hoſtia ē: lȝ ſ verba ɔſecratiōis ñ efficiāt. In calice āt ī ſāguine ɔſecrato aīa q̄q̄ xp̄i ē: q̄ ſup̄ ꝓbatū ē corp⁹ xp̄i viuū ibi eē. ⁊ q̄ ſine aīa corp⁹ nullū viuēs ē: nccīuȝ ē ibi dē aīaȝ ɔſiſtē. Itē oȝ ī vino ɔſecrato cū ſāguine verbū eē. naȝ cū ibi corp⁹ xp̄i ⁊ aīa ſint vt ꝑdictū ē. ⁊ verbū his duob⁹ vnitū ē. ꝙ nūq̄ dimiſit nccīuȝ ē vt verbū ī calice atq̄ aīa ⁊ cōp⁹ cū ſāguine ſint. Sūt ḡ ī calice ſāguis corp⁹ ⁊ aīa ⁊ v̄bū. Ex q̄bus eliciẜ q̄ tātū in hoſtia quantum in calice eſt. ſed non eodem ordine. item ꝙ totus xp̄s in calice eſt. ⁊ hoſtia ſit.

Ca. 40. A ℭ Notanda de hoſtia conſecrata.

Hec Aūt ſup̄dcā lȝ ɔſecrata hoſtia atq̄ calice ɔſiſtē ſȝ ɔſecrationē quā nūc faẜ eccl̄ia oportē ñ ī bigiẜ. nā xp̄s nūc viuēs ē. ⁊ oīa ſup̄dcā ī eo ſēp ſimul ſt. ſi tñ̄ ī triduo q̄ xp̄s mōtu⁹ fuit ɔſeciſſȝ q̄ſq̄ eucbariſtiā ñ fuiſſet iſta hoſtia ⁊ calice. nā ſi q̄ſpiā ī illo triduo hoſtiā ɔſecraſſȝ fuiſſȝ ibidē corp⁹ xp̄i mortuū ſicut erat ī cruce aut ſepulchro. ñ tñ̄ fuiſſȝ ibi ſāguis. q̄ per crucem ⁊ terram atq̄ chriſti veſtes effuſus erat anima quoq̄ ibidem ñ fuerat: quia corpus mortuū iſtō erat.

ℭ Item ſi

Marginal notes (left column): B ſolutio ad fundamenta eorum. — C Fundamentalis cauſa. — D aqua ad eucbariſtie ſacramētū nihil attinet.

Marginal notes (right column): B Fundamentum horum. — B Sāguis eſt anime potiꝰ diſpoſitio. — B In calice et vino cōſecrato eſt ⁊ ſāguis ⁊ anima ⁊ corp⁹ chriſti. — B Si hoſtia eo tēpore q̄ xp̄s fuit mortu⁹ fuiſſet ɔſecrata

¶ Itē ſi qſpiā in illo triduo mortis ſbū ĩ vino cõſecraſſ; profe
rēs cõſecrationis ſba ſtetiſſ; ibi ſanguis: ſ; ñ cõp⁹ q: ſanguis
p ſe a corpe fuſus erat. ¶ Q: āt mod⁹ cõſecrãdis eo. tẽpoĩ
ñ cõſeq̃bat in hoſtia aut calice id qð nūc ꝯſeq̄ř aĩaduertēdũ
E
primum
in q̃ differāt: ⁊ q̃ ſit rō diuerſitatis. ¶ Primo āt attēdēdũ ē q̄
ſi qſpiā in hoſtia cõſecraſſet in triduo mortis xp̄i ꝓlaĩs ſbiꝭ cõ
D
ſecratiõis ſup panē oportebat vt ex vi ꝯſecratiõis cõp⁹ xp̄i ſb
ſpē panis exiſteꝛ. ¶ Secūdũ āt q̄ nūc ĩ cõſecratiõe ē ſanguiſ
ſecūdũ
E
tertiũ
eſſe dř: qui tūc nullaten⁹ foret: q: totus ſāguis a bñdicto xp̄i
corpe ſuſ⁹ erat: nec erat aliq̄ adheſio ex q̄ tūc ĩ corpe ſāguis eſ
ſet. ¶ Tertiū āt q̄ nūc ĩ ꝯſecrata hoſtia eē dicim⁹ aĩa ē: tēc āt
ibidē eſſe nõ poterat: q: corp⁹ mortuũ erat ĩ corpe āt mortuo
aĩa nulla eſt. ¶ Quartũ q̄ nūc ponim⁹ ĩ hoſtia ꝯſecrata ē ſ
F
quartũ
bũ. ſ. pſona ſecūda trinitatis: ⁊ h̄ cũ corpe ĩ hoſtia ꝯſecrata tūc
exiſteꝛ: q: vt tota catholicoꝝ eccl̃ia ꝯfitet. xp̄s q̄ ſemel aſſũ
pſit nūq̄ dimiſit: ⁊ q: in aſſūptiõe ſbũ ſibi corp⁹ hūanũ vni-
uerat oportebat vt illud ſibi ſēp vnitũ hr̃et. ¶ Sic ḡ in ꝯſe-
crata hoſtia q̃ in illo triduo ꝯſecraret corp⁹ ⁊ ſbũ exiſteret q̄
G
Siquis
ĩ triduo.
mortis
xp̄i hoſti
am con-
ſecraſſet
ſolū cor
pus ⁊ ſ
bũ ibidē
extitiſſet
ſufficiebat ad excludēdũ plures aſſūptiões ĩcarnatiões atq̄
vniões corpis hūani ⁊ aĩe ad ſbi pſonā. ¶ Cõcludit ḡ ex p
dictis q̄ ſi qſpiā ĩ triduo mortiſ xp̄i hoſtiā ꝯſecraſſ; ſolū cor-
pus ⁊ ſbũ ibidē extiterāt. ¶ Si fortaſſis aliqs eo triduo do
minice mortis ĩ vino ꝯſecraſſ; ꝓlatis ꝯſecratiõis ſbis: ⁊ viri-
bus eoꝝ oportebat ibi ſāguinē xp̄i eē deitas āt aĩa ⁊ corpus
q̃libꝫ alio tēpore ĩ ſāguine ꝯſecrato p ꝯcomitātiā ncēio forēt
ſ; nūc nullū exiſteꝛ. Corp⁹ āt xp̄i tūc ĩ calice eē ñ poterat: q: eo
triduo nĩl̃s ſāguinis ⁊ cõpis ꝯcomitātia fuit cũ tot⁹ effuſ⁹ fo-
ret: vbi igiř corp⁹ erat ſāguis null⁹ erat ⁊ eꝯ. ¶ Itē ĩ ſāguine
D
Sāguiſ
ex ſe eſt
aiarũs.
aĩa ñ exiſteret: q: ſāguis p ſe aĩat⁹ nõ ē ſic corp⁹ dato tñ q̄ ſan
guis vegetationē aliquā ab aĩa acciperet: h̄ ſolū ĩ corpe eſt: cũ
vo a corpe ſeiūctus ē nullā aĩe cõcomitationē hꝫ. ¶ Tertiũ
āt q̄ ĩ ꝯſecrato ſāguine nūc ē ſbũ dř. ſ; h̄ illo triduo ĩ ſāguie
ꝯſecrato nõ eēt. q: ſāguis ſbo vnit⁹ nõ ē. nā in aſſūptiõe hūa
ne nāe ad ſbũ vniuit ſibi ſbũ pncipales ptes nāe. ſ. corpus ⁊
aĩam nõ vniuit tñ ſibi directe ptes hūane nāe min⁹ pncipales
ſic humores ⁊ pilos. ¶ Cũ ḡ pncipales hūane nāe ptes eſ-
B
diui ni-
ſi vnie
baſ ſan-
guini eſ
fuſo.
ſet corpus ⁊ aĩa: erat ſbum vnitum corpori xp̄i mortuo ⁊ aĩe
ſue ſepate: ⁊ nõ vniebat ſibi tūc ſāguinē aut alias min⁹ pnci-
pales ptes. Si ḡ tūc vinũ ꝯſecratũ fuerat nõ extitiſſet ibi ſcða
trinitatis pſona. ¶ Ex pdictis elicit q̄ ſi ĩ triduo mortꝭ xp̄i
aliqs ſāguinē xp̄i ſub vini ſpē ꝯſeciſſet ſolus ibi ſanguiſ fuiſ
ſet corpus autem ⁊ anima atq̄ ſbum nullatenus.

Ca. 41.
A

¶ Qualr ſbũ in xp̄i corpore ex anima exiſtat.

In Supiorib⁹ de mõ q̃ deus in reb⁹ erat tāgētes: quõ in
ſginis vtero fuerit decl'auimus: ⁊ q: mẽtotico õ hūa
B
Rñſio.
ne nāe ad ſbũ vniõe aut icarnatiõe mētio ē loc⁹ exigit vt per
ſũctorie ſaltē dicam⁹ q̃lr ſbũ ĩ corpe xp̄i ⁊ aĩa exiſtat. ⁊ quõ
alie due pſone. ſ. př ⁊ ſps ſcs inſunt eiſdē ptib⁹ xp̄i. Dõꝫ aūt ē
q̄ lꝫ oēs trinitatiſ pſõe icarnatiõeꝫ opate ſūt: q: opa trinitatiſ
indiuiſa ſūt ⁊ q̄ vna pſona opař ⁊ reliq̄ opanř: vnica tñ tri-
nitatis pſona. ſ. ſcða carnē aſſūpſit. Dõm igiř ē de pſona pr̃iſ
⁊ ſps ſcti q̄ nõ ſteterūt ſpāl̃r ĩ aĩa ⁊ corpe xp̄i q̄ ĩ vtero ſgi
nis ⁊ ceteris reb⁹: nā illa nā hūana nĩl̃o mõ a pře aſſūpta eſt
aut a ſpu ſcto. Nõ ḡ hñt ſpāliorē eſſēdi modũ in illa nā aſſũ
pta q̄ in q̃lꝫ alio hoīe aut lapide q̄ nĩl̃o mõ ſibi aſſūpſerūt ni
ſi q̄ oēs tres pſone diuine ĩ aĩa xp̄i erāt dādo ei ſpālē gratiaꝫ
atq̄ pͥuilegia q̄ aliꝭ hoīb⁹ data fuiſſet. nā ĩ ipo grē plenitu-
do fuit: ſic teſtař bea. Jo. c. i. cũ eſt dat⁹ ē ei ſps ⁊ nõ ad mēſu
Joānes.
ſmo. c
rā de cuius plenitudine oēs accepim⁹. ¶ Itē q: ſbũ hꝫ ſpālē
modũ eſſēdi ĩ corpe ⁊ aĩa xp̄i: ⁊ alie pſone ſr cõſbales ſbo vř
maiorē fuiſſe adheſionē corpis ⁊ aĩe xp̄i ad oēs diuinas pſo
nas q̄ ſit oium aliaꝝ reꝝ. Hūc modũ eſſēdi quē pma ⁊ tertia
trinitatis pſona ĩ aĩa ⁊ corpe xp̄i atq̄ ĩ oīb⁹ ei⁹ ptib⁹ hūerunt
ſēp fuit ſiue cũ viuebat ſiue cũ ĩ cruce pēdebat: aut erat trad
dit⁹ ſepl'ture: ſiue cũ p⁹ reſurrexit. ¶ Scða āt trinitatꝭ pſõe q̃
alr ſbũ dř ſic cũ noiat bea. Jo. pmo. c. ⁊ in pncipio pme cano
nice hūit ſpālē moduꝫ eſſēdi ĩ corpe ⁊ aĩa xp̄i: nā nõ ſtetit aut
ē ĩ illis tāq̄ ĩ loco ſolū aut in ꝯſeruato: ſ; vniuit ſibi iſtas du-
as ptes nāe: ita q̄ hõ idē ꝯpoſit⁹ erat xp̄s ⁊ ſbũ ita q̄ iſte hõ
Quod
ā ſūcta
ictrā ſu
ꝑorum.
nõ erat aliqs hõ q eēt hõ differēs a ſbo ſiue ſcða trinitatꝭ p-
ſona ſ; erat qdã hõ q erat ſbũ ſiue ſcða trinitatꝭ pſõa. Fūda-
mētũ āt hui⁹ ĩ aſſūptiõe ē. Nā ſbũ aſſūmēs ptes nāe vni⁹ ho-
minis ex qb⁹ iſte hõ cõponebař ſec̄ q̄ iſte hõ nĩl̃ā hr̃et pſona
litatē ſ; eadē eſſet ſbi pſona ⁊ iſtius hoīs aſſūpti. ¶ In no-
bis autē hoc nõ ſit: q: alia eſt iſtius hoīs qui eſt petrus aut
Joānes pſona q̄ verbũ aut q̃lꝫ trinitatis pſona. iõ nõ eſt ve
rum q̄ iſte homo q eſt petrus eſt fili⁹ dei. aut ſecūda trinitatꝭ
pſona eſt tñ verũ q̄ iſte homo aſſūptus eſt fili⁹ dei. aut ſecūda
trinitatis perſona: q: non habet aliaꝫ perſonalitatem quam
ſecūda trinitatis pſona. ¶ Sic inquit apoſtolus in epiſtola
ad romanos. c. p̄. xp̄s pdeſtinatus eſt eē fili⁹ dei. q̄ de homie Apoſtolus
xp̄o intelligiř ſicut in ſuperioribus declaratũ eſt. ¶ Hūc autē ad ro. c. a. p̄.
ſpālē eſſendi modũ hūit ſecunda trinitatis pſona in ptib⁹ na
ture hūane xp̄i eas ſibi vniendo cũ ante paſſionē vixit ⁊ nūc
cuꝫ denuo p⁹ reſurrectionē viuit. nec de h̄ poterit qſquā am D
bigere. ¶ Aliqs tamē in dubiuꝫ reuocabit ſi talis modus Dubitatio.
vnionis ſbi fuit ad ptes hūane nature xp̄i dum xp̄s in tri-
duo mortuus erat. ¶ Cui reſpõdēduꝫ eſt q̄ ſicut ille ptes E
nec verbo vnite extabāt dum xp̄s viuebat ⁊ cuꝫ denuo reui Reſpõſio.
xit. ita vnite extiterūt duꝫ xp̄s mortuus fuit. nā vt tota catho
lica fides cõfiteř moꝝ vt xp̄s homo mortuus ē verbũ cuꝫ aĩa
ma eius ad ſedeſ deſcēdit iferoꝝ manēte illa idiſſoluta vnio
ne q̃ in ſgineo vtero cēpta extiterat. Idētidē illa ſecūda trini
tatis pſona ſiue verbuꝫ: q: ifinitate ſua vbiq̄ ē cũ benedicto
xp̄i corpore ĩ cruce pendēte remāſit ⁊ cum eodē poſtea exti-
tit in ſepulchro pmanēte illa pma vnitate aſſūptiõis in vte-
ro ſginis celebrata. ¶ Et ſic ante xp̄m mortuũ ſbuꝫ cũ cor
pore xp̄i ⁊ aĩa vna pſona hipoſtaſis atq̄ ſuppoſituꝫ erat. ⁊
non plures. ita p⁹ xp̄i mortē verbuꝫ cum anima ⁊ corpe xp̄i
ſeiūcta vna pſona atq̄ hipoſtaſis erat nõ acqſita per mor-
tem xp̄i aliqua ſpāli vnione ad ptes humane nāe aut dpdi
ta. Preciſe igiř ĩ xp̄i morte vnio corpis ſui ad aiaꝫ dpdita
eſt. ⁊ in reſurrectiõe denuo acqſita eſt. nõ facta aliq̄ mutatio
ne aut alĩtate ĩ vniõe quā hēbat ſbuꝫ ad ptes humane nāe

¶ Quomodo chriſtus vniuerit ſibi diuerſas ⁊ ſummas
partes. Capit. 42.
A

In Predictis aūt ſpeculandũ eſt q̄ lꝫ dicař verbũ diui-
num aut ſecūda trinitatis pſona illũ hoīnē xp̄m cõ
poſituꝫ ex corpe ⁊ aĩa aſſumpſiſſe. aut q̄ naturā humanā aſ-
ſumpſerit aut duas humane nāe ptes. ſ. corp⁹ ⁊ animā ⁊ cõ
ſequenř naturā humanā ⁊ hominē xp̄m aſſumpſerit. Hoc āt
apparꝫ q: ſbuꝫ diuinuꝫ ſiue ſecunda trinitatis pſona aſſum
pſit ad vnitatē pſone corp⁹ humanũ ĩ vtero ſginis qð forma
uit ex ſāguine mēſtruali aſſūpſit atq̄ ad pſone vnitatē aĩam
quā nouiř creauit: q: iſte erant ptes humane nāe. ⁊ iſtas ſi-
bi vniuit ſbũ. ⁊ adinuicē atq̄ vniuit. aſſūpſit ſibi humanā na
turā q̃ ꝯſiſtit in duab⁹ his ptibus copulatis. Itē aſſūmendo
has duas ptes ⁊ eas inuicē copulādo vniuit ſibi hoīem qui
ex his duab⁹ ptibus cõponebař ꝓpř⁹ hoc dicit vniuiſſe ptes
iſtas duas hūane nāe quā naturā humanā aut hominē ꝯpo Damaſce-
ſitũ. qð manifeſtař q: vt ait damaſcen⁹. ⁊ tota fides cõfiteř. nus.
ſbum diuinũ qð ſemř aſſūpſit nūquā dimiſit. Si ḡ directe ⁊
pncipalr verbũ diuinũ aſſūpſiſſet ſibi hominē illũ nūquā di
miſiſſet. ſed falſũ eſt. q: verbũ diuinũ in morte hominē illũ re Magiſter
liquit. nā ĩ illo triduo q̃ mortuus fuit hõ nõ erat niſi tenere ſententiaꝝ
vellem⁹ opinionē magiſtri ſentētiaꝝ in ſuo tertio vbi xp̄m in in tertio.
triduo mortis hominē fuiſſe cõfirmat. ſ; h̄ iprobař ab omni-
bus. ¶ Itē nõ aſſūpſit directe ſbũ diuinũ hūanā naturã. nā
nā hūana a verbo derelicta ē. hūana nāq̄ nā in his duabus
ptib⁹ ſimř ſūptis exiſtit. ¶ In triduo āt mortis h̄ ſeiūcta fue- B
re. hūna ḡ nā nõ fuit ⁊ ſic a verbo derelicta ē. ¶ Partes tamē Partes hu
hūane nāe. ſ. corp⁹ ⁊ aĩa a ſbo nūq̄ derelicte ſūt. q: ſēp eas ſi mane nāe.
bi in morte vnitaſ tēuit. ſic viuēſ tenuerat. ¶ Inducit ḡ ex p
dictis verbũ diuinũ pncipalr vl' directe corp⁹ ⁊ aĩaꝫ aſſūpſiſ
ſe. ⁊ iſta eſt vnio aut incarnatio nām aūt humanā ⁊ hominē
aſſumpſit conſequenter. Capit. 43.
A

¶ Quedā de verbo diuino ac aĩa xp̄i ex ſācta trinitate.

Amplius Aūt accipiēdũ ē q̄ xp̄s aut ſbũ diuinuꝫ
aſſūpſit ptes hūane nāe. ſ. corp⁹ ⁊ aĩam
ptes aūt min⁹ pncipales. vt hūores ⁊ pili ceteraq̄ ſilia dire-
cte a verbo nõ aſſūpta ſr ſ; q: ĩ corpe xp̄i erāt. ¶ Cũ ḡ xp̄s vi
xit añ paſſionē ⁊ nūc cũ denuo p⁹ paſſionē viuit vnitas hꝫ ſi
bi oēs ptes corpis ēt min⁹ pncipales. ⁊ ea q̃ ĩ corpe ſr iuxta
modũ vniõis quē hꝫ ad corp⁹ ⁊ aiaꝫ. p⁹ mortē āt xp̄i aliq̄ hoꝝ
a corpe ſeiūcta ſr ſic ſāguine⁹ humor q p vulneꝝ ſiſuras ꝑ
fluxit. iõ diuic⁹ ſāguis ĩ triduo illo verbo hipoſtatice vnit⁹ nõ
erat ſic corp⁹ ⁊ aĩa ſaluatoris. ¶ Cũ aūt xp̄s reſurrexit ſan-
guis denuo ſbo vnit⁹ ē ſic corp⁹ ⁊ aĩa vnita erāt. iõ ĩ ſriorib⁹
ꝯcluſim⁹ q̄ ſi ĩ tpe mořs xp̄i triduāe aliqs ſāguinē ei⁹ ſb vini
ſpē ꝯſeciſſ; ſol⁹ ſāguiſ diuic⁹ ibi exiſtēt aĩa āt ⁊ cõp⁹ ⁊ ſ. neq̄q̄.

¶ In hoc autē

B ¶ In hoc aũt tpe vdm̃ est ꝙ tota sancta trinitas in sangui-
Scã trini- ne illo erat sicꝫ in ceteris rebus est. nec hebat aliquẽ spãliorẽ
tas quõ se modum existendi scĩa trinitatis pˢ ꝙ̃ alie due pˢ. ¶ In ho-
hebat in sã stia aũt ecꝫ erat: nã verbũ diuinũ ibi spãliori modo existit cũ
guine ⁊ ho ibi sit ve corpus xpĩ: alie aũt psone diuine in hostia spãliorẽ
stia in tri- essendi modum non hñt ꝙ̃ in quolibet alio hoĩe vel lapide.
duo mortis ¶ Nõ aũt diuersitatis existendi vbi diuini in hostia tpe tri-
xpĩ. duane mortis xpĩ ⁊ nõ in sanguine est: q̃ in hostia erat cor
pus qd̃ p se assumptũ ẽ: in calice aũt sanguis qui p accidens
⁊ ex cõiunctiõe ad corpus assumptus ẽ. ¶ Ex plibatis hĩc
de inducit̃ qualr̃ vbũ diuinũ in corpe ⁊ aĩa xpĩ ⁊ ceteris p̃ti
bus fuerit ⁊ qualr̃ tota btã trinitas.

Capi. 44. ¶ Qñ pprius xpꝫ videamus aut qñ hostiã videm⁹ aut calicẽ.

A **Conclusio** Ex supioribus ꝙ̃r xps totus in hostia sit ⁊ in calice: ⁊ sub q̃ ɔditione ĩ hostia sit ⁊ calice: q̃ dicimus ꝙ cũ hostiã ɔsecratã aut calicẽ mani bus sacerdotis in altũ tolli videm⁹ dicimur xpꝫ aut deũ vide re ingrendũ ẽ quõ pprius videre dicamur. s. cũ hostiaꝫ vide mus an cũ calicẽ. ¶ In quo diligenter aiaduertẽdũ ẽ ꝙ sicꝫ in supioribus extiit declaratũ: illud pprie vĩ qd̃ p se vĩ: siue vi deat̃ p se pmo: siue p se nõ pmo: q̃ in supioribus declarata sũt.

B ¶ Hec aũt sunt color ⁊ lux ⁊ cõia sensibilia. s. magnitudo:
Noᵐ figura. motus. qes ⁊ nũs: ⁊ q̃ xps nullã hoꝝ ẽ. s. nõ est co lor. lux ⁊c. iõ pprie videri nequit. q̃ tñ corpus xpĩ videri pt p colorẽ. lucẽ. magnitudinẽ. figurã. numeꝝ. qetẽ. aut motũ q̃
pˢ mõ. in eo est. põt aliqñr pprie videri. ¶ Nullo aũt hoꝝ duoꝝ mo doꝝ xps in calice aut in hostia videri põt. ¶ Primo aũt mõ
2ˢ mõ. in hostia videri nõ põt: q̃ nõ est obiectũ pprium visus nec sen sibile cõe. ¶ 2ᵒ ẽt mõ xps videri nõ põt. s. p aliqd qd̃ ĩ eo est q̃ iste modus tpi illi ɔgruebat q̃ xps cũ hoĩbus versatus est: nã tũc p colorẽ suũ magnitudinẽ figurã motũ aut qetẽ vide bat̃. Nũc aũt p colorẽ aut magnitudinẽ aut aliqd hoꝝ vide ri nõ põt. q̃ nihil hoꝝ nũc appet latitans sub spẽbus sacra
C mentalibus. ¶ Itẽ q̃ in hostia aut calice indiuisibilr̃ ẽ sicut
Xpĩ in ho- in supioribus discernimus christus tñ in hostia ⁊ calice vi
stia ⁊ calice det̃ sicꝫ hõ armatus totalr̃ latẽs sub armis ita vt nulla ei⁹ pã
quõ videat̃. videat̃ dicimur tñ talẽ aut tlẽm hoiem videre: q̃ scimus eũ moueri sub armis q̃ nos videmus: ita xpꝫ videre dicimur cũ hostiã ɔsecratã aut calicẽ videmus. Scim⁹ qppe ꝙ cũ sacer dos hostiã aut calicẽ in altũ extollit ibi ẽ totus xpꝫ de⁹ ⁊ hõ.

Capi. 45. ¶ Rñsio dubietatis allate pcedẽ. c. ⁊ d̃ qbusdã modis visiõis.

A **Nunc** Aũt ad ppositũ accedẽtes ingramus quõ pprius xpm̃ videmus cũ calicẽ an cũ hostiã videm⁹ cui rñdendũ est xpm̃ pprius videri cũ hostiã ɔsecratã videm⁹ quã cũ calicẽ huius fundamentũ ẽ: q̃ visio magis aut min⁹ ppa ẽ sꝫ ꝙ magis aut minus accedit ad pmũ modũ visionis q̃ pprissimus ẽ. ¶ Primus nãqꝫ visiõis modus ẽ cũ res p
pˢ modus. se visibilis ẽ siue sit p se pmo visibilis aut p se ⁊ nõ pmo: sed modus videndi xpm̃ in hostia magis appropiat mõ pmo vi dedi: pprius q̃ xps vĩ in hostia ꝙ̃ in calice. ¶ Qd̃ aũt vidẽ xpm̃ in hostia magis appropinq̃t p mõ vidẽdi ꝙ̃ videre xpꝫ in calice manifestatur: q̃ primus videndi modus ẽ cũ aliqd p se vĩ: siue p se pmo: siue nõ p se pmo ⁊ s̃ mõ nõ videt̃ xps in hostia aut in calice. ¶ Scd̃us modus videndi ẽ cũ aliqd
2ˢ modus. videt̃ nõ q̃ sit sm̃ se visibile: sꝫ q̃ ẽ in eo aliqd qd̃ ẽ sm̃ se vi sibile: s̃ mõ ẽt xps nõ vĩ in calice aut in hostia: q̃ nõ vĩ per aliqd qd̃ in eo sit. s. p colorẽ aut magnitudinẽ: q̃ colorẽ xpĩ si gurã motũ aut quietẽ in hostia aut calice nullatenus ɔtẽpla mur: xpm̃ aũt in hostia ⁊ calice cernere est p tegmenta ɔtem plari. Ille aũt modus qui magis de tegmẽto hꝫ minus ad pmũ modũ accedit ⁊ magis ĩpropri⁹ ẽ eꝫ. ¶ Sic aũt ẽ ꝙ cũ xpm̃ in hostia ɔtemplamur magis eum sine tegmento re spicimus. Cũ aũt eũ ĩ calice pspectamus maioribus tegitur velamentis: nã cũ xps in hostia cernit̃ solũ tegit̃ sacramen talibus spẽbus ne nobis visibilis eẽ possit: spẽs nãqꝫ panis suppositũ diuidẽm nobis aufert visionẽ. Preterea xps in ho stia idiuisibilr̃ est ut plibatũ ẽ. Indiuisibile ãt videri nequit.
B ¶ In calice aũt plura diuicã visionẽ nobis auferũt velamẽta.
Velamina ¶ Pmũ est sacramẽtalis spẽs, nã q̃litercũqꝫ sub eis xps la
in dñica vi- teat nõ videbit̃. ¶ Scd̃m aũt velamentũ: q̃ sub spẽbus vini
sione. xps indiuisibilr̃ est sicꝫ sub spẽbus panis. ¶ 3ᵐ velamentũ ẽ
pᵐ ꝙ spẽs vini in calice iacent calicis grossitie adopte. Seqt̃ q̃
2ᵐ magis pprie xpm̃ videri cũ eum in hostia videmus ꝙ̃ cum
3ᵐ in calice cernimus. sꝫ neutro mõ pprie videmus.

Capi. 46. ¶ Quõ dicamur xpm̃ sub sacramẽtalibus spẽb⁹ videre.

Amplius Aũt circa pdicta aliqs dubitabit quõ di camur xpm̃ sub sacramentalibus spẽbus videre: aliq nãqꝫ arbitrant̃ solũ nos xpm̃ intueri cum hostia aut calix sup altare sacerdotis manibus extolluntur ⁊ non alias. ¶ Huic rñdendũ est ꝙ cũ hostia postꝙ̃ ɔsecrata ẽ in se ve xpꝫ ɔtinet ⁊ vinũ ɔsecratũ in se totũ sꝫ xpm̃: quotiescũqꝫ viderit hostiã ɔsecratã xpm̃ videbit: ⁊ q̃tiescunqꝫ calicẽ san guinis xpĩ aspexerit xpm̃ cernere pdicabit̃. Et nõ solũ cũ ho stia aut calix sacerdotis manibus in altũ tollit̃: sꝫ ẽt cũ tã ho stia ꝙ̃ calix in altari sedent: aut cũ secũdo hostia paululũ su p altare tollit̃. aut cũ añ ɔsecrationẽ frangit̃: aut cũ sacerdos sumit. ois s̃ idẽdẽ de calice accipiẽda sunt ẽt cũ hostia ad in firmos ducit̃: aut cũ qspiẽ eaꝫ in sua repositoria archa videt oĩbus his modis aliqs xpm̃ videre pdicat̃. ¶ Nec his solis modis xpm̃ sacramentalr̃ cernimus: sꝫ q̃tiescũqꝫ hostiã cõse cratã vt cũqꝫ videamus aut calicẽ sub vini spẽ sanguinẽ dñi cũ ɔtinentẽ. ¶ Proprior tñ modus hoꝝ xpꝫ sacramẽtalr̃ vi dendi est cũ hostiã in altari cernimus eleuari pma eleuatiõe cũ post eã calix q̃s sanguinis sacerdotis manibus tollit̃: q̃ s̃ solũ fit vt videat̃. ¶ Ex supradictis liquide cõprobatur quõ xpm̃ qui leo in hac methaphora di videamus.

A
B
Rñsio.
C
Propri
us xpm̃
videndi
modus.

Pars sa methaphore 2ᵉ. Leo q̃ ñ videbat̃ qd duplr̃ itelligi. Ca. 47.

A **In hac** Secũda figurata padoxa scĩa erat pticula q̃ nõ videbat̃. s. ꝙ iste leo de q̃ sup̃ dicebatur nõ videbat̃. ¶ In superioribus de s̃ leone dicebat̃ ꝙ visus ẽ ⁊ modũ eius exposuimus. Nũc aũt dĩ ꝙ nõ videbat̃. ¶ Hoc pˢ mõ.
tñ duplr̃ itelligi dꝫ. ¶ Primo mõ vt he due pticl̃e. s. videbat̃ ⁊ nõ videbat̃ ad diuersa tpa referant̃. ita ꝙ in vno tẽpe iste 2ˢ mõ.
leo xps videret̃ ⁊ in alio nõ videret̃. ¶ Alio mõ itelligi põt vt ad idẽ tẽpus referat̃. s. ꝙ in eodẽ tẽpe xps leo videretur. ⁊ in eodẽ nõ videret̃. ¶ Primo aũt mõ assumẽdo verũ erat ꝙ Baruch
iste leo videbat̃ ⁊ nõ videbat̃. nã ex q̃ natus ẽ visus fuit iter B
gentes cõicando: pdicando: exhortãdo aliosqꝫ hũanos actus Xps p⁹
faciendo sicꝫ testat̃ baruch post s̃ in terris visus est ⁊ cũ hoĩ resurre
bus uersatus est. Post mortẽ aũt suã ad modicũ tẽpus visus ctiones
nõ est: q̃ hõ nõ erat. ¶ Deniqꝫ post resurrectionẽ visus est, discipl̃is
q̃ discipl̃is suis appuit ⁊ btẽ v̄gini aliisqꝫ psõis sicꝫ hĩ mat oc btẽ v̄
thei. 28. c. ⁊ Marci. 16. ⁊ Luce. 24. ⁊ Joã. 20. ⁊ 21. c. ¶ Idem gini ap
hĩ actuũ. c. i. vbi dĩ de xpo ꝙ vĩsus cũ eis appuit illis in mul paruit.
tis argumentis p q̃draginta dies vsqꝫ ad diem quo assum Actu. c.
ptus ẽ. ¶ Hi ãt qbus xps a mortuis resurgẽs appuerit fue p.
re qngenti aut paulo pleo: sic ait aplĩs in pma epl̃a ad Cor. Aplĩs
15. c. s. ⁊ p⁹ resurrectionẽ suã appuit Jacobo ⁊ cephe ⁊ plus ad cor.
ꝙ̃ qngentis fribus nouissime aũt tanꝙ̃ abortiuo visus ẽ mi 15. c.
hi postꝙ̃ vero in celũ ɔscendit nõ vĩ. ⁊ sic manet vsqꝫ ad ei⁹ aduẽtũ ad iudicãdũ. leo igit̃ iste aliqñ videbat̃ ⁊ aliqñ nõ vi debat̃. ¶ Conueniẽter igit̃ de xpo dici põt aut leone hoc ꝙ videbat̃ ⁊ non videbat̃.

¶ Affirmatio expõnis allate pcedenti capite. Ca. 48.

A **Expositionis** Huiꝰ modũ aliqs discertũ atqꝫ ipertinenteꝫ iudicabit: sꝫ falsuꝫ ẽ q̃ s̃ loquẽdi mõ sacra scriptura prisa ẽ: cũ de s̃ leone loq̃ret̃ de q̃ in hac figurata padoxa sermo agit̃. ita vt vere dici possit hẽc huius padoxe figurate pticlã p sacras scripturam ab antiquo expositã eẽ. Qd̃ hĩ Joãnis. c. 16. vbi cũ xps añ mor Joãnes.
tẽ suã discipl̃is loq̃ret̃ ait modicũ ⁊ nõ videbitis me: ⁊ iterũ modicũ ⁊ videbitis me: q̃ vado ad prẽm. ¶ Hic aũt de mor te sua faciens xps smonẽ modicũ se videndũ dicit: q̃ ab s̃ tpe q̃ xps istud eis pponebat vbum vsqꝫ ad mortẽ suã ab eis videndus erat. ¶ Christus nãqꝫ s̃ eis pposuit vbũ pdicãs ĩ qnta feria cene p noctẽ postꝙ̃ cenasset. sicꝫ appet ex pcessu euãgelij btĩ Joannis a capl̃o. 13. in pn. vsqꝫ ad. 14. ¶ Erat ẽt Joãnes.
magnũ noctis elapsum spaciũ: cũ ista xps dixit durauit ãt vsqꝫ ad alterã diẽ q̃ mortuus ẽ. s. in. 6. feria pasceues ad horaꝫ none. ¶ Erat ãt aliqd modicũ q̃ ab eis videnď. nõ erat qd̃ itelligit̃ de spacio triduane mortis sue. qd̃ diuis supputando q̃draginta horarũ spaciũ fuit maius tñ s̃ spaciũ discipl̃is tra ctũ tñ: q̃ nõ imediate post resurrectionẽ suã ab eis visus est. ¶ Iterũ aũt ab eis videndus erat. s. post resurrectionẽ: ⁊ de s̃ xps loq̃bat̃ dicẽs. Iterũ ãt videbo vos: ⁊ gaudebit cor vr̃m B
⁊ gaudiũ vr̃m nemo tollet a vobis. ¶ Sicꝫ aũt ista ppositio Diffici
s. ꝙ qdã leo videbat̃ ⁊ nõ videbat̃ ẽ padoxa figurata atqꝫ cõ ẽ intell̃
tinet difficilẽ intellectũ. Ita vba illa saluatoris. s. modicum ⁊ hui⁹ pa
videbitis: iterũ modicũ ⁊ nõ videbitis me: q̃ vado ad prẽm doxe.
padoxa. qd̃ liq̃de pꝫ: q̃ sensus eoꝝ difficilis ẽ: nã apl̃i audiẽs

ꝟbis his iter ſe dubitātes inquirebāt.ſ.qd ē qd dicit modicū
xp̄o āt rn̄dit eis dicēs.d hoc q̄ritis iter vos:q2 dixi modicū ⁊ vi
debitis me: ⁊ iterum modicum ⁊ non videbitis me:quia va
do ad pr̄ez:nec intelligebant vllatenus quid hoc eſſet do-
nec eis chriſtus declarauit:vt ex.c.decimoſeptimo. Joānis
apparet.

Ca.49. ❡Expoſitio prime partis ſecunde paradoxe.

A. B **Secūdus** Aūt i his ꝟbis expōnis mod⁹ ē referēdo
ea ad idē ip̄o.ſ.q̄ i eodē xp̄s videbaẗ ⁊
In xp̄o n̄ videbaẗ.❡Et q2 i xp̄o due nāe erāt.ſ.nā hūana ⁊ diuia p̄t
due erāt q̄ztū ad quālibet harꝝ ptiū itelligi verꝝ:nāq3 eſt de xp̄o inq̄z
nature. tum homo eſt q̄ videbatur ⁊ nō videbaẗ.ſ.i hoſtia:q2 nos
C eū certiſſime latē cog̃ſcimus.ibi.n.verꝝ corp⁹ ei⁹ ē qd ò vgi-
Chriſtū ne ſūpſit.Et ſic hoīez armis tectū vidē dicimur.nll'a ei⁹ pti
i hoſtia cula apperēte idē ò xp̄o dicim⁹:q2 ꝟiſſime i hoſtia ē.❡Iſte
videm⁹ idē leo nō videbaẗ i eodē tp̄e in q̄ztū hō ē:q2 hō p colorē ſuū
quēad- magnitudinē figurā motū gceteq3 ꝯſpiciẗ.ex qb⁹ nullus in
modum xp̄o p3.❡In hoſtia nāq3 nullū ò accidētibus xp̄i pateẗ pōt
virꝝ i ar q2 ibidē indiuiſibilr̄ ē.❡Itē q2 ſub ſacramētaliū ſpēꝝ nube
mis te- latet ⁊ color ei⁹ i publicū patē negt:verꝝ ḡ ē ò xp̄o q̄ i hoſtia
ctus. nō vr̄ viſionē ei⁹ vere accipiētes:iſte leo ad idē i p̄o relatum
D videri p̄t:ſi ip̄roprie viſionē aſſūmamus:ſic vr̄ h ò cū ſub ar
Cur ac- mis ē.❡Eſt āt i iſto leone xp̄o alia nā.ſ.diuina: ⁊ q̄ztū ad
cidentia h referri p̄t ꝯuenienter.ſ.q̄ xp̄s in q̄ztū de⁹ videbaẗ ⁊ nō vide
xp̄i i ho baẗ:qd itelligiẗ referēdo ad tp̄s i q̄ cū hoīb⁹ ꝯuerſat⁹ ē:quia
ſtia vide tūc ꝟe viſus ē cū verus hō eēt ⁊ ſic ceti hoīes videbaẗ: ⁊ q2
ri n̄ poſ- ꝟbū ſiue ſecūda deitatis pſona nō videbaẗ:q2 ſecūda pſona
ſint. ē ſpūalis:ſpūs āt videri nō p̄t:cū idiuibil' ſit.S3 corp⁹ i ver
Joānes bo āt diuino:qd icorporeū ⁊ idiuiſibile ē videri nō pōt: q̄a
exodus color ſm quē viſio ſit i q̄ztitate extēſiua ſp ē.Sic teſtaẗ bea-
E tus Joānes.c.p̄.deū nemo vidit vnq̄z.exodi.33.c.nō videbit
Quō ve me hō ⁊ viuet.❡Licet igiẗ ſuptores modi exponēdi cōue-
ra chri- niētes ſint:iſte tn̄ ꝯuenictior: cetis ē.ſ.q̄ xp̄s erat leo qui vi-
ſt⁹ vide debaẗ:q2 videbāt iudei ſuā verā cūctis manifeſtā hūanitatē
baẗ ⁊ n̄ ⁊ nō videbaẗ:q2 deus verus erat:nec poterāt gētes ſuas in
videbaẗ tueri deitatē.❡Ex p̄libatis liq̄de iducitẗ qualr̄ pucl'a iſta
itelligi debeat.ſ.qui non videbatur.

Ca.50. ❡Dubium contra predicta.

A **Ex** Predictis aliqs dubitādi fomitē ſūmet qm̄ dcm̄ eſt
q̄ xp̄s ſm q̄ erat de⁹ nō videbaẗ:dicet aūt aliqs q̄
chriſtus ſecundum q̄ deus videbatur.nam ſi videri aſſum-
meretur pro illo quod per ſe primum videtur ſicut color vel
lux:aut p cōib⁹ ſēſibilibus q̄ per ſe non p̄ videẗ:verꝝ eēt deū
nō poſſe videri:q2 de⁹ nec color ē nec cōe ſēſibile.Aut ſi vi-
deri 2⁹ mō accipiaẗ.ſ.q̄ res p ſe viſibilis non ſit:aliqd tamē i
ſe hēat ſm qd videri nō poſſit:ſic ſbe viſibiles ſm ſe videri
n̄ pn̄t:vn̄r tn̄ p ſuā magnitudinē:aut colorē figurā motū ge-
tē dicerem⁹ deū nequaq̄z videri poſſe cū lucē colorē figuraz
aut cetā i hūc modū nll'aten⁹ hēat:cū icorporeus atq3 idiuiſi
bilis ſit.❡Eſt tn̄ ali⁹ vidēdi modus:vt cū hoīez armatū vi-
dem⁹ cui⁹ nullā ptıculā reuelatā ituemur:ſ3 eum videri dici
mur:q2 eū tectū latē cog̃ſcim⁹:ſic.n.xp̄m i calice ⁊ hoſtia vi-
dem⁹:q2 l3 eū nullo duorꝝ modorꝝ p̄dictorꝝ viderem⁹ alio tn̄
B mō videm⁹.Cū ḡ oe⁹ ſit vbiq3 ⁊ i q̄cūq3 loco ſigto ſcim⁹ deū
Rn̄ſio eē dicemur deū vidē.❡Huic rn̄deẗ deū i ſe ip̄o nec p̄pe nec
ip̄roprie videri ò hoīe āt armato dicim⁹ q̄ eū videm⁹:q2 l3 n̄
videam⁹ eū nec aliq̄z rē i eo exn̄tē q̄ itrinſeca ſit videmus tn̄
arma ſub qb⁹ latet ⁊ q̄ ip̄e mouet.Sic igiẗ l3 hoīez armatuz
nō videam⁹ p aliqd qd i eo ē videm⁹ tn̄ eū p aliqd qd n̄ ē in
eo.ſ3 ad ip̄3 adherētiā q̄uādā h3 ſic ſ3 arma q̄ mouet hō arma
tus.❡De hoſtia āt itidē dicim⁹.nā q̄zq̄z xp̄s i hoſtia nō ha
beat aliqd ſm qd videaẗ q2 nō cerniẗ ſ3 ſuā magnitudinem
aut colorē aut qdlibet alterꝝ accidēs ei⁹ noſciẗ tn̄ ibi eē colore
⁊ magnitudie atq3 figura hoſtie ꝯſecrate ⁊ calicis:q2 iſta ad
xp̄m adherētiā q̄ndā hn̄t cū ſub his xp̄s ſolus lateat nihilq3
C aliud.❡De deo āt nihil tale valem⁹ aſtruere.nā l3 vbiq3 ⁊
De⁹ eſt i oi re de⁹ ſit nll'a in re eſ aut locus ē q̄ diuine eēntie vllaten⁹
vbiq3 ſpālr̄ adhereat q̄ deū certiſſime dignoſcam⁹.l3 eū eſſe vbiq3
certiſſime cog̃uerim⁹.vt ſi i aliq̄ ciuitate aliquē virū ſigtū. vt
ꝟbi eā demoſtenē eē nouerim⁹ illā ciuitatē a remotis expe-
ctātes illū vidē virū nequaq̄z aſſerem⁹.nā l3 ei⁹ loc⁹ cogni-
t⁹ ſit nihil tn̄ i illo hoīe ē itrinſece aut extrinſece qd ad ipſum
ſpāliter adheſerit id dicim⁹ illū hoīem videri nll'atenus. Cō
formiẗ q̄q3 dicem⁹ deum ſm ſe videri nullatenus.

Ca.51. ❡An deus ſm ſe videri poſſit.

A **Aliquis** Aūt fortaſſis arguet deū ſm ſe videri poſ
ſe.nā de⁹ corporeā ſimilitudinē aſſūmere pōt p⁹ rō.
i qua videaẗ loquaẗ atq3 alia efficiat. Sic.n.ſepiſſime iudeis Exodum p
appuit atq3 loquut⁹ ē.Sic hr̄ exodi.3⁹.ca.vbi moyſes vidit bās deuz vi
rubū ardē q̄ nō ꝯburebaẗ ⁊ loquut⁹ ſuit dn̄s ei ò medio ru- deri poſſe
bi.❡Appet ḡ deū viſū fuiſſe ex adherētia quā ſpālr̄ gere- B
bat ad ignē i rubo i cui⁹ medio de⁹ erat.❡Itē exo.19.⁊.20. 2⁹ rō.
c.hētur q̄ cū de⁹ daret legē i ꝟtice ſynai clamabat voce ma
gna i ſonitu clangoris buccine dicēs.Ego ſū dn̄s de⁹ tu⁹ q̄
eduxi te ò t̄ra egypti.❡Cū igiẗ ſpālr̄ de⁹ ad illā vocē adhe
rētiā hr̄et q locū videbāt i q̄ vox illa diuina formabatur dici
poſſet deū vidē.❡Itē de⁹ caliginē nubē mōteq3 firmātez in
quo ip̄e erat i ꝟtice ſynai . h āt pp'lo notū erat i ꝟtice ſynai . h 3⁹ rō.
āt pp'lo notū erat vt hētur exodi.20.c.⁊.24.c.ſ.acceſſit autē Exo.20c.
moyſes ad caliginē in q̄ erat de⁹ videri.ḡ de⁹ poterat ex aliquo
ſpāli ſigno qd demōſtraret.❡Siles auctoritates i ſacra ſcri C
ptura ſepiſſime repiuntẗ.❡Supradictiſ rn̄deẗ deū videri nō Rn̄ſio
poſſe nec aliquā aſſūmē ſilitudinē q̄ videaẗ aut loquaẗ vel D
gcēq̄z opeẗ.❡Cū āt i aliqb⁹ locis ſcripture ſilia repiantẗ dice Deus non
mus illa a deo nō ſcā:ſ3 p āgelos ſic ifer⁹ pbabuntẗ.❡Hoc videri pōt
n.liq̄de ꝯprobaẗ his duab⁹ ppoſitis auctātibus ⁊ q̄dā alia nec loqui.
q̄ hr̄ exo.24.c.ſ.viderūt dn̄m deū iſrl' ⁊ ſub pedib⁹ eius qua
ſi op⁹ lapidis ſaphyrini ⁊ q̄ſi celū cū ſerenū ē comederūt at-
q3 biberūt.In oīb⁹ tn̄ p̄dictis locis inoteſcit hos āgelos fuiſ
ſe q dei nomē aſſūpſerāt.❡De p̄ āt manifeſtaẗ cū dr̄ q̄ deus
loquebaẗ i rubo q2 l3 exodi.3 c.de⁹ vocet i libro tn̄ actuum
apl'orꝝ .vbi ſtephanus pthomartyr iudeis loq̄baẗ cū q in ru
bo loq̄baẗ āgelū fuiſſe teſtat⁹ ē.❡Ali⁹ āt q i ꝟtice ſynai le- Stephan⁹
gē dedit.ſ.exo.19.⁊.20.l3 de⁹ nūcupeẗ tn̄ ex ſacra ſcripẗa an
gelus eē ꝯuinciẗ vt declarat apl's ad galathas.3.c.ſ.lex data Apl's ad ga
p angelos i māu mediatoris.hūc q legē i ſynai dedit iudei la.3.c.
i mōte eodē vidē ò q̄ exo.24.c. ⁊ de⁹ vocitaẗ:āgelus tamen ē.
❡In pleriſq3 tn̄ aliqs ſcripture locis āgeli de⁹ vocāẗ ſic diſ
fuſius declarauim⁹ ſup exo.c.19.❡Ex p̄dictis neceſ induci
tur deum videri nullatenus.

❡An deus formam aliquam aſſumere poſſit. Ca.52.

His Aūt.qſpiā ꝯ niteretẗ.ſ.deū formā aliq̄z aſſumē poſ A
ſe i q̄ videaẗ atq3 loquaẗ ⁊ aliā opeẗ.Sic manife
ſtaẗ luce.3⁹.c.vbi ò baptizato xp̄o a Joāne iquiēs ait.deſcen Lucas.3.c.
dit ſpus ſcūs i eū i colūbe ſpē: ⁊ vox p̄ris audita ē:h ē filius
me⁹ dilect⁹ i q̄ mihi bn̄ ꝯplacuit.In q̄ euāgeliſta lucas tres
diſtiguit i deitate pſonas cuilibet actū ſuū tribuēs.filiū qdez
dicit baptizatū.p̄rez vo ò celo loquutū.ſpm̄ ſcm̄ i colūbe ſpē
deſcēdētē deſcripſit:ſeqẗ igiẗ deū appuiſſe atq3 formā aliq̄z
aſſūpſiſſe.❡Idēndē matthe⁹ deſcribit.17.c.cū trāſfigura- Matthe⁹
tionē deſcripſit. Et vox ò celo audita ē:h ē fili⁹ me⁹ in q̄ mihi 17.c.
bn̄ cōplacuit:ip̄m audite ad qd opoztebat aliquaz aſſūmi for
mā corpeā i q̄ vox formareẗ. Perſōa āt p̄ris illā corpeā figu-
rā aſſūmēt qm̄ eū loquētē ſcripẗe p̄dit oro.Sic igiẗ i aſſūpta
figura videri poterāt.❡His.n.rn̄dēdū ē pſonā p̄ris ⁊ ſpūs B
ſcti nec p̄pe nec ip̄roprie vnq̄z viſas nec vnq̄z formā corpo Solo q̄ōis
reā aſſūpſere i q̄ videri loq aut cetā facē poſſet.❡Nā ſi de⁹
aliquā corporeā ex aere figurā aſſūmeret i q̄ voces audireẗ:
⁊ figura illa moveret opoztebat aliq̄z ſbaz ſpūalē itelligētē
eā itrinſece mouē ⁊ alia opari nll'a q̄ppe ſbalis forma irrō-
nalis ea q̄ i tali figura videẗ efficē poterat.❡Preterea q2 da
ta ibi aliq̄ ſpālr̄ forma mouēte ⁊ p̄dcā opante:neceē erat eſſe
hāc figurā ò gn̄e al's cū moueaẗ motu p̄greſſiuo qd ſtm̄ eſt.
❡Neceſſario igiẗ itra p̄dictā figurā aliq̄ ſbā ſpūalis eſt hoc
efficiēs q̄ aut de⁹ erit aut āgelus bon⁹ vl' malus:aīa nāq3 hu
mana eē nō p̄t q2 h hoīez ꝯſtitueret ſi forte āgelū bonuz aut
malū i figura illa latē ꝯcedamus dicem⁹ deū ibi nihil agē lo
qui aut mouē ⁊ ſic de⁹ videri nō potīt cū nullā hēat adhe-
rētiā ad illā figurā corporeā.❡Si āt dixerim⁹ deū illā figu-
rā corporeā aſſūmē ⁊ loq ē ipoſſibile.nā cū oīs motus i ſuc-
ceſſione ſit.vt ariſto.teſtaẗ i pleriſq3 phycorꝝ libris. ⁊ motus Ariſto.
iſtāti fieri nequeat.q2 id mot⁹ ē q2 p̄hibilr̄ acqriẗ.ſ. poſt ptez
reliq̄ p3 i quo ſucceſſio neceia ē. ⁊ ꝯdictionē icludit motū quē Motuz in
q̄z iſtantaneū fore. de⁹ tn̄ i inſtāti opari gcēq̄z negt.❡Nā ſ3 momēto fie
gen⁹ opan verꝝ potētiarꝝ ſūt gn̄a actionū q2 ꝟo oēs potentie ri claudat
nāles finite atq3 limitate ſit correſpondet eis operatio ſucceſ- ꝯdictionez.
ſiue q2 qd ſit agēti reſiſtit nec totum ſimul effici pōt. ❡Po
tētia aūt dei infinita ē:id ei reſiſtere nihil valet dū infinita ſit
diſtantia eius ad quālibet repugnantiam. Sequitur ergo vt
inſtāti nll'i fiat.

BIBLIOTECA NAZ. ROMA VITTORIO EMANUELE

Cap.53. ¶ Eſſe noſtrum viuere eſt.

A **Predictis** Bũt ↄfirmãdis adijcit ꝙ eẽ nr̃m viuerẽ ẽ ſicut ait ariſto.i.2°.ð aĩa.ſ.viuẽ viuẽtib' ẽ eẽ ariſto.ꝗꝫ i nono ethicoꝝ libro ait.viuẽ ẽ i eẽ ꝛ in opari
opꝫ igit ꝙ q̃lẽ modũ res eẽndi ꝛ viuẽdi ↄſequũt talẽ i opan
do ſoꝛciant.¶ Sũt ãt aliq̃ res q̃ totũ eẽ ſuũ ꝛ viuẽ ſimul ñ
B hñt ħ ãt ſẽ q̃ ↄpõnẽ ex actu ꝛ potẽnalitate ſuſcipiũt ꝛ ħ oĩa
Eſſe i potẽ ſẽ q̃cũqꝫ entia ſũt p̃ter deũ qð ð ſõgẽs ĩtelligẽdũ ẽ.¶ Nõ ho-
tia eẽ i actu rũ q̃ðlibet aliq̃d ẽ ꝛ p̃ter id magis eẽ p̃t aut ſup id qð hꝫ eſſe
aliud ſuſcipe p̃t ħ ãt potẽtia aut potẽnalitas dr̃.Sic hõ actu
ẽ cũ ẽ hõ:q2 cũ fuerit hõ nllaten' i potẽtia ẽ vt ãplius hõ ſit.
Eſt tñ i potẽtia vt alb' niger:ſapiẽs ſelix iſelixue ſit.qð de' re
C b' cetis pſoꝛmit dõꝫ ẽ.nã ſꝫ aliq̃d act' ſunt aut i actu exi-
Res tẽ ſũt ſtũt ꝗꝫ ad aliquid vero ex potentia exiſtunt:quia ad aliquid
cũ actu ſũt. in potẽtia ſũt.¶ Hoꝝ ãt nullum habet totum ſuum eẽ ſimĺ
ſꝫ i q̃ñtũ actu ſẽ aliq̃d ſẽ.In q̃ñtũ ãt i potẽtia ſũt nõ ſẽ ſꝫ eẽ poſ
ſũt.¶ Cũ ğ eẽ ſit viuẽ ꝛ opari ꝛ ħ totũ eẽ ſimul nõ hẽant,
oꝫ vt totũ opari ſimĺ hr̃e nequeãt:ſꝫ vt p̃ri'eis aliq̃ act' ex ſui
D p̃ticula iſit:deiceps v̈o reliq̃ qð i ſucceſſiõe opari dr̃.¶ In
De' purus deo ãt accidit ex̃:q2 nõ ẽ ex actu ꝛ potẽtia ↄpoſitus:ſꝫ purus
ẽ actus. act' ẽ:nã de' aliq̃d ẽ:ꝛ vltra id qð ẽ nihil magis eẽ p̃t aut ↄc
piã ſuſcipe:ſic nos q aliq̃d ſum' ꝛ p̃t ħ alteꝝ eẽ poſſumus
aut ſuſcipe.¶ Hec ãt puritas act' iõ necẽ ponit:alioqn iñ-
E nite pfect' nõ eẽt:cũ pfecti' ẽ qð totalr̃ act' ſit:nihil recipere
Deus oĩ ca potẽs:ꝗꝫ qð q̃dãmõ actu q̃dãmõ põlitate ↄſiſtit.¶ Cũ ğ to-
ret potẽtia- tus act' ſit oĩ põlitate carẽs ſeq̃t cũ totũ eẽ ſuũ ſimĺ hr̃e.alꝫ
litate. necẽ ↄſiteremur ꝙ p̃ter eẽ qð nũc hꝫ aliqð ſuſcipe poſſit:qð
ẽ ex actu ꝛ põ ↄſtare.¶ Idẽtidẽ cũ eẽ opari ſit:ꝛ eẽ dei totũ
ſimul ẽ cũ ps p̃ticĺaꝫ ñ p̃cedat ẽ ĩpoſſibile deũ ſucceſſiue aut
p motũ opari:ſic liquet ĩpoſſibile eẽ cũ ex actu ꝛ põ ↄſiſtere:
aut totũ ſuũ eẽ ſimul nõ exiſtẽ.¶ De hac ãt ↄpõne ex actu
ꝛ potẽtia aliiſqꝫ trib' ↄpõnib'.ſ.ex gñe dr̃ia eẽ ꝛ eẽntia mã
ꝛ forme diffuſius diſputauimus ſup.c.28.deuteronomij.

Ca.54. ¶ Omnia que a deo fiunt in inſtanti producuntur.

A **Adhuc** Ipſis ſup itẽdẽtes dicem' ꝙ ſic ſe hꝫ viuere ſic ſe hꝫ ꝛ opari:ſꝫ tota dei vita ſimĺ ẽ:ğ to-
ta opatio ei' ſimĺ ẽ.i.vt ps p̃ticĺam nõ p̃cedat maior ex p̃re
dictis liq̃dat:qm̃ eẽ viuẽ ꝛ opari ↄuertũt vt ait ariſto.nono
Ariſto. ethi.¶ Minoꝛ ãt.ſ.ꝙ tota dei vita ſimĺ ſit pbat:nã deus ſi
B ue oĩa q̃ eterna ſũt totã vitã ſuã ſimĺ hñt.Sic ait boetius de
Boetius. ↄſolone li'.q̃nto pſa vltima.et'nitas ẽ iterminabilis vite ſi-
Eternitas mul tota ꝛ pfecta poſſio.Sic ğ opatio dei ↄſtabit vt tota ſi-
quid mul ſit:nec p̃ticĺaꝫ ps p̃cedat:ħ ãt ẽ opationẽ inſtantaneam
Eternitas. aut ſine ſucceſſiõe vĺ motu eẽ.¶ Oꝫ ãt opatiões diuine ſuc-
ceſſionẽ nullã hẽant appet:q2 oẽs act' q ꝓpe diuini ſũt nul
la conſtãt ſucceſſiõe:qð i creatiõe appet q̃ ſolius dei ẽ ꝛ in in
ſtãti celebrata ẽ:ꝛ cũ aĩe q̃tidie creatur i iſtãti eẽ hñt.¶ Re
ſurrectio q̃qꝫ iſtãtanea ẽ:q2 i iſtãti de' quẽpiã ſuſc.tat a moꝛ
Paulus ad tuis.Sic paul' inq̃t i ep̃ĺa p̃ma ad theſalonicẽſes.c.3.oẽs q
theſa.c.3°. moꝛtui ſẽ i ictu ocĺi reſurgẽt.¶ Hoc idẽtidẽ ex oĩb' mira-
C cĺoſis opatiõib' ↄpꝛobãt q̃ deo ſoli attribuunt:oẽs nãqꝫ ħ i
De' q̃ agit iſtanti celebrãt.¶ Ex his q̃qꝫ iducit q̃cũqꝫ a deo fiũt i iſtãti
in momen- fieri nec eũ ſucceſſiue poſſe opari:ð ħ ãt diffuſius diſputaui
to agit. mus.exo.23.ꝛ.25.c.¶ Ex q̃ ſeq̃t ꝙ de' nõ poſſit aliquẽ lapi
dẽ hic mouẽ ad vigiti leucas aut ſaltẽ ad dimidiũ:q2 tũc opa
tio dei eẽt i ſucceſſiõe aut motu qð i poſſibile ẽ.¶ Sꝫ ſi deus
mouẽ voluerit efficiet vt lapis q nũc ħ ẽ i iſtanti ſit ad mille
leucas.ħ ãt mot' aut ſucceſſio nõ ẽ:q2 nõ ſit ſꝫ tpis diuiſiõe
D quã mot' exigit.¶ Hũc.n.lapidẽ quẽ de' ſic tñſpoſuerit ð lo
Mutatum co i locũ nõ oꝫ mediũ ſpaciũ p̃trãſire:ħ ãt apð phantes nõ
eẽ quid ſit. vocat mot':ſꝫ magis mutatũ eẽ:lꝫ totalr̃ mutatũ eẽ dici non
poſſit:q2 mutatũ eẽ t̃min' mot' ẽ:ꝛ p̃exigit motũ p̃receſſiſſe.

Cap.55. ¶ Deus loqui non poteſt.

A **Preter** Hec ãt ſciẽdũ ẽ deũ loq̃ nõ poſſe:nã ſi loqutio duis mõ inſtãtanea eẽ poſſit de' loq̃ poſſꝫ.
¶ Impoſſibile tñ foꝛe magr̃iuꝫ ẽ quẽpiã i iſtãti v̈ba p̃ferre:
B voces nãqꝫ a nobis p̃late l̃ris atqꝫ ſyllabis ↄſtãt:oꝛonũ aũt
Nũquid ſi ↄplexione dictionũ cõnexiones efficiũt i ħ ãt eẽntia oꝛonis
de' loq̃t oẽs ẽ vt dictio vna aliã p̃cedat.¶ Dictionũ q̃qꝫ eẽ i oꝛone ẽ.ſ.vt
dictões ꝛ ſyllaba ſyllabã l̃ra q̃qꝫ l̃raꝫ antecedat.Sic i hac voce petrus
oꝛones ſi- ſyllaba ħ.pe.ſyllabã hãc.ſ.trus p̃cedẽ necẽ ẽ.¶ De l̃ris aũt
mul p̃fert idẽtidẽ faciẽdũ dignoſcit.¶ Hoc ãt ſuppoſito igr̃em' ſi de'
aut non. loquat.an oẽs dictões ꝛ oꝛones l̃ras ꝛ ſyllabas ſimul p̃fert
C aut nequaq̃.¶ Si foꝛtaſſe r̃ndeat nõ ſimul oẽs p̃ferri:ſed
Rñ' falſa. cuilibet ſuũ oꝛdinẽ diſtinctionẽ,ꝛ locũ obſuari p̃latis ſucceſ-
ſiue ↄſiſtet ſicut nos q̃qꝫ p̃ferre aſſueti ſum' ꝛ nõ opabit in in
ſtãti:qð ſꝫ ẽ.¶ Si foꝛſitã oĩa ſimultanea p̃latione extulerit.
Ita vt iſtãtanea p̃latio iure dicat nullus oꝛdo ſitus atqꝫ di-
ſtãtie i oꝛonib'.dictõib' ſyllabis:l̃riſqꝫ ſuabit ex q̃ infert ibi
oꝛones:dictões:l̃ras aut ſyllã.eẽ nullaten' poſſe.cũ eẽntia
eaꝝ ↄſiſtat i oꝛone q i tali p̃latiõe nullaten' obſuat q̃ appet
D cũ nõ loq̃ aut q̃cq̃ p̃ferre.¶ Ex p̃cedẽtib' notiſſima illatio Del. ca.
ne deducat deũ aliq̃ figurã coꝛpoꝛeã aſſũmẽ nõ poſſe in qua
moueat aut p̃ferat ↄcepta aut ſilẽ q̃d opet.¶ Seq̃t ğ illa
te ſubſiſtẽ alterã,diuiſiõis p̃tẽ q̃ i p̃libatis ponebat.ſ.ꝙ cum
ſacra ſcriptura aliq̃ñ dixerit deũ aliquã ſũpſiſſe figurã locutũ
aut motũ aut ſilia operatum:hec non a deo.ſed angelis o-
parentibus ↄſumata foꝛe.

Ca.56. ¶ Collige ex textu beati luce.

A **Nunc** Uero r̃ndẽ conãdũ ẽ argumẽtatõi ex textu bti luce.3.c.ſ.ſpũs ſcũs deſcẽdit i colũbe ſpẽ i ipſũ Rñ' ad
ꝛ vox p̃ris audita ẽ:ħ ẽ fili' me' dilect' i q̃ mihi bñ ↄplacuit. arg. q̃d
¶ Cui r̃ndẽdũ ẽ p̃rẽꝫ.ꝛ ſpm̃ ſcm̃ nllos ħ aſſũpſiſſe effigies
aut q̃cq̃ loquutos.Sꝫ ħ oĩa ãgelis opantib' fuiſſe ↄfecta.ſ.
vt cũ xp̃s Ioꝛdanẽ itrauerit baptizãdus a Ioãne aliq̃s ãge
loꝝ iuſſu dei coꝛpus q̃ddã foꝛmauit aereũ ad colũbe albiſſi-
me figurã redigẽs mouitqꝫ illð dſcẽdẽs a ſupioꝛi p̃te aeris
ita vt a celo deſcẽdẽ videt donec ſederit ſup xp̃m.¶ Ali' ãt
angel' deo iubẽte coꝛp' foꝛmauerit aereũ ↄſtãs ↄuenientibus
oꝛganis:vt ibidẽ voces foꝛmari poſſẽt:foꝛmauitqꝫ i eo q̃ ſe-
quit:ꝛ alto boatu p̃tulit:ħ ẽ fili' me' dilect' i q̃ mihi bñ ↄpla
cuit ipm̃ audite.¶ Idẽtidẽ i tr̃ſfiguratiõe ſcm̃ eſt:nec q̃cq̃
ħ diuine pſone opate ſũt.¶ Aliq̃s ãt foꝛtaſſis r̃ndebit ꝙ lꝫ
B p̃dcã ð ſpũ ſcõ exiſtẽ nõ potuerit.ſ.vt aliq̃s ãgeloꝝ coꝛp' ae- Inſtãtia
reũ foꝛmauerit i q̃ colũbe ſpẽ ſup xp̃ꝫ deſcẽderit:nõ tñ ſubſi-
ſtere p̃t q̃ñtũ ad ea q̃ ð pſona p̃ris dñr.ſ.ꝙ aliq̃s ãgel' iuſſu
dei aereũ coꝛp' foꝛmãs:i eo voces has p̃tulerit.ſ.hic ẽ filius
dilect' ꝛc̃.¶ Nã ex ħ ſeq̃ret ãgelũ bonũ mẽtiri ꝛ fallere q̃
dictes qð ↄcedẽdũ nullaten' ẽ.nã iſta vox p̃lata erat:ħ ẽ fi-
li' me' dilect' i q̃ mihi bñ ↄplacuit.¶ Chriſt' ãt q his demo
ſtrabat v̈bis nõ erat alicui' ãgeli fili':ſꝫ dei p̃ris.Si ğ ãgelo
rũ q̃ſq̃ hec v̈ba p̃tuliſſet mẽtiret ſe p̃rem xp̃i appellãs.
C ¶ Inducit ğ ñ fuiſſe aliquẽ ãgelũ ħ v̈ba loquutũ:ſꝫ deũ pa
tre.¶ Huic r̃ndẽdũ ẽ ãgelũ fuiſſe q v̈ba hec p̃tulerit nõ tñ Rñſio
noĩe ſuo:ſꝫ dei p̃tulit.ſ.pſone p̃ris tanq̃ ab eo ad ħ dicendũ
deſtinatũ nõ igit mẽtitus ẽ.¶ Similes loquẽdi modi in ſa
cra ſcriptura repiunt ſic euidẽter ð ãgelo illo q loquutus
eſt moyſi i rubo.ħ nãqꝫ deum ſe iſrl' nũcupauit dicẽs libe-
raturũ pp̃lm ſuũ ð egypto ð manu pharaonis:vt hr̃ exodi. Exodus
3.c.hũc tñ beat' ſtephanus anglm̃ fuiſſe p̃dicit vt pꝫ actuũ
7.c.ꝛ i p̃libatis magis decl'auim':iſte tñ ãgelus nihil mẽti Actus
tus ẽ.¶ Itẽ ãgel' q legẽ tribuit pp̃ĺo hebꝛeoꝝ i v̈tice ſynai. ap̃ĺoꝝ
dixit.Ego ſũ dñs deus tuus q eduxi te ð t̃ra egypti:ñ hẽbis
deos alienos corã me.iſte tñ q ſe deũ iſrl'is appellauit ãgelus
erat:ſicut p̃bat ap̃ĺs ad Galathas.3.c.ꝛ i p̃oꝛib' explanatũ
ẽ.¶ Nõ ğ fefellit angel' iſte ſe deũ nominãs ꝛ p̃rem xp̃i cũ Ap̃ĺs
p̃ris pſonã gereret.¶ Sic ğ ex p̃cedẽtib' colligit oĩa ħ ange ad gala.
loꝝ miniſterio patrata foꝛe:nihilqꝫ i his pſonas diuinas opa 3.cap̃ĺo.
tas:ĩpoſſibile nãqꝫ erat ħ vere ð pſonis diuinis intelligi.

Ca.57. ¶ Rationes aſſerentes deum non loqui.

A **Aliis** Adhuc rõnib' p̃dicta roboꝛitur:quaꝝ p̃ma eſt de' nihil cũ motu aut ſucceſſiõe efficẽ p̃t ꝛ loqui
p' rõ. nequit vt i p̃libatis ↄpꝛobatũ ẽ:ſꝫ cũ aliq̃ ſilia facta dicuntur
opatiõe ãgelica celebrata eẽ necẽm ẽ cũ ãt p̃r fili' ꝛ ſpũs ſcũs
ſit verus de' necẽm ẽ nullã haꝝ pſonaꝝ ħ feciſſe.¶ Itẽ l̃ra
2' rõ. beati luce p̃poſita vt ponit totalr̃ itelligi nequit dato nãqꝫ di
uinas pſonas aliq̃d efficẽ potuiſſe aut effeciſſe non poſat vt
beat' lucas deſcribit effectũ foꝛe.¶ Opa nãqꝫ bt̃iſſime trini
B tatis ad extra indiuiſa ſũt:q2 qð vna pſona facit idẽtidẽ ꝛ al
Funda- tera opat oẽs nãqꝫ tres creare dñr atqꝫ moꝛtuos ſuſcitare ꝛ
mentus oĩa mirabilia opa efficẽ vna tñ creatio a trib' iſtis pſonis eſt
dictoꝝ. ꝛ vnica reſuſcitatio aut miracĺoſa opatio.¶ Huius funda
C mẽtũ ẽ:q2 oẽs tres pſone ſũt vnus deus verus ꝛ vnica eſſẽ
Act' no tia ſb̃a aut nã diuina nõ quidẽ ſpecifica vt homo:ſed indiui-
tionales dua vt foꝛtes.¶ Act' ãt nationales qui intra diuinas perſo
pſonis di nas ſunt vt gignere ꝛ gigni.ſpirare ꝛ ſpirari p̃cedere atqꝫ
uinis ñ ſimiles ñ ſimul tribus pſonis cõueniũt.nã vna pſona gignit
ſimĺ tri- ꝛ nõ gignit alia ſpirat ꝛ nõ ſpirat ꝛ ſic de ceteris nationib'.
bus per ¶ Iſte actus qui ẽ loqui aut mouẽ aut effigiẽ aliquã aſſum
ſõis cõ- mere eſt actus de exterioꝛibus trinitati cum notionalis non
ueniũt. ſit.Sequitur ğ cũ oĩbus tribus cõuenire ſimul pſonis tãq̃
vni iduiduo

omni īdiuiduo nāli agēti cū vnicū īdiuiduū ſbe vel eſſentie ſit. ¶ Pr̄ ḡ ꝛ filius ꝛ ſpūs ſcūs ſup xp̄m in colūbe ſpē deſcēdē debebāt pr̄ q̄qꝫ filius ꝛ ſpūs ſcūs vocē illā formaturi erāt.ſ. h̄ ē fili⁹ me⁹ dilect⁹ ꝛc̄. Sꝫ h̄ idētidē nō ꝯueniebat. ¶ Seqtur ḡ beatū lucam p̄dicta ſub methaphora poſuiſſe.ſ.nō h̄ p diuinas pſonas:ſꝫ āgelis opātib⁹ ſcā extitiſſe qui miniſtri diuine volūtate ſunt. ¶ Itē oēs tres pſone ſūt vna nā ꝛ ſba īdiuidualis oportebat igit̄ vt actio vnius eēt actio alteri⁹ ꝛ nō r̄nderet cuilibet pſone ſua actio:ſꝫ beatus lucas cuilibet pſone hic ſuā tribuit actionē. Seqtur ḡ eū nō itellexiſſe ò diuinis perſonis:ſed de angelis miniſtrantibus.

¶ Dubitatio contra predicta.

Ca. 58. A Forſitan Quiſpiam eas q̄ negauim⁹ nō negās non ducet iconueniēs q̄libet diuinaꝝ perſonaꝝ effigiē corporeā aſſūpſiſſe vt q̄ ſpūs ſcti pſona ſpēm colūbe aſſūpſerit pſona q̄qꝫ pr̄is aliā corporeā effigiē aſſūpſerit i q̄ voces formaret ꝛ nō eē neccē oēs tres pſonas eandeꝫ ſimul figurā aſſūmē quā vna aſſūpſiſſet. ¶ Nā v̄bū ſiue ſa trinitatis pſona aſſūpſit corp⁹ ꝛ aiaꝫ xp̄i vniēs ſibi hipoſtatice nec vnite ſūt iſte due ptes alicui pſone trinitatis duarū

B Filius dūtaxat carnem aſſūpſit. reliquaꝝ. ¶ Nā fili⁹ dūtaxat carnē aſſūpſit ꝛ nō pr̄ nec ſpiritus ſcūs. Sic ḡ ſpūs ſctūs ſpēm aſſūmē potuiſſet ꝛ non pr̄ nec fili⁹ ꝛ q̄ pr̄ corporeā figurā loquuturus aſſūmēt ꝛ nō ſilius nec ſpūs ſcūs. ¶ Huic āt r̄ndendū ē q̄ nō ē ſile v̄buꝫ ſiue ſecūdā trinitatis pſonā aſſūpſiſſe ptes humane nāe ꝛ q̄

Diluſio C ſpūs ſcūs ſpeciē colūbe aſſūpſerit atqꝫ pr̄ aeream formauerit ſpēm i q̄ loquereſ. nā ſecūda trinitatis pſona humanē nām aſſūpſit ſibi vniēdo faciēſqꝫ eā eādē i pſōa hipoſtaſi aut ſuppoſito cū v̄bo diuino ſiue ſa trinitatꝫ pſona. ¶ Cū āt ſpiritus ſcūs ſpēm colūbe aſſūpſit aut pr̄ corporeā ex aere effigiē i q̄ loquereſ nō erat aliquā facē aſſūptionē ita q̄ p̄dcā corpa ſibi vnirēt ad ſuppoſiti aut hipoſtaſis vnitatē:ſꝫ erat q̄ ſpūs ſcūs illā ex aere effigiē colūbe facte moueret ꝛ pr̄is pſōa aeream effigiē aſſūmeret loquuturus ſolū p eā ad q̄libet aūtē hoꝝ ſimul tres pſone exigebanſ:q2 moueri aut loq actus ē

D Una diuinarum pſonaꝝ oīqꝫ a quo ꝯ agnō ſit iō indiuiduo ſbali correſpōdet. ¶ Et q2 oēs tres pſone ſunt vna nā aut ſba vel eēntia diuina idiuidua neqꝫ vna diuinarū pſonaꝝ loq qn alie q̄qꝫ loquātur nec q̄cq̄ efficē qn id q̄qꝫ cetere agāt ſi id vere actus ē qd̄ ē ad notionalia excludenda ꝛ ſilia que actus nō ſunt dr̄. ¶ Oēs ḡ tres pſone diuine ſpēꝫ colūbe aſſūpture erāt ꝛ ſup xp̄m deſcēſure oēs q̄qꝫ tres pſone diuine ſpēm corporeā aſſūpture erāt vt in ea loquerētur ꝛ nō aliqua caꝝ. ¶ De aſſūptiōe aūt nāe humane ſic dici nō pōt. nā humanā chriſti nām a v̄bo aſſumi nō ē aliqua actio aut paſſio:ſꝫ ē relatio. Nec.n. iſta relatio aliqd̄ formale aut nouit aduenīēs pſone diuine dicit:ſꝫ dicit terminū reſpectus iō ſolus vni pſone ꝯgruere potat cū alīi nō conueniret. ¶ Nam itidē pr̄ incarnari potuiſſet non īcarnato filio ꝛ ſpiritus ſanctus ſibi humanam naturam potuiſſet vnire nec pater nec filio vnientibus.

Ca. 59. A ¶ Dubitatio penes ea que dicta ſunt.

Adhuc Circa p̄dicta aliqs magis iſtabit dicēs oēs tres pſonas potuiſſe figurā colūbe aſſūmere atqꝫ ſup xp̄m deſcēdere oēs quoqꝫ poſſent corpoream ex aere figurā aſſūmere ꝛ in eadē loqui aut q̄cūqꝫ illaꝝ hoc efficeret. ¶ Sic enim verbū diuinū efficit qd̄ eſt ſecūda trinitatis pſona aſſūmēs humanā chriſti nām aut hoiem xp̄m. Nā vt ait ariſto. ſepiſſime actiōes ſunt ſuppoſitoꝝ qd̄ eſt pſona vel hipoſtaſis. ¶ Cū aūt pſona chriſti nō erat pſona humana:ſed diuina:nā verbū erat pſona ꝛ vniuit ſibi humanam nām oēs chriſti actiones attribui debent ſecūde trinitatis pſone xp̄s tn̄ loquebaſ:ꝛ mouebaſ:comedebat:atqꝫ cetā faciebat qui motus aut nō ſine motu erat. ¶ Sequiſ ḡ dici debere hos actus fieri p verbū diuinū ſiue ſecūdā trinitatis pſonā:poterāt ḡ oēs tres pſone aut eaꝝ aliqua ſpēm columbe aſſūmere atqꝫ deſcēdere ſup chriſti caput in iordanē aut q̄ oēs ſiue eaꝝ vna ſpēm aereā ſūmerent atqꝫ in ea hec loq̄rentur.ſ. hic ē filius meus dilectus in quo mihi bn̄ ꝯplacuit que

B Rāſio. fuerint ſup chriſti caput in iordane p̄lata. ¶ His r̄ndenduꝫ eſt p̄dicta exiſtere nō poſſe:nō ē.n. ſimile his q̄ applicanſ. nā ſi oēs tres pſone diuine aut aliq̄ eaꝝ colūbe ſpēm aſſūpſiſſēt ꝛ deſcēdiſſent cū ea ſup chriſti verticē aut figurā corpoream aſſūpſerāt vt p eā loquerētur atqꝫ actualr̄ loquute fuiſſet ſequereſ diuinas pſonas p motū agē atqꝫ ſucceſſionē. ¶ Hec āt due ptes ſic p̄banſ. nā his poſitis i deo motū ſeq appareret q2 figura illa colūbe nō hꝫ aliquā ſbalem formā q̄ ſit radicale p̄ncipiū mot⁹ ſui ꝛ oiuꝫ actionū ſuaꝝ ſicut ſupra p̄batū ē. ¶ Seq ḡ q̄ ab aliquo āgelo bono aut malo moueref aut a deo ꝛ q2 mot⁹ iſte i ſucceſſione ſit ſequeſ ſi de⁹ moueret illā figurā q̄ actio dei in ſucceſſione foret. ¶ Idē ſequiſ ſi diuine pſone corpeaꝫ figurā ad loq̄ndū aſſūpſiſſēt ꝛ actualiter loquute fuiſſent. nā quecūqꝫ v̄balis ꝓlatio cū ſucceſſione ſit ſicē i prioribus declaratū ē q̄ āt q̄ncūqꝫ actū diuinū icōueniēs ſit fieri cū ſucceſſiōe ſupra declaratū ē q̄m totū eē dei ſiml̄ eſt: q2 nō eſt in ꝯpōne ex actu ꝛ potētia. Ita quoqꝫ ois operatio ſua necio ſine ſucceſſione erit. ¶ Inducit ḡ oēs tres pſonas aut eaꝝ quālibet ſpēm colūbe aſſūmere nequiſſe. Idendem quoqꝫ nec aereā figurā ad loquēdū aſſūpſiſſe. ¶ Q̄ āt ver- C

Chriſtus erat verus hō ꝛ ſic illi hūane actōnes aſcribūtur. būm diuinū ſiue ſecūda trinitatis pſona aſſūpſerit nām humanā xp̄i nō erat ſile:q2 xp̄s erat v̄us hō ex aīa ꝛ corpe ꝯſtās ꝛ ſicut q̄libet hoīum loq aut ambulare agere aut pati poterat q̄ocūqꝫ nō agēte aut paciēte deo aut aliquā i ſe recipiēte mutationē aut in actiōe ſua ſucceſſionē. Ita poterat hō chriſtus loq ambulare aut reliq̄ agē vel pati nulla mutatiōe ſuſcepta in v̄bo diuino ſiue ſecūda trinitatis pſona nec vlla i actibus ſuis facta ſucceſſione. Nā lꝫ ſuppoſita vel hipoſtaſes ſunt q̄ ab actiōibus aut paſſionibus denoianſ dicēdo q̄ ipſi faciāt aut patianſ nō tn̄ dūtaxat ſuppoſita aut hipoſtaſes agunt aut patiūtur:ſꝫ indiuidua quoqꝫ ſbalia in ſe pfectam ſpeciei nā ꝯtinētia. ¶ Indiuidua nāqꝫ nālia q̄ ſunt ptes ſpēꝝ nunq̄ hn̄t actionē aut paſſionē ſicut ſunt corpus ꝛ aīa. naꝫ corpus nihil opaſ aīa q̄qꝫ idētidē facit:ſolus āt hō ē qui opatur

D Indiuidua nālia q̄ partes ſūt ſpēi nullam hn̄t actionem. nā hō eſt indiuiduū naturale in ſe cōplete ꝯtinēs eē ſpeciei. ¶ Sic aūt erat de hoie xp̄o. nā lꝫ ipſe hō ſuppoſitū aut pſōa vel hipoſtaſis nō eēt ꝯtinebat tn̄ in ſe totū eē ſpecificū humanū poterat igiſ hō xp̄s loq ꝛ loquebaſ poterat moueri ꝛ mouebaſ poterat alia facē ꝛ faciebat igiſ cū v̄bo diuino xp̄s homo vnit⁹ aſſūptiōe foret poterat iſta facere ꝛ faciebat nec q̄cq̄ hoꝝ diuinū verbū efficiebat ſm ſe. ¶ Sic igiſ nlla in verbo diuino actio ſequebaſ in motu vel paſſio:vel q̄liſcūqꝫ ſucceſſio q̄ nō fuiſſet in v̄bo ſi hoiem xp̄m nō aſſūmeret v̄buꝫ diuinū. ¶ Q2 tn̄ v̄bū ē pſona ſuppoſitū vel hipoſtaſis ꝛ non hō xp̄s poterit oībus his actib⁹ paſſionib⁹ aut mutatiōibus denoiari lꝫ nō faciat patiaſqꝫ hec: aut r̄cipiat eſt in̄ perſona agētis paciētis atqꝫ recipiētis. ¶ Dicemus igiſ q̄ v̄bū ſiue ſecūda trinitatis pſona cibū ſūmebat ambulabat atqꝫ bibebat loquebaſqꝫ lꝫ oīa iſta ṽe ꝓprieque diuine pſone nō cōueniāt talis tamen predicationis modus apud doctores theologicos cōmunicatio idiomatum nuncupatur.

¶ Secūda diuinitatis perſona ſolū xp̄i corp⁹ ſi aſſūpſiſſꝫ nequiuiſſet corpus illud moueri niſi auxilio angeli. Ca. 60. A

Ex p̄libatis igiſ neceſ iducit q̄ ſi v̄bū aut ſa diuinitatis pſona ſolū corpus ihu aſſūpſiſſꝫ nequiſſꝫ illud corp⁹ moueri cibū ſūmere aut potuꝫ ꝛ neq̄q̄ xp̄s loq potuiſſet aut alia facē niſi aliqs āgelus corpus id mouiſſet q p̄dicta i eo opareſ. ¶ Hoc āt p̄baſ:q2 corp⁹ illud ſi examinatū foret nō hr̄et aliquā formā ſbalē cui ꝯueniret eē p̄ncipiū radicale oium haꝝ actionū. nā data forma ſbali in corpe aſſūpto a v̄bo neceſ illa aīa rōnalis foret q̄ ꝯ̄ hipotheſim ē.ſ. q̄ v̄bū diuinū aiaꝫ cū corpe aſſūpſiſſꝫ neccē igiſ erat vt v̄bū aut aliqs angeloꝝ corp⁹ illud moueret. ¶ Uerbū diuinū illud corp⁹ mouere nō poterat. nā ex hoc verbū diuinū diceref agē aut pati ꝛ in ſucceſſione opari qd̄ ò v̄bo diuino dici ipoſſibile eſt vt i p̄libatis ꝯcluſū ē. ¶ Fuerat igiſ corp⁹ illud inutile motus carēs locutiōe vacās:aliiſ quoqꝫ actiōibus ipfectū niſi aliqs angelus p̄dicta efficeret. ¶ Itē fuiſſet corpus iſtud vita carēs q̄m nulla erat ei forma ſbalis vitā p̄ſtans aīa q̄ppe rōnalis illud viuens cōſtituebat nec dici poterat q̄ v̄bū diuinū huic corpori vnitū ei vitā p̄ſtaret:nō.n. verbū vitā vllā ſic p̄ſtat ſicut ex prelibatis conſtat. ¶ Itē in ſepulchro corpus dn̄icū erat exanimatū v̄bū tn̄ corpori illi vnitum erat nulloꝫ tamē eidē vitam preſtabat nec igitur aliā vitā illi preſtare velle ienus poterat. ¶ Inde ḡ erat valde aut fere neceſſarium q̄ cum verbum carnē aſſūpturū erat nō corpus exāgue exanimatumqꝫ ſuſciperet:ſed corpus aīa rōnali vegetatum. 2. rō. 3. rō.

¶ Pars tertia methaphore ſecūde.ſ. qui audiebatur: Ca. 61.

Huius ſecūde figurate paradoxe ordine continuato tertia particula ſequitur.ſ. qui audiebaſ.ſ. q̄ leo iſte de quo in ſuperioribus audiebatur. ¶ Iuxta qd̄ aduertendum ē. q̄ aliqd̄ audiri dupl̄r accidit.ſ. ꝓprie aut attri A Dupl̄r aliqd̄ audiſ. B

butaliter ꝓprie aūt audit̄ ꝙ ꝑ ſe audit̄ hoc aūt dupl̄r dr̄ :q̄r
aut per ſe ꝑmo aut ꝑ ſe nō ꝑ. ¶ Per ſe ꝑ audibile ē obm̄ po
tētie auditiue.ſ.ſonus.nā h̄ ē qui ꝑ ſe audit̄ ⁊ nō ē ſon⁹ qui
audibilis nō ſit ⁊ nō ē quicq̄ꝫ qđ ꝑter ſonū audiat̄ ſic ait ari.
in 2⁹.de aīa in.c.de voce. ¶ Alia ſūt ꝑ ſe audibilia nō tñ ꝑ ſe
ꝑmo vt ſunt ſenſibilia cōīa.ſ.magnitudo:figura:nūerus:mo
tus:⁊ qes hec.nāq̄ꝫ ab oīb⁹ ſenſitiuis potētijs apprehēdun
tur vt i ſupioribus deſeruimus alia aūt ſūt que audiunt̄:ſed
L nō ꝓprie audiunt̄.hec aūt ſūt q̄ in ſe hñt id ꝑ qđ audiri pñt
Q̄ño chri- ⁊ qđ ꝑ ſe ꝓprie audit̄ ſicut campana ſonitū reddit q̄ audit̄
ſtus audie- ꝑ ſe hō q̄ꝗꝫ audit̄:q̄r vocē aut ſonū emittit. ¶ Iſte leo q̄ xp̄s
batur. erat audiebat̄:ſꝫ nō ꝑmo mō:q̄r ipſe vox aut ſonitus nullus
D erat:ſꝫ audiebat̄ ſecūdo mō:q̄r in ipſo aliqđ erat qđ ꝓprie au
Duo oba diebat̄. ¶ Hoc āt dupl̄r vt ſupra dicebat̄ euenit:q̄r duo ſunt
auditus oba auditus.ſ.qđdā obm̄ pticulare potētie auditiue quod ē
E vox.aliud āt ē obm̄ vl'e qđ ē ſonus. Q̄ōlibet aūt hoc in xp̄o
Uox ē i oi erat ⁊ ꝑ h̄ audiri poterat:q̄r ipſe corporeus erat i qlibet aūt
bus aīa- corpe ab alio pcuſſo corpe ſonus cauſat̄.ſic.n.in ſuo corpore
libus per- cauſabit̄. ¶ Itē xp̄s vocē hēbat ſm̄ quā audiri poterat:quia
fectio. vox in oībus aīalibus perfectio eſt ſic ait ariſto.in 2⁹.de aīa
ſ.c.de voce ſola animalia vocant.

Ca.62. ¶ De voce leonis.i.xp̄i frequētiſſime audita.

A **Huius** Aūt methaphorici leonis vox frequētiſſime
audita ē ꝑmo i ſua natiuitate.nā a plāctu vi
uere inchoauit ideq̄ꝫ vite atq̄ꝫ plāct⁹ tp̄s initiale fuit. Tem
p⁹ auditio pus nāq̄ꝫ q̄ dñs ihs nat⁹ ē hyems magna ipoꝛtūitate rigebat
vocis. dñā āt ꝟgo pānis dñici coꝛpis optoꝛīs ꝑ paupertate carebat
B locus ēt i q̄ ſaluatoꝛ hoꝛt⁹ ē oi ꝓſus carebat ſolatio carebat
Quo tēpo ⁊ ipoꝛtunitatū defenſionib⁹.nā cū ꝑ paupertate ad manendū
re chriſtus in bethelēē hoſpiciū tē tpis nō hñt declinauerūt ad q̄ddā i
natus ſit ⁊ via poſitū diuerſoꝛiū vt ſcribit beat⁹ lucas.2.c. ¶ Hec āt fri-
vbi. goꝛis nimietas ꝑ tpis ipoꝛtūitate cogebat ad plāctū adhuc i
C fantulū nr̄ꝫ redēptoꝛē adiuuāte ꝑterea ad h̄ carnis illi⁹ bñdi
2⁹ auditio cte teneritudine. ¶ De h̄ āt redēptoꝛis nr̄i ploratu cātat ec-
vocis xp̄i. cleſia i q̄dā q̄dragēſimali imno.ſ.vagit īfans iter arcta poſit⁹
D ꝑſepia. ¶ Audita q̄ꝗꝫ fuit vox ei⁹ i circūciſione.nā cū infans
dieꝝ octo circūderet̄ ſaluatoꝛ nr̄ vt pꝫ luce.2⁹.c.carne illa be
nedicta marie teneritudinis exīte tū coꝛpis puritate atq̄ꝫ eta
tis:tū q̄r ꝯplexiōis tenē erat tū ex cruciatu q̄ i diuidēda ſeq̄-
bat̄ carne doloꝛ amariſſim⁹ ſeq̄bat̄ q̄ cū ad plāctū ipellebat.ꝙ
Boneuen- h̄ āt doctoꝛ ſeraphicus q̄ dr̄ bōauētura i libꝛo ſuo q̄ eſt vita
tura. xp̄i. ¶ Fuit quoq̄ꝫ vox ei⁹ exaudita cū iter legis ſapiētes:at-
q̄ꝫ doctores i tēplo ō legis q̄ōnibus diſputaret vt ſcribit bea
3⁹ auditio tus Lucas.c.2. ¶ Fuit quoq̄ꝫ audita vox eius redarguendo
vocis xp̄i exhoꝛtādo ꝑdicādo arguēdo vt ex ꝓceſſu q̄ttuoꝛ euāgelioꝝ
E demoſtrat̄. ¶ Audita q̄ꝗꝫ fuit vox eius corā pilato cū tenere
F tur ſꝫ modicū teneret̄. Idēīdē aūt corā cayphā ⁊ āna ō qbuſ
4.auditio mattbei.26.⁊.27.c.⁊ Joānis.18.⁊.19.c. ¶ Audiebat̄ quoq̄ꝫ
vocis xp̄i. vox eius i paſſiōe cū aliq̄ dicēr vt pote cū dixit ſitio ⁊ cū pro
G ſuis toꝛtoꝛib⁹ exoꝛabat ⁊ cū pr̄i aīaꝫ cōmendauit. ¶ Foꝛtioꝛ
5.⁊.6.⁊.7. tñ atq̄ꝫ ſtribilioꝛ vox ei⁹ i exitu ſpūs fuit cū dixit hely hely la-
auditio vo mazabatani.h̄ ē de⁹ de⁹ meus vt q̄d me dereliquiſti.h̄ āt vox
cis chriſti. ſtrifico boatu lōgius audita ē.nā eā audire iudei dicētes he
Mattbe⁹. liā vocati iſte ꝯſeſtiq̄ꝫ bñdict⁹ ille ſaluatoꝛ expirauit. ¶ Et q̄r
D nullo viroꝝ foꝛtiter clamās ſpirat cū tūc oēs vires vocū foꝛ-
8.⁊.9 audi matiue deficiūt potiſſimū i his q̄ vulnerib⁹ illatis exāgues ꝯ
tio vocis. cidere ſicut erat i bñdicto coꝛpe ihū magnū ꝗ inauditūq̄ꝫ mi
chriſti. raculū erat cū ſic vita defeciſſꝫ. ¶ Jō centurio q̄ aſtitit moꝛti
ſaluatoꝛis vidēs ꝙ vociſerās defeciſſꝫ tāto pauē fact⁹ mira
culo exclamauit dixit eū filiū dei fuiſſe ſic ſcribit beatus mat
theus.27.c.ſ.vidēs āt cēturio ꝙ defeciſſet clamās dixit vere
fili⁹ dei erat iſte. ¶ Fuit quoq̄ꝫ ei⁹ vox poſt biſſimā reſurre-
ctionē audita oībus.nāq̄ꝫ qbus eū appartiſſe ſcriptura cō-
memoꝛat legimus eū fuiſſe loquutū ꝑterq̄ꝫ petro ꝙ ex oīum
euāgeliſtaꝝ teſtimoniis ꝯfirmat̄ i ultimis ipſoꝝ capl'is.
¶ Audita q̄ꝗꝫ fuit vox eius cū ad celū aſcēdēs foꝛmā bapti-
ꝫādi tribuit ⁊ oī creature euāgeliū ꝑdicari iuſſit ⁊ credentes
euāgelio baptiꝫari expoſuitq̄ꝫ. baptiꝫatoꝝ ꝑuilegia ō q̄b⁹ mat
thei.28.⁊ Marci.16. ¶ Hic āt methaphoꝛicus leo nō ſoluꝫ
Mattbeus audit⁹ ē:ſꝫ adhuc vox ei⁹ auditu deſiderabilis expetibiliſq̄ꝫ
valde erat oībus nationibus:ſic.n.ſcribit beatus Mattbe⁹
ſꝫ.c.beati oculi q̄ vidēt q̄ vos videt̄ ⁊ aures q̄ audiūt q̄ vos
Mat. ſꝫ.c. audiuiſtis.amē dico vobis ꝙ multi reges ⁊ ꝓphe deſidera-
uerūt vidē q̄ vos videtis ⁊ nō viderūt:deſiderauerūt audire
q̄ vos auditis ⁊ āis nō audierūt. ¶ Ex ꝓbatis ſatis diffuſis

cōplectitur inductionibus qualiter leo iſte methaphoꝛicus
audiebatur.

¶ Pars quarta ſecunde methaphoꝛe.ſ.qui ñ audiebat̄. Ca.63.
In Hac āt ſecūda figurata padoxa pticula q̄rta ē qui ñ A
audiebat̄ q̄ dupl̄r itelligi pōt:vt.n.deus erat audiri Aliqđ
nō poterat q̄r aliqđ audiri dupl̄r euenit. ¶ Primo āt aliqđ audiri
audiri ꝯtingit cū ꝑ ſe ꝑ audit̄ aut ꝑ ſe nō ꝑ h̄ āt ſolū ē obm̄ dupl̄r
ꝓpriū potētie auditiue aut cōīa ſenſibilia ō qbus in ſuperio ꝯtingit.
ribus ptractauimus hoc āt mō de⁹ audiri nō pōt:q̄r nō ē vox: B
aut ſonus magnitudo:numerus:qes:figura motus. ¶ Se- ꝑ⁹ mō
cūdus modus audiēdi ē cū aliq̄ res ꝑ ſe audibilis nō ē tñ in
ea aliqđ ē ſm̄ qđ audiat̄ ſicut coꝛpa ⁊ aīalia audiunt̄.h̄ q̄ꝗꝫ 2⁹ mō
mō deus audiri nō pōt:q̄r ñ hꝫ aliqđ coꝛpus i q̄ ex illiſione al C
terius ſonitus efficiat̄. ¶ Idēīdē quoq̄ꝫ vocē nō hꝫ:q̄r nō ē Organa
oīa aīalia,nāq̄ꝫ pfecta ſunt que vocē hñt ſic ait ariſto. 2⁹.de ad vocē
anima.c.de voce.ſola aīalia vocāt ſꝫ quedam inſtrā vocat̄ vi exigēt.
deantur ſicut lira. ¶ Itē ad hoc vt vox foꝛmet̄ multa oꝛga-
na exigunt̄.de qbus ariſto.2⁹ de anima.c.de voce.hec autem
niſi incoꝛpoꝛea ſibi eē nō pñt.deus aūt coꝛpus nō ē igit̄ vo-
ces ſm̄ quas audiatur foꝛmare nequit.

¶ Expoſitio quarte partis huius ſecūde methaphoꝛe. Ca.64.
Amplius Aūt ⁊ q̄dā alius modus h̄ intelligendi A
ꝯueniēs ē.ſ.vt methaphoꝛicus iſte leo i
q̄ntū deus erat nō audiret̄.ſ.vt hoc nō intranſitiue:ſed per
trāſitionē aut q̄ſi tranſitionē itelligat̄.ſ.nō ꝙ ipſe nō audi-
retur:ſed ꝙ de ipſo nō audiret̄ ꝙ eēt deus. ¶ Nā gentes ō
chriſto ꝙ deus foꝛet nō audierant:ꝓphe enim de meſſia ꝙ
futurus eſſet deus ſub magnis enigmatibus preſagia ꝓtule
re. Conceſſo aūt ꝙ aliqui in ſacris ſcripturis eruditiſſimi ꝓ
phetica traditione meſſiā futurū deū intelligerent chriſtuꝫ
tñ ibm̄ meſſiā foꝛe pꝛoꝛſus neſciebant:ideo de eo inauditus eis
erat deū foꝛe niſi cū xp̄s de ſe aliquotiens ꝓtulerit teſtimoniū
ſe deū eē atq̄ꝫ filiū dei in pleriſq̄ꝫ euangelioꝛum locis. ¶ Ad B
hoc āt nō attendebāt oēs gētes ꝟbis eius intendentes ⁊ ſꝫ Oēs gē
aliqui ei⁹ ꝟbis crederēt eū deū eē neſciebāt:ſꝫ eū magnū pro tes non
phām vocitabāt vt pleriſq̄ꝫ euāgelioꝝ locis ꝯprobat̄. Cū.n. attende
xp̄s aliq̄ magna mirabilia effeciſſet eū in iſrl' magnū ꝓphāꝫ bāt ver-
ſurrexiſſe aſſerebāt. ¶ Hoc āt vlterius patefit ex pleriſq̄ꝫ opi bis chri
nionib⁹ q̄s de xp̄o diſcoꝛdia coꝛda ꝯfecerāt cū ꝟbis ei⁹ inten ſti.
derēt atq̄ꝫ ſcā diligēter aduerterēt q̄s beatus matthe⁹ deſcri
bit.c.16.vbi xp̄s a ſuis diſcipulis iquirebat quē eū hoīes exi
ſtimarēt.ſ.quē dicūt hoīes eē filiū hoīs. Reſpōdit petrus aliq̄ Mat.16
heliā aliq̄ Jeremiam aliq̄ Joānem baptiſtā aliq̄ vnū ex pꝛophis caplo.
rñdit xp̄s.vos āt quē me eē dicitis.rñdit petrus tu es chri-
ſtus fili⁹ dei viui. ¶ Gētes ꝗ xp̄i vocē audiētes ⁊ q̄ ñ audie
rant nō eadē de xp̄o:ſꝫ varia ſentiebāt.aliq̄ vero iudeoꝝ au
dierāt xp̄m de ſe teſtimoniū ꝑhibere ꝙ eēt filius dei qui non
crediderūt:ſꝫ potius ex hoc eū exoſum hūere:nā vt hēt̄ io
ānis.5.c.Judei xp̄m arguebant ꝙ curaret in ſabbato. Et dr̄ Joānes
oderant aūt eū:q̄r nō ſolū ſabbatū ſoluebat:ſꝫ ēt filiū dei ſe fa 5.caplo
ciebat nō igitur crediderūt iudei xp̄m eē deū ⁊ ſic nō audie-
runt.i.audiētes nō crediderūt.

¶ De eadem quarta pte 2⁹ metha.hic agitur. Cap.65
Erat Enim hic methaphoꝛicus leo deus hō ⁊ ſm̄ h̄,ꝗ A
q̄ꝫ itelligi pōt ꝙ nō auditus ſit:nā ipe nō clama-
bat in cōtentioſis clamoꝛibus aut iniuſtis lingūs ſicut mul
ti hoīuꝫ facē aſſueti ſūt:q̄r in ꝟbis ſuis tēperatiſſimus erat ꝑ
cipue cū ipe traditiōe ꝯfirmaſſet ꝓ ocioſis ꝟbis puniendos
loquētes foꝛe. Juxta illud matthei.12.c.ō oī ꝟbo ocioſo qđ lo Matt.
quuti fuerit hoīes ſup terrā reddēt rōnē i die iudicij. ¶ Iſte
ꝗ ſaluatoꝛ nr̄ nō ꝯtēdebat aut ꝟba ſua ꝓ nihilo proferendo
ducebat aut i linguīs hoīuꝫ alioꝝ. Sic.n. Eſaias teſtat̄.c.52. Eſaias
Ecce puer meus ⁊ nō clamabit nec audiet̄ vox eius in pla- 52.capi.
teis calamū caſſatū ñ ꝯteret ⁊ titionē fumigātē nō extinguet
ſꝫ ꝗ leo iſte i ꝑdicationib⁹ exhoꝛtatiōibus hoꝛrifico itonaret Eſaias
boatu in linguīs tñ atq̄ꝫ ꝯtētionibus nequaq̄ꝫ auditus eſt. B
¶ Itē leo iſte in doloꝛibus paſſionis ſue cū acerbiſſima ſo- Inſigne
ret ꝯquerēs nequaq̄ꝫ auditus ē:tantā eni ei cruciatus infli- xp̄i mira
cta ſunt vt quilibet viroꝝ de eis nimium q̄reret̄ xp̄s tamen culuꝫ ꝙ
nihil clamauit qđ admirās Eſaias ait.c.53. tanq̄ꝫ agn⁹ ad i tantis
occiſionē ductus eſt ⁊ tanq̄ꝫ ouis coꝛam tondente ſe obmu angoꝛi-
tuit ⁊ nō apuit os ſuū. ¶ Fuit āt inſigne miraculū eū in tan bus nū-
tis cruciatibus nequaq̄ꝫ fuiſſe cōqueſtum potiſſimū cū hec q̄ꝫ fue-
iniuſta lance penderent̄. Solent eni hoīes acrius ingemi- rit con-
ſcere cum iniuſtos tollerāt cruciatus q̄ꝫ ſi iuſtis toꝛſionib⁹ queſtus
plecterētur.

plecterent. Sic.n. ait ꝯſiſicator penas qui patit quas ñ tolle
C rare mererent triſtor efficit ꝙ̄ ſi merito paterent. ¶ Lȝ erudi-
Socra- tiſſimi alr arbitrant meliꝰ qppe ē hoiem inocentē puniri ꝙ̄
tes athe- male meritū ꝯberari. Sic.n. īquit magnꝰ ille ſocrates ſumē
nienſes ⁊ origo moralis phie iuxta traditionē auguſtini.4. de ciui-
necarūt tate dei quē cū ab athenienſibus iudicibꝰ morti adiudicatū
vxor eius defleret ingens dñe mi inocēs moreris. Cui ille ra
ce inqt meliꝰ eni mihi ē inocētē ꝙ̄ nocētē mori. ¶ Oia āt ſu
piora ſolidiſſimis ꝯſtāt ſentētijs breuit tn̄ has ꝓpoſitas ꝑti-
culas poſſumꝰ explanare. s. ꝙ leo q xp̄s erat audiebat: qꝛ ve
rā carnē humanā aſſūpſerat nō audiebat āt: q̄a ve deus erat
deitas āt ſm ſe videri neqt. ¶ Ex ꝓbatis ſatis lōgis dedu
cit argumētis q̄lr leo iſte xp̄s videat ⁊ q̄lr viſus ñ fuerit.
Ca.66. ¶ Pars qnta ſecūde methaphore. s. leo qui tangebatur.
A
Aliqd tāgi dupliciter cōtingit.

Ordinē huiꝰ ſecūde figurate padoxe iā ſequētibꝰ ꝑticule qnta occurrit. s. q tāgebat ꝗ ſicut ꝺ
certis ꝓlibauimus ꝺ iſto methaphorico leone exponēda ē. s.
ꝙ iſte leo tāgeret. Juxta qꝺ ſicut in ſuꝑioribꝰ diſeruimꝰ ali-
qd tāgi duplr accipi ꝑt. ¶ Primo mō tāgit res ꝗ ꝑ ſe tāgit
pꝰ mō ſiue ꝑ ſe ꝓmo tāgat ſiue nō ꝑ ſe ꝑ. ¶ Per ſe ꝑ tāgibile eſt qꝺ
B ē ꝓpriū obm ⁊ ꝑticulare potētie tactiue. s. frigiditas. calidi-
Quid tas humiditas. ſiccitas. duricies. mollicies ⁊ ſiles tangibiles
ſit ꝑ ſe ꝑ q̄litates ꝺ qbus ariſto. in 2ꝰ. de aia ⁊ in libris ꝺ ſenſu ⁊ ſenſa
tāgibile to. nā hoꝝ qlibet potētie tactiue ſenſibile ē nec qcꝙ̄ ꝑter h o
C potētia tactiua ſentiri ꝑt. ¶ Aliq̄ āt ſūt ſēſibilia ꝑ ſe ſȝ non ꝑ
Ariſto. ſe ꝑ hec āt ſūt cōia ſēſibilia de qbꝰ in ſuꝑioribus huius figu
2ꝰ ꝺ aia. rate padoxe ꝑticulis ꝓlibauimus. ¶ Scdo mō aliqd tangi
2ꝰ mō bile ē qꝺ ꝑ ſe tāgi nō ꝑt ꝯtinet tn̄ i ſe aliqd qꝺ ꝑ ſe tangibile
ē h āt ſūt oia corpora nālia hñtia i ſe aliq̄ ꝺ iſtis ſenſibilibus
q̄litatibus qꝺlibet. nāqȝ elemētū aut ex elemētis ꝯpoſitū cor
pus aliq̄s iſtaꝝ ꝯtinet q̄litates: ſic.n. ꝺ quolȝ hoie dicē poſſu
mꝰ ꝙ ipe tāgat: qꝛ lȝ frigiditas. caliditas. humiditas. aut ſic-
citas ipe nō ſit ꝯtinet tn̄ iſtaꝝ aliq̄s q̄litates. hȝ āt duo tāgē
di diſtātes modi potētie tactiue ꝯueniūt ꝗ pō alis ſenſitiua ē
nullꝰ.n. tactus ē niſi ei ſēſus inſit nullūqȝ tāgibile ē niſi ali-
qua haꝝ ſu q̄litatū vel in ſe haꝝ aliquā ꝯtinere dignoſcat.
D ¶ Eſt āt ꝑter ꝓdictos alius tāgēdi modus ꝗ aliq̄ corpa nul
Quo lā haꝝ q̄litatū ꝯtinētia nec ipe tāgibiles q̄litates ve tangi di
corpora cūtur. Corpa nāqȝ celeſtia tāgere ſe inicē dnr ⁊ a qbuſdam
celeſtia elemētalibus tāgi nō tn̄ ſiccitas aut humiditas caliditas aut
ſe inuicē frigiditas mollicies aut duricies nec qlcꝙ̄ hoꝝ i ſe ꝯtinen
tangūt. tia he, nāqȝ oēs q̄litates ꝑegrine ipreſſiones appellātur q̄s
a ſupra celeſtibꝰ corpibꝰ eliminat ariſto. ꝺ qbus i 2ꝰ. ꝺ celo ⁊
Ariſto. mūdo. ſic ait corpa ſuꝑcelestia nō ſuſcipiūt ꝑegrinas ipreſſio
2ꝰ celi ⁊ nes: ſūt āt ipreſſiones ꝑegrine accidētia corruptiua. ¶ Spe
mundi. re nāqȝ ignis orbē lunarē ꝯtigit ⁊ mercurialē orbē orbis lu
Que ne ꝯtigit. Sic āt ꝺ ceſtis corpibꝰ ſuꝑ celeſtibꝰ: i oibꝰ.n. ꝯtactꝰ ē
ſint pe- ſic.n. elemēta ꝑ ꝯtactū ſe locāt ita corpa ſuꝑ celeſtia ſe inicē lo
grine i- cāt atqȝ ꝯtingūt nullā tn̄ ꝓdictaꝝ h corpa celeſtia cōtinent
preſſio- q̄litatē. ¶ Hec aūt ꝯtactus ē cū aliq̄ q̄ntitas extēſa vniꝰ rei
nes. alti q̄ntitati extēſe applicat ē āt h ꝯtactus i loco ⁊ locato. nā
E locus ꝓprie ⁊ ꝑ aſſūptꝰ ſm ꝙ ariſto. eū in phicoꝝ libris iue
Ariſt.3. ſtigat cū ſit vltima ſuꝑficies corpis ambiētis tāgit extremā
⁊.5.phi- ſuꝑficiē corpis locati. ¶ De h āt q̄ntitatiuo ꝯtactu loqt ari.i
ſi. 3.⁊.5. phicoꝝ. fit āt h ꝯtactus ſm ſolam extenſam quātita-
tem ſicut alij de quibus diximus contactus ſecundū qual-
dam qualitates cauſabantur.

Ca.67. ¶ Quomodo chriſtus leo tactus fuit.
A

Hunc methaphoricū leonē xp̄m ꝓdictis modis tactū fuiſſe liquet. ¶ Primo tn̄ mō nequaꝙ̄. nō ipſe
potētie tactiue obm ꝓpriū nō erat. s. qꝛ nec caliditas nec fri-
giditas: ſiccitas: humiditaſqȝ duricies: atqȝ mollicies erat cū
corpea ſba eēt nullā aūt corpꝰ h mō tāgit atqȝ ſentit tange-
bat tn̄. leo iſte ſecūdo ꝓdcōꝝ modoꝝ qꝛ in ſe aliq̄s ꝓdictaꝝ
q̄litatū ꝯtinebat. ¶ Jtidē ⁊ alio qui dictꝰ ē mō ad pōm tacti
B uū nequaꝙ̄ ꝑtinere tāgebat cū xp̄s extēſā q̄ntitatē hēret ⁊
In nāli- cū q̄libet extēſa q̄ntitate ꝯtactū hr̄e poſſit ita ꝙ tāgeret aut tā
bꝰ agēs gerit lȝ vtrūqȝ ſimul fit: qꝛ i nālibus actio ſine reactiōe ñ ē.
agendo ¶ Tāgebat āt leo iſte xp̄s: qꝛ multi ad eiꝰ manuū oſculo ꝓ
repatit. cedebāt ſiue veſtimētoꝝ eiꝰ fimbrias ꝯtingebāt aliqui. nāqȝ
mēte deuota v̄boꝝ xp̄i creduli cū vt eiꝰ genibꝰ aduoluti ꝓcē
ſuaꝝ hr̄e mererent auditionē iterdū ꝓmētibꝰ turbis nō pa
tebat liber acceſſus qdā q̄ſi furtiuo ꝯtactu i eiꝰ ſola fimbria-
rū applicatiōe oīum ſuaꝝ egritudinū remedia ſperātes iter
Luche alios accedebāt eiꝰ fimbrias oſculātes. Sicut luce.9.c. cōti-
9.capitulo

net de muliere illa que fluxū ſanguinis patiebat a.12. annis C
⁊ oia ſua in medicos ipendeat fide plenaria de ſalute recu- Magna fi-
perāda ſola acceſſione ad fimbrias ſaluatoris. ait ſi tetigero dem mulie-
fimbrias veſtimēti eiꝰ ſalua ero. Cōfeſti āt iter tui has ꝯpri- ris ſangui-
mētes mulier illa fidei feruore ſuccēſa trāſitū faciēs ad xp̄m nis fluxum
acceſſit ⁊ veſtimētoꝝ eiꝰ fimbrias tāgens illico aūt ei oīmoda patientis.
ſanitas reddita ē. Xp̄s āt tūc q̄ſiuit qs me tetigit: cui Petrus
dñe turbe te ꝯprimūt ⁊ tu dicis qs me tetigit ad quē rurſus
xp̄s aliqs me tetigit. nā ⁊ ego ſenſi v̄tutē exijſſe a me ſēſerat
qppe v̄tute eiꝰ magnū mulieris lāgorē fuiſſe curatū. Qualr
aūt ꝺ fimbrijs veſtiū ſaluatoris aut de corpe eiꝰ v̄tus lāgoꝝ
curatiua exierit ⁊ q̄lr xp̄s de ſe v̄tutē ſēſerit exijſſe alteriꝰ ne
gocij e pn̄ti diſtātis ē. ¶ Tāgebat quoqȝ leo iſte xp̄s. nā ip-
ſe flagellis ceſus ſpinis capite plexus lācea ꝯfoſſus clauis D
pforatus m̄ltis ꝗqȝ in idē acerbitatū ḡnibus extit cruciatus Actō ⁊ paſ
h āt ſine ꝯtactu nō fiūt: qꝛ actio ⁊ paſſio fiūt ꝑ ꝯtactū vt ait ſio fuerit ꝑ
ariſto. in 2. de gñone ⁊ corruptiōe. ¶ Itē tāgebat iſte leo cū ꝯtactum.
a iudeis captus ē ⁊ ligatꝰ āne caiphe herodi ⁊ pilato ꝑſen- Ariſto.
tatus hec aūt in contactu funguntur apparet igitur ex predi
ctis qualiter leo iſte tangeretur.
¶ Sexta pars ſecūde methaphore. s. leo qui nō videbat. Ca.68.
A

In Predicta ſecūda methaphora ꝑticla ſexto ſeqt. s. q nō tāgebat ⁊ qꝛ leo iſte xp̄s ibꝫ vtrāqȝ humanā. s. ⁊
diuinam i ſe nām ꝯtinebat ſm vtrāqȝ h exponi ꝑt. ¶ Si āt
hāc ꝑticulā ad xp̄m hoiē tpe ꝗ iter gētes ꝯuerſatus ē refera
mus itelligi firma v̄itate ñ poteſt i toto. nāqȝ tpe ſue ꝯuerſatio
nis cū hoibus tāgebat vti ſuꝑioribꝰ diſeruimꝰ. ¶ Fuit ꝗqȝ
tactꝰ poſt mortē ſuā cū miles pilati latꝰ eiꝰ lācea ꝑforauit vt
pȝ matthei.27.c. h āt ſine ꝯtactu nō fit tāgebat quoqȝ cū cor Mattheus
pus illō bn̄dictū ꝺ cruce depoſitū ē. ¶ Idētidē ꝗqȝ in tradē- 27.capitulo
do illō ſepulture tāgebat. adhuc āt ⁊ vlterius eū deuote feie
tāgere appebāt cū eū aromatibꝰ ꝯdire molirent ſic pȝ mat-
thei.28. ⁊ marci.16.c. i ꝗ voti ſui cōpotes facte nō ſunt: qꝛ pri Mar.16.c.
us ꝙ̄ ipe ad monumētū veniſſet xp̄s a mortuis reſurrexe-
rat vt ex eiſdē ꝓdictoꝝ euāgeliſtaꝝ locis pȝ. ¶ Fuit aūt xp̄s
tāgibilis ⁊ actualr tāgebat poſt ſuā btiſſimā reſurrectionē B
qꝺ ex appinone eiꝰ ſcē Marie magdalene liqt: qꝛ cum . cbal Chriſtꝰ ad
ſtū a mortuis reſurgētē pedibꝰ aduoluta oſclari pararet rñ huc poſt re
dit xp̄s maria noli me tāgē: nōdū.n. aſcēdi ad pr̄em meū. Si ſurrectionē
āt xp̄s nullatenꝰ tāgibilis foret nō iterdixiſſet ſe tāgere ma- tangebatur
gdalene ſuꝑflue. nāqȝ ꝺ ipoſſibilibꝰ ꝓceptiua factio aut iter-
dictū apponit cū imutabile ſit. Realr āt ſaluator iā poſt re
ſurrectionē ſuā tāgebat cū duabꝰ marijs in via ſe demōſtrās
ab eiſdē eiꝰ gēibus ꝓuolutis paſſus ē ſuos pedes beatiſſi-
mos oſclari ꝺ his Joānis.c.20. ¶ Idētidē ſcm̄ legit cū xp̄s Joānes. 2ꝰ
thome dubitāti viſus ē dicēs mitte manū tuā i latus meū ⁊ capitulo.
iſer digitū tuū i loca clauoꝝ ⁊ noli eē icredulus: ſȝ fidelis:
qꝺ ꝯfeſti thomas exꝑtus credidit dicens tu es dñs meus ⁊
deꝰ meꝰ. ꝺ h Joānis.20.c. h āt oia in ꝯtactu ſūt. ¶ Nō ergo
pn̄t h ꝺ xp̄o itelligi. s. ꝙ ꝯtactū nō ſuſcepit dū i carne iter ho
mines ꝯuerſatus ē ſiue añ ſuā acerbiſſimā mortē ſiue pꝰ ſuā
btiſſimā reſurrectiōē. ¶ Nccm̄ ḡ ē hec ꝺ xp̄o hoie intelligi
ꝑut i hoſtia ē: tūc.n. aut ſub tali ꝯditiōe nullatenꝰ ſentiri va-
let qꝺ euidēter iſert, xp̄s qppe i ſpēbus panis ñ ſȝ q̄ntitatē ex
tēſiuā: ſȝ idiuiſibilr exiſtit ſic diſcrētes ꝓmō haꝝ figurataꝝ
padoxaꝝ elicuimus. ¶ Indiuiſibile āt nullā ſenſationē cau C
ſare aut termiare ꝑt: color.n. in indiuiſibili exñs videri neqt Indiuiſibi-
certe āt imutatiue q̄litates ſenſibilr aliecꝗ actiue ⁊ paſſiue le nullā ſen
actionē paſſionē imutationēqȝ hr̄e nequeūt niſi in ſbō diuiſi ſationē cau
bili exñtes. Sic igit hō xp̄s ſub ſacramētalibꝰ ſpēbꝰ i hoſtia ſat aut ter-
⁊ calice videri nllatenꝰ ꝑt cū ſub eis idiuiſibilr ſubſiſtat . ita minat.
tāgi neqbit. ¶ Potētia qppe tactiua magis extēſā coexigit
magnitudinē cū magis de rā māe potētia tactiue ꝙ̄ viſiua
ſit ꝑcipue. qꝛ h ꝯtactū nūcupamus applicationē huiꝰ q̄ntita
tis extēſe ad aliā talē aūt ꝯtactū ſine q̄ntitate fieri ꝓrſus im
poſſibile cēſendū ē. ¶ Ex qbꝰ liqde iducit ꝙ cū nos xp̄ȝ ſub D
ſpēbꝰ panis ⁊ vini ſacramētaliter ſūmimus lȝ hoſtiā i partes Qn̄ ſumit
minutiſſimas atteramꝰ eā dētibꝰ ꝯtrectātes fractionē hāc in euchariſtie
ſpēbꝰ panis ſuſcipi certū ē i xp̄o āt nllatenꝰ. ¶ Sic quippe ſacramētū
i fractiōe xp̄i dolor ſeqret qꝺ ſubſiſtē nō ꝑt vt i priorib. ꝓliba panis frāgi
uimꝰ ꝑcipue āt: qꝛ corpꝰ xp̄i nullā in hoſtia paſſionē ſuſcipe tur nō aūt
poterat: qꝛ ibi idiuiſibilr exiſtit organa āt nr̄a vniuerſa ꝙ̄ ſi xp̄i corpꝰ ſa
ue actiōis ſiue paſſiōis ſūt q̄ntitatiuā ſuſcipiūt extenſiones cratiſſimus
nec in quicq̄ agere pn̄t niſi id quoqȝ quantitate affectum
fuerit. ¶ De corpore chriſti in calice identidem ſentiendum

talium ſpẽꝝ vel anime occultat᷑: cũ tñ hoſtiã cõſecratã ſacer-
dotũ manib᷒ in altũ tolli videm᷒: ſcim᷒ ve ibi corpus xp̃i latẽ.
cũ ãt calicẽ cõſpicim᷒ eleuatũ ibi xp̃s eſſe manifeſte cognoſci
m᷒ hec tñ viſio ꝓpria ñ eſt: q2 p id xp̃s vr̃: q i eo nll'o mõ ẽ.
Capitu.15. ℭ Videtur aliquid tripliciter.
A In Quo vlterius ſpeculãdũ ẽ. q aliqd videri tripl'r ac-
cidit. ℭ Prim᷒ modus eſt cũ aliq̃ res p ſe videt᷑: nec
ẽſt aliquid alterum q faciat eã videri: ſic. n. colorem ⁊ lucem
videre dicimur. nã cũ lucẽ cernimus non eam per aliquid cer
nimus qd nobis eam viſibilẽ reddat ſine quo lux viſibil' nõ
B eẽt. ſ3 ex ſe viſibilitatẽ h3. ℭ Hic autẽ ꝑmus modus bipartit᷑
q2 quedam ſũt que ſunt per ſe ⁊ de ſe viſibilia ⁊ primo viſibi-
lia: q2 non ſũt alia que ꝑmus illis videantur: aut quib᷒ ꝑmo
viſibilitas correſpondeat. ℭ Hoc aũt ſolũ eſt quod directe ẽ
obiectum viſiue potentie quod duas ꝯditiões h3. ſ. lucẽ ⁊ co-
lorẽ: ſ3 iſta nõ equal'r ꝑme potẽtie viſiue obꝫ videant᷑. cũ lux
tã intriſice q̃3 extrinſice colori viſibilitatẽ largiat᷑ intrinſice q
dẽ q2 lux itrat cõpõnẽ cuiuſcũq3 coloris. Extrinſice vo: q2 vi
ſio nulli᷒ coloris fieri põt niſi medio p lucẽ diſpoſito: lux ẽ q2
obm̃ ẽ ꝑmo ⁊ p ſe viſibil' ẽ. ⁊ id viſibilis ẽ: q2 lux ẽ: ⁊ nõ ẽ lux
q̃ viſibilis nõ ſit. ℭ Color ẽt q2 obm̃ eſt viſibil' ẽ. ⁊ id vr̃: quia
ẽ color: nec ẽ aliqs color q viſibil' ñ ſit. vocãt aũt hec p ſe viſi
bilia quia cãnt viſionẽ: ⁊ nihil videri põt niſi h duo aut alterũ
eoꝝ aut id in quo iſta duo aut alterũ eoꝝ eſt. ℭ Item vocant᷑
h ꝑmo viſibilia: quia ſ3 alia ſint que actual'r videant᷑ aut viſi
bilia ſint: nõ tñ ẽm ſe videt᷑: ſed q2 colorata aut lucida ſt̃. ſũt
ẽ color ⁊ lux id quo cetera viſibilia faciũt. lux ẽ ⁊ color ſunt
q̃ ꝑmo viſibilia ſũt. cũ talẽ cãlitate viſibilitatꝫ ſup cetẽa hñt. ſic
ẽ due ꝓprietates his cõueniũt. ſ. q ſint p ſe viſibilia: ⁊ q ſint
C ꝑ viſibilia. ℭ Alia ſũt q̃ ſũt p ſe viſibilia tñ nõ ꝑ viſibilia. ⁊ h
Viſibilia ſũt oĩa ſẽſibilia cõia q̃ ab oĩbus ſẽſitiuis potẽtiis ꝑcipiũt᷑. vi-
cõmunia q̃ dẽt᷑ qppe guſtãt᷑ ⁊ tãgũt᷑ audiũt᷑ ⁊ odorãt᷑. h aũt iuxta cõmunẽ
ſunt ⁊ quot ſupputationẽ qnq3 ſũt. ſ. mot᷒. figura. numer᷒: magnitudo. q
es. ℭ Viſu nãq3 motũ ꝑcipim᷒ moueri q̃3 res audimus: at-
q3 guſtu ſaporoſas aut iſipidas res moueri iudicam᷒. Tactu
ẽt res in motu eẽ conĩcim᷒. ⁊ idẽtidẽ odoratu ſẽtim᷒. ℭ Figu
ra aũt ẽ3 õ ſẽſibilib᷒ cõibus ẽ: viſu. n. figuras reꝝ cõꝑhẽdim᷒
auditu figurã rei ſonorẽ iudicam᷒: guſtu q̃3 guſtabile cuius
ſit figure ꝯſpicim᷒: tactũ vo h optie diiudicam᷒ i odoratu vo
idẽtidẽ ſit. ℭ Numer᷒ q̃3 tñ ãt cõibus ſenſibilib᷒ ẽ: viſu eni3
an vna pluresue ⁊ qt ſt res tþe cernim᷒ auditu vo an vna vel
qt voces ſint liqde cõꝓbam᷒: odoratu ẽt odoꝝ nũeꝝ iudi-
cam᷒: guſtu q̃3 qt ſapida aut iſipida ſint ſẽtiãt᷑. tact᷒ ãt nũe-
ros q̃3 deꝑhẽdit. ℭ Magnitudo ãt q̃ntũ i cõib᷒ ſẽſibilib᷒ eſt
viſu. n. q̃nta res ſit liquidiſſime cernitur: auditu autem quan
ta ſit ⁊ an ſonatiuum paruum magnumue ſit iudicamus:
odoratu magnitudinẽ breuitatẽue odoris ꝑcipim᷒: guſtu ãt
extẽſiuã odorim᷒ ſẽtim᷒ magnitudinẽ: tact᷒ ãt p᷒ viſũ õ magni
tudine lucidiſſimã ſniã3 ꝓfert. In ſẽſibilib᷒ cõib᷒ qntũ atq3
B vltimũ qes ẽ. õ q̃ idẽtidẽ oẽs ſẽſ᷒ iudicãt vt õ motu dclauim᷒
oppoſitoꝝ nẽpe eadẽ ẽ diſciplina: cui᷒ ẽ poſſibil'e õ motu iudi
care ẽ. eiuſdẽ õ qete necẽio ſnĩa erit. ℭ Hec ãt ſt ſẽſibilia cõia
p cõit᷑ loquẽtes enumerata. q̃ vt enarrata ſt. Ariſ. deſcribit in
ẽ. de anima i. c. de potẽtia viſiua. ℭ Alacẽ ãt i ſua ꝑſpectiua
põit. 19. cõia ſẽſibilia his q̃dã alia adiĩciẽs. ſ. diſta3. ꝯueniẽtiã
ꝓpinqtatẽ diſtãtiã locoꝝ poſitionẽ ⁊ ſilia. ℭ Ponit eadem
D pſan᷒ i ſua ꝑſpectia: q̃ vocat᷑ ꝑſpectia cõis li. 1. h tñ oĩa ad qn
Senſibilia q3 ſupdcã cõia ſẽſibilia reducũt᷑. ℭ Hec oĩa ſẽſibilia ſt viſibi
cõia ex ſen- lia p ſe. q2 viſ᷒ ſr ea fert᷑ ⁊ viſio iſta ñ ẽm accidẽs ſit. nõ tñ ꝑ ſt
tẽtia Ala- viſibilia: q2 tẽ cũ aliq̃ res cernet᷑ videt᷑. q2 mag̃ aut figurata q
cem. 19. eſcẽs aut mota vna pluresue erãt. h tñ ſſm ẽ: q2 nulla res q2
mag̃ ẽ aut figurata vr̃: ſ3 q2 lucida vl' colorata: hui᷒ ãt ſignu3
E ẽ: q aliquã magnitudinẽ figurã motũ qetẽ aut nũeꝝ occl'ts
Sentialia ꝯtẽplamur ñ vidẽm᷒ ea niſi lucida aut colorata forẽt. ℭ Qd
cõia p ſe vi ſi ſocratiſſs aliq̃ magnitudo mot᷒ aut figura nec lucida nec co
ſibilia ſũt lorata fuerit eã videri ipoſſibil'e erit. ſ3 audiri aut tãgi aut odo
nõ primo. ratu guſtuue ſẽtiri. ℭ Hec ẽ ñ ſt ꝑ viſibilia. ſ3 ꝓpriũ obꝫ po-
tẽtie viſiue. ſ. color ⁊ lux. ẽ ꝑ viſibil'e: obꝫ ãt cõia viſibilia ſt p
ſe ſ3 ñ ꝑ. õ his tractat Ariſ. 2᷒. õ aia in. c. de potentia viſiua.
A ℭ Quomodo chriſtus videri poſſit.
Capitu.16. Hoc Prio mõ xp̃s ꝓpe videri ñ poteſt: q2 ñ ẽ xp̃s aliqd
B q ſit p ſe ꝑ viſibil'e aut aliqd viſibil'e p ſe ñ ꝑ: q2 xp̃s
Viſibile ſe ñ ẽ color aut lux. nec ẽ aliqd de cõib᷒. ſ. mot᷒ magnitudo figu
cũdo modo ra nũerus ⁊ qes. ℭ Hoc idẽtidẽ mõ nulla ſba corpea aut in
quid ſit. corporea viſibilis eſt. q2 nulla rẽs eſt obm̃ ꝓpriũ viſus ſicut
color ⁊ lux. aut aliqd de cõibus ſẽſibilib᷒ ſup̃ tactis. ℭ Se-
cũdo mõ res viſibil' ẽ cũ in ea aliqd ſẽſibile ꝓpriũ ẽ. ſ. color ãt
lux ⁊ cũ aliqd de cõib᷒ ſenſibilib᷒. ſ. mot᷒ figura nũerus. ma-
gnitudo: qes. ℭ Hoc qppe mõ oĩs corporea ſba viſibil' aliq̃
mõ eſt. q2 nulla ẽ ſba corporea i q̃ nõ ſit color vl' lux: color ãt
ẽ in oĩb᷒ elemẽtis. qm̃ oẽ elemẽtatũ corp᷒ ẽ necẽio coloratum.
ℭ Quod ad elemẽta trãſduci nõ debet. q2 in his l3 ex pte ge
neral'r tñ r'ſa nõ ẽ3. ſed de corpibus formatis ex elemẽtis itel-
ligẽdũ ẽ. ℭ Corpa aũt nõ elemẽtaria lucem hñt ſic corpora
celeſtia ⁊ omnia aſtra ⁊ quedã de corpibus elementaribus.
ℭ Item in oĩbus ſubſtantiĩs corporeis repiunt᷑ cõmunia ſẽ
ſibilia. q2 omnia talia corpora hñt magnitudinẽ figurã nũe-
rũ motũ. aut quietem. ℭ Hoc mõ xp̃s viſibilis erat. ⁊ viſus
eſt cũ cõuerſatus eſt iter homines vſq3 q̃ ad celos aſcendit.
q2 in ipſo erãt omnes cõditiones ꝑdicte q̃ in oĩbus corpori- C
bus elemẽtaris ſunt. ℭ Tertius modus vidẽdi eſt cũ aliqd Viſibile
videt᷑ q p ſe ꝑ viſibile non ẽ. aut q p ſe viſibile non eſt nec ẽ tertio
in ipſa re viſa aut denominata viſa aliquid ẽm q viſibilis eſt mõ qd
⁊ ẽm illud actual'r videat᷑ ⁊ tamẽ aliqd ſignũ q rẽ illam pñ ſit.
tem eẽ demõſtrat. ſic ſi quẽpiã hominẽ armis adoptũ videa-
mus nulla eius pte apparẽte dicimus petrũ aut gonſaldũ vi
dẽ. q2 cũ ſub armis moueri cõſpicim᷒ aut cognoſcim᷒. aut q2
arma illa videmus ſub qbus eũ cognoſcim᷒ latitare. ℭ Hoc
mõ xp̃m in hoſtia ⁊ calice oculis cõtẽplamur. ℭ Prio nã- D
q3 mõ videri nõ põt. cũ nec color aut lux nec figura. motus: quo xp̃s
qes. nũerus: aut magnitudo ſit. ℭ Itidem ſcdo mõ ꝑdicto ñ i hoſtia
videt᷑. q2 non videmus eũ p magnitudinẽ figurã. colorẽ. aut videt᷑.
lucem que in ipſo ſit. videmus tñ aliq̃ ſigna que necẽio nobis
xp̃m pñtem eẽ demõſtrãt ⁊ ſub qb᷒ xp̃s tegit᷑. ſ. q cum ele-
uatam hoſtiã ſacerdotis manib᷒ cernim᷒ ſcimus xp̃m neceſ-
ſario in hoſtia illa eẽ. Cũ vo calicẽ identidẽ tolli in altũ cõſpi
cimus iteri᷒ eũ ſub vini ſpẽ cognoſcim᷒ occultari. ℭ Ex pre
libans neceſſario inducit᷑ qo erat modus quo xp̃s viſus eſt
⁊ vr̃ ⁊ quis ſit modus ꝓprius videndi ⁊ quis non.
ℭ Qual'r xp̃s in hoſtia ſit ⁊ quid de chriſto ſit in hoſtia. Ca. 17.
Iuxta Prelibatoꝝ mãm adhuc vlteri᷒ ſpeculãdũ eſt. A
ſ. q̃l'r xp̃s in hoſtia ſit ⁊ qual'r ibidẽ videat᷑.
ℭ In quo ꝑ igrẽdũ ẽ qd de xp̃o in hoſtia eſt. ⁊ qd de eodẽ
in calice lateat. nã ſacerdotes ſup hoſtiã ꝯſecrãtes his vba ꝓfe B
rũt. ſup calicẽ ãt itidẽ faciũt. ℭ Circa h ãt aliq attẽdẽtes ar- Opi. re
bitrati ſũt i hoſtia ſub ſacramẽtalib᷒ ſpẽbus ſolũ xp̃i corpus probãda
latẽ q ex ſubſtãtialib᷒ vbis ꝯſecrationis conĩciũt i qb᷒ de ſolo
dñico corpe ẽmo agit᷑ nihil aliõ expmẽdo i calice ãt ſub vini
ſpẽ ſolũ dñicũ ſãguinẽ occultari dicebãt. q ex vbis ꝯſecratio
nis idẽdẽ arguũt. ℭ Ex q̃ iferebãt q cũ qſpiã hoſtiã ꝯſecra
tã aſſũmẽt ſolũ dñicũ corp᷒ aſſũmebãt. ⁊ cũ i calice cõicar3 dũ
taxat xp̃i ſãguinẽ delibabat. ℭ Reſpõdẽdũ aũt huic inquiſi
tioni eſt in hoſtia cõſecrata xp̃3 itegre eẽ ⁊ i ſãguine cõſecra C
to itidẽ totũ chriſtũ integral'r occultari. ſ. q in hoſtia ꝯſecra- Solo ⁊
ta ſit corp᷒ dñicũ ⁊ ſãguis ei᷒ ⁊ aĩa rõnal' aut deitas. ſ. vbum eiuſdem
prĩs. aut ſecũda pſona diuina. h ãt ſola in xp̃o ſt. i calice autẽ rões.
eodẽ mõ ſãguis xp̃i ẽ ⁊ corp᷒ eius ⁊ aĩa cũ vbo diuino.
ℭ Hec. n. ſic apparẽt. q2 xp̃s viuus ẽ iuxta apl'i traditionem
xp̃s reſurgens a mortuis iã nõ morit᷑ ⁊ mors illi vltra ñ do-
minabit᷑. nũc ẽ nũq̃3 morit᷑ ⁊ ſic corp᷒ xp̃i ſẽp viuẽs ẽ. ⁊ quia
cõp᷒ nullũ hũanũ viuẽs ſine ſãguine ẽ necẽio iducet᷑ i corpe
xp̃i ſẽp ſãguinẽ eẽ. ⁊ cũ i hoſtia ẽ ſãguinẽ hebit. ℭ Itẽ corp᷒
nll'ũ hũanũ ſemota aĩa rõnali viuẽs eẽ põt. cũ aĩa rõnal' cor
pori hũano eẽ tribuat ⁊ moueri atq3 oẽs vegetationẽ. necẽiũ
ẽ ẽ eã i corpore eẽ qñ viuẽs ẽ. ⁊ ſic i corpe xp̃i i hoſtia aĩa rõ
nal' erit. Itẽ necẽiũ ẽ in hoſtia deitatẽ eẽ. ſ. vbũ prĩs. q2 vt Io- Joãnes
annes damaſcenus teſtat᷑. q vbũ icarnatũ ſemel aſſũpſit nũ Dama-
quã dimiſit. ſ3 i vtero vgĩali ꝑcipue duas illas ptes nãe. ſ. cor ſcenus.
pus ⁊ aĩa3 aſſũpſit. nũq̃3 ẽ ab his diſceſſit. vbi igit᷑ corp᷒ aut
aĩa xp̃i fuẽit necẽiũ erit: erit vbũ. ſ. ſcda i trinitate pſonã exiſtẽ.
ℭ Negantes autẽ ꝑdicta duas poſitiones hereticas fateri
compellentur. ℭ Prima eſt q quotieſcunq3 conſecratio ho
ſtie fiat neceſſarium eſt xp̃m mori cum anima a corpore ⁊ ſã
guine ſeparata eſſe nunquã poſſit niſi corpus ꝑmortuum fu
erit xp̃m autem in conſecratione mori aut mortuum eſſe om
ni poſitioni catholice ⁊ auctoritati apl'i repugñt. inquit eni3
apoſtolus xp̃s reſurgẽs a mortuis iam nõ moritur ⁊ mors
illi vltra nõ dñabit᷑. ℭ Scda hẽtica poſitio quã ꝯfiteri cogã
tur eſt q iam xp̃s non ſit deus ⁊ homo: q2 vbum diuinum
aſſũpſit ⁊ vniuit ſibi ad hipoſtaticã ſiue ſuppoſitalẽ vnitatẽ

corpus hũanũ

corpus hūanū formatū in vtero virginis ⁊ aīam rōnalē nouit creatā ⁊ illi corpori infuſam vt ex illis duab⁹ hō pfectus cōſtitueret: ⁊ fuit iſta aſſūptio vł vnio vt hec due ſbe alteraꝫ pſonā ſuppoſitum aut hipoſtaſim nō ꝯſtituerēt: ſꝫ eēnt idē cū pſona vbi. aut eēnt eadē pſona q eſt pſona vbi ppꝰ hāc vnitatem cātam ex aſſūptione nāe hūane ad pſonā vbi diuini erat xp̄s vna pſona vł hipoſtaſis q erat de⁹ ⁊ hō ꝙ ſi forſaſſis pſona vbi ad his duab⁹ ſubſtātijs aut ab alſa earꝫ ſciūgeret pſona vbi lꝫ de⁹ eēt ñ eēt hō. qꝛ nō erāt ibi eſſētialia hominis: tota tñ orthodoxoꝝ aſſertio ſolidiſſima ꝓnūciat xp̄m deū veꝝ ⁊ hominē eē: ſeqret tñ eū deū ⁊ nō hominē eē vbo recedēte ab vnitate quā hēbat ad corp⁹ xp̄i aut ad animam.

℄ Infert ģ notiſſima illatiōe ī hoſtia cōſecrata nō ſolū dñicū corp⁹ ſꝫ ēt ſāguinē ⁊ animam ⁊ pſonā verbi latere.

Ca. 18.
A

℄ Falſa reſponſio quorundam ponens corpus xp̄i in aīa ſine ſanguine.

Conabitur forſitā qſpiā hāc īfringē ꝯñaꝫ dicēs falſo vitate cōſtare xp̄m eē deū ⁊ hominē. in hoſtia tñ ꝯſecrata dūtaxat corp⁹ eius latē ſine ſāguine aīa atqꝫ pſona vbi. ſcā tñ ꝯſecratiōe ⁊ ſūpta hoſtia ⁊ ſāguine p ſacerdotē aut quēlꝫ aliū: rurſ⁹ in pſtinā vnitatē corp⁹ ⁊ aīa ⁊ ſāguis cū vbi pſona reuertāt: ⁊ tē erit de⁹ ⁊ hō xp̄s.

℄ Huic āt ineptiſſime poſitiōi rñdēdū ē magnā h eē abſurditatē. ⁊ mltiplicia īde ſeq deliramēta. ℄ Primū dlirāmētū ē ꝙ xp̄s nō ſolū ſemel carnē aſſūpſit ſꝫ pluries ꝗꝫ ducēties milies. ⁊ ꝙ īcarnatio q̄ſi infinicies fcā ē. ſicut hoſtie cōſecratio pene īfinities celebrata ē. ⁊ poſt infinities a ſacerdotibus aliis ne pſonis cōſecrata cōicāda ſacramētalr aſſūpta ſūt qualꝫ harꝫ ꝯſecrationū ⁊ ſūptionū noua fieret īcarnatio ſīc ſemel ī vtero vginis harꝫ duarū ptiū humane nāe ad pſonā vbi vnio facta eſt. ℄ Nō. n. minor vnio iſtarꝫ ptiū ad vbū ī q̄lꝫ conſecratiōe ⁊ cōſecratoꝝ ſūptiōe cāret ꝗꝫ in vtero vginis ſemł cāta ē: h tñ manifeſte fīꝫ ē: qꝛ fides catholica ſolā vnicā īcarnatione affirmat: plures aūt ptinacit affirmare hēticū eſt.

B
Secundum īcōueniēs.

℄ Itē peccatū ⁊ error magn⁹ ē plures īcarnatiōes aſſumptiōes vniōes hūane nāe ad pſonā vbi aſſerere ſi vnica ſufficiēs erat: ſꝫ vnica ſufficiebat ꝓ modū catholice poſitiōis ad h ꝙ xp̄s in ełnū de⁹ ⁊ hō eēt. ſeqt ģ errorē eē ģuiſſimū plures aſſerē aſſūptiōes. Maior vulgatiſſima p illā regulā ariſtotił in. 8. thopicoꝝ. ſ. peccatū ē p plra facē ꝙ fieri pōt p pauciora: minor āt ſic ꝓbāt. nā cū pſona vbi ad ſe hūanā nāꝫ aſſumēt: erat eadē pſōa aut ſuppoſitū de⁹ ⁊ hō Si āt iſta vnio manēt ī ełnū. neceſſariū erat eādē pſonā p hāc ſolā vnionem eē veꝝ deū ⁊ hōieꝫ nō igit oportebat alīs īcarnatiōes aut aſſūptiōes hūane nāe ad ſuppoſitū vbi fieri. ℄ Huic forſaſſis aliqs pōt rñdē minorē eē fīſā. ſ. vnicā dūtaxat īcarnationeꝫ aut aſſūptionē ſuffeciſſe. vt eadē eēt ī ełnū pſona dei ⁊ hōis nā mltas vniōes īcarnatiōeſqꝫ fieri nccē ē. nā ſi xp̄s ī hoſtia nō exiſtēt ſīc exiſtit p⁹ꝗꝫ ꝯſecrata ē. ſuffeciſſꝫ vbū ſemel fuiſſe īcarnatū: aut ptes hūane nāe ſibi vniuiſſe: qꝛ tñ cōſecratio fit dicūt nccīas eē plres īcarnatiōes ⁊ aſſūptiōes qt ſūt ꝯſecrationes: qꝛ ī ꝯſecratiōe ptes hūane nāe diſiūcte ſūt. ſ. ī hoſtia ſolū corp⁹ ī calice āt ſāguinē dūtaxat exiſtē. Huic rñdet hoꝝ rñſionē ñ ꝓcedē: qꝛ fīſo initit fūdamēto. ſ. ꝙ ī ꝯſecratōe ſepatō corporis ⁊ aīe abiuicē fiat ⁊ deitaſ ab eiſdē: cū ī diuerſiſ ſacralibus vaſis ⁊ ſpēb⁹ h ſint. Hoc āt fīſꝫ ē: qꝛ nlła ē nccīa rō ꝙ corpus ⁊ aīa xp̄i ī ꝯſecratiōe abiuicē ſeiūcta ſint: ſꝫ ſola volūtas eoꝝ ē: ꝓ ꝯtra āt pōne rōes mlte atqꝫ ſolide ſūt: ſīc ſupi⁹ plibauim⁹ ⁊ īferi⁹ adhuc exponēdū ē. ſ. ī ꝯſecrata hoſtia ñ ſolū dñicū corp⁹: ſꝫ ſāguinē ⁊ aīaꝫ atqꝫ pſonā vbi exiſtē: ſīc rōnale atqꝫ nccīuꝫ ē ponē: q dato ñ ſequet plres īcarnatiōes aut hūane nāe vniōes eē ad ſuppoſitū vbi: ſꝫ vnā duntaxat.

C.
Solutō quorundaꝫ.

D
Solutō poris ſolutiōis.

Cap. 19.
A

℄ Deliramēta ponētiū ī hoſtia xp̄i corpus exangue.

Deliramētū aūt aliū ē qꝛ ponētes ī hoſtia ꝯſecrata ſolū dñicū corp⁹ exāgue, ⁊ exminatū atqꝫ ſine diuini vbi ꝯſortio exiſtē: nccē is fatebāt xp̄m aliqñ deū ⁊ hōieꝫ eē ītēdū vo ſolū deū. nā cū ꝯſecratio fierꝫ ſolo dñico corpe ī hoſtia manēte: ⁊ ſāguine dūtaxat ī calice: nō erat aliq̄ vnio ptiū ꝓꝫ quā xp̄s hō eēt. ſꝫ erat ſolū de⁹ ſūpta āt a cōicātib⁹ hoſtia ꝯſecrata ⁊ ſāguine q ē ī calice ſacramētalr ptes hūane nāe rurſus ſibi iuicē ⁊ diuino vbo vniunt. ⁊ ſic fit xp̄s de⁹ ⁊ hō ꝙ ſi rurſus ꝯſecratio fieret eēt iteꝝ xp̄s nō hō ſūptis āt ſacramētalr his q cōſecrata ſī reddit xp̄s ad priſtinā hūanitatē: fieret āt h mō ꝯtinue ī xp̄o mutatiōes ꝙ fides catholica valde abhorret ī differēt ſine aliq̄ tēporis vicitudinaria diſcretiōe: ſeqt ģ hāc poſitionē valde erroneā eē.

B
Primū deliramētum.

℄ Itē ſi lucidius ſpeculemur cōcludem⁹ ex hac īferi poſitiōe xp̄m nunꝗꝫ eē hominē ſꝫ ſolū deū: qꝛ cū ptes hūane nāe pſone vbi vnite nō fuerint: nūꝗꝫ erit xp̄s de⁹ ⁊ hō: ſꝫ ſēp homo ſolū. Cōceſſa tñ hoꝝ pōne ſēp ptes hūane nāe abinuiceꝫ ⁊ a pſōa vbi ſeiuncte fore: ī: ģ xp̄s nūꝗꝫ eēt deus ⁊ hō: ſꝫ ſēp ſolū deus. ℄ Quod ad hāc pōnē ſequāt hūane nāe ptes ſēp a ſe iuicē ⁊ a vbo ſeiūctas fore apparꝫ: qꝛ iſti aſſerūt ī hoſtia ſolū dñicū corp⁹ exanimatū ⁊ exangue atqꝫ a vbi pſona ſeiuncta fore. in calice āt dñicū ſanguinē dūtaxat: ⁊ cum ſemp hoſtie cōſecrate ſint: qꝛ in q̄lꝫ eccłia corp⁹ xp̄i ſemp ꝓ īfirmis reſeruat iux canonicas ſanctiōes ſeqt ex eo tēpore quo mādatū executiōi mādari inchoatū ē nūꝗꝫ fuiſſe xp̄m deū ⁊ hominē: ſꝫ ſēp fuiſſe ſolū deū. ꝙ ī fidē catholicā noſcit militare.

C
Aliud deliramentum.

Capitu. 20.
A

℄ Nepharia que ſequuntur ex ſuperiori poſitione.

Amplius autē ſi in hoſtia cōſecrata corp⁹ dñicuꝫ ꝑ ſe exiſtē. in calice aūt ſolū ſanguinem eſſe diceremus cū ſeiunctio corporis ab anima mortē īferat neceſſario ſequēt in q̄libꝫ cōſecratiōe xp̄m mori: qꝛ tūc ſeiungunt ptes nāe hūane xp̄i. ⁊ quotieſcūqꝫ ceſſaret eē corp⁹ xp̄i ⁊ ſanguis ſub ſacramētalib⁹ ſpēbus reunirent ptes nāe humane xp̄i: ⁊ rurſus eēt deus ⁊ homo: quo cōceſſo quotidie xp̄s moreret atqꝫ reſurgeret: qđ catholice poſitiōi repugnāt: q ſolide aſtruit vnicam dūtaxat xp̄i mortē ⁊ vnicā reſurrectionē extitiſſe. ℄ Item ſequeret xp̄m quottidianas ſubire acerbitates penales: nam cū xp̄s pro nobis ſemel moreretur magna ⁊ vera accerbitatū genera tollerauit: ſicut ipſe conſeſſus eſt. ⁊ rogauit a ſe tolli: vt pꝫ Matth. 26. c. pater ſi fieri pōt tranſeat a me calix iſte. Suſtinebat itidē in hoc veras cordis amaritudines atqꝫ intollerādas anguſtias exceptās dolores veriſſimos ſibi affuturos: ſīc ipſe cōfeſſus eſt ⁊ ſcribit Mathe. c. 26. Cepit tedere ⁊ meſtus eē ⁊ dixit triſtis eſt aīa mea vſqꝫ ad mortem. ℄ Item accerbos in paſſiōe ſuſtinuit cruciatus: cuius ſignū ē: qꝛ ſola eorū meditatione contuſus ſanguinis ſudauit hūorē: ſīc ſcribit bea. Matthe. c. xxvi. factus eſt ſudor eius tanꝗꝫ gutte ſāguinis decurrētis in terram.

B
Primū nepharium.

C
Aliud nepharium.

℄ Idē in ſola paſſiōis expectatiōe tantū affictus vt homo ille verus ibi angelis ſuo cōſolatore egueritꝫ: vt ſcribit Matt. 26. c. Et venit angelus cōfortās eū. ℄ Cū ģ nunc xp̄s verus homo ſit poſt reſurrectionē ſuā ſīc fuit ante paſſionē: ſi ī ſua pmaria morte accerbos ſuſtinuit cruciatus neceſſariū eſt vt in ceteris ſequētib⁹ mortibus ſi q fuere veros ſuſtinuerit dolores. ℄ Ex quo īferebāt xp̄m pfecte btm nō eē: qꝛ felicitas omnē bonoꝝ plenitudinē dicit cūm paſſione ol afflictionū ſi ģ xp̄s aliqđ cruciatus genus quottidie ſuſtineret: eū aliq̄liter eē felicem impoſſibile erat. ℄ Itē hoc īpoſſibile erat: qꝛ xp̄s hꝫ corpus glorioſū: ſūt autē glorioſa corpora īpaſſibilia: cū vna de dotibus corporū beatoꝝ poſt reſurrectionē ſit impoſſibilitas. ſequit ģ xp̄m nullos nunc cruciatus ſuſtinere: ⁊ cōſequēt nō poſſꝫ xp̄s in cōſecratione mori aut vllam perpeti afflictionē. ℄ Non igit aliqua veritate fulcitur poſitio illa: que facit xp̄m in cōſecratione eſſe diuiſum. ſ. ꝙ in hoſtia ſolum corpus dominicum ſit: in calice autem ſanguis dūtaxat. ℄ Dicendū igitur reſtat ex prelibatis in hoſtia ꝯſecrata corpus dominicum ⁊ animam ⁊ ſanguinem ⁊ perſonaꝫ vbi exiſtere.

D
Felicitas oīum bonoꝝ plenitudinē dicit.

E
Una ex dotibus beatorum corpoꝝ p⁹ reſurrectionē.

Capitu. 21.
A

℄ De ſanguine chriſti in calice exiſtere.

In Calice aūt itidē dicendū ē nō ſolum ſanguinē exiſtere ſīc aliqui putauerūt: ſꝫ ſanguinē cum corpore aīa atqꝫ vbo diuino. ſolū nāqꝫ in calice ſanguinē ponētes ſupdicta icōueniētia fateri cōpellēt. ℄ Ideo cū ſeculares cōicant ñ ē nccīuꝫ ſāguinē ī calice ꝯſecrari ad eis tribuēdū: qꝛ in hoſtia q eis tribuit totus xp̄s ē. ſ. corp⁹ aīa ſāguis ⁊ vbū qm ſi ī hoſtia dñicū cōp⁹ ſolū exiſteꝫ nccīuꝫ erat ſāguinē ſb vini ſpē ꝯſecrari vt eis traderēt. Iux pdcā aliqs viſtius ſgret ꝙ cū hoſtia ꝯſecrata ſit totus xp̄s. ſ. cōp⁹ ſāguis: aīa ⁊ vbū: q̄r ꝯſecrat ſāguis ſub ſpē vini ſufficēt qppe ſāguinē ī xp̄i corpe eē ſb ſpē panis. Ut āt huic ꝯueniēt rñdē poſſum⁹ q̄ddā pmittēdū eē: lꝫ fūdamētū. ſ. ꝙ cū aliqs ſacerdos ꝓꝫ morē eccłie ꝯſecrat: neceſſariū ē eū bis totū xp̄ꝫ ꝯſecrarē ꝙ apparꝫ: qꝛ cū hoſtiā ꝯſecrat totū xp̄ꝫ ꝯſecrat: qꝛ fac totū xp̄ꝫ ī hoſtia eē corp⁹ ſāguinē ⁊ aīaꝫ ⁊ vbū ſīc plibatū ē. Itē cū calicē ꝯſecrat fac totū xp̄m eē. ſ. ſāguinē corp⁹ aīaꝫ ⁊ vbū. ℄ Ita ģ nccīuꝫ ē ī q̄lꝫ ꝯſecratō eucharī. totū xp̄ꝫ bis eē. ſ. ſub duab⁹ ſpēb⁹ ⁊ ſb q̄lꝫ tot⁹ ſemł.

B
Cur ſacerdotes ab vtraqꝫ ſpē conficiunt.

A

℄ Plena ſolutio ſuperioris que ſunt.

Capitu. 22.

Nāc aūt

Nūc autē qōnā rñdēdū eſt. ſ. q̄ ſacerdotes totū xp̄z bis cōſecrent. ſ. ſub duab' ſpēb' duplici aut trina rōne. ℭ Quarū pma ē q̄z vniuerſal' eccl'ia q̄ oī bonoꝝ plenitudi nē in xp̄i ſuſcipit paſſione quotidianū illi' memoriā colē cen ſuit: ꝛ q̄z ſub his duab' ſpēbus eucharistiā cōficiētes pfecte dñicā recolimus paſſionē voluit eccl'ia ſic ꝯſecrarꝭ. ℭ Qō āt p hāc cōſecratiōnē eccl'ia dñice paſſiōis memoriā frequētare decreuerit liqde dignoſcit: q̄z nullū alioꝝ ſacramētoꝝ ē aut ē eccl'iaſticoꝝ myſterioꝝ. q̄ ſic liquide dominicā ſcilicet paſſio nē ſicut ſacramētū eucharistie. ℭ Qō āt ſub duab' ſpēb' cō ſecrātes plene dñice paſſiōis memoriā celebrem' manifeſtat apl'us pma ad chorinthios. xi. c. vbi inuit formā qua ſub his duab' ſpēbus ꝯſecrādū erat dicēs quotieſcūq̄ feceritis mor tē dñi annūciabitis donec veniat. i. vſq̄ ad diē iudicij. ℭ Scōa aūt rō q̄re ſub his duab' ſpēbus eccl'ia cōſecrat eſt vt xp̄z in ſuis actiōibus pro modulo ſuo imitemur. Cū gregori' dicat oīs xp̄i actio nr̄a ē inſtructio. ſ. p oīa vt ipſe fecit vt poſſum' faciēdo. ſ; ipſe ſub duab' ſpēbus ꝯſecrauit. ſ. ꝯſecrādo panē ꝛ cōuertēdo ipm in ſbaz ſui corporis bñdicti: deinde ſūpto ca lice in quo vinū erat bñdixit pferēs ꝯſecratiōis vba: ſic ſcri bit bea. Jo. 13. c. ꝛ paulus apl'us pma ad chorinthios. xi. ca. ℭ Cū ḡ xp̄s h mō ꝯſecraſſet eccl'ia hoc cogñſcēs ſi ſic n̄ ꝯſe craſſet arbitraret ſe peccare: ꝛ ſic erat: q̄z nō debebat a xp̄i ac tibus q̄tū erat poſſibile declinare. ℭ Tertia āt ꝛ hec po tiſſima ē xp̄i ſup hoc ſpāle decretū: xp̄s. n. decreuit ſb panis ꝛ vini ſpēbus eucharistiā ꝯſecrādā: ſicut ipſe ꝯſecerat: obligāt ḡ ſic ꝯſecrare. ℭ Quod āt xp̄s ſic cōfici pcepiſſ; appz p id qō ſcribit bea. Jo. 13. nā poſt q̄z ſaluator corp' ſuū atq̄ ſāgui nē ſub panis ꝛ vini ſpē ꝯſeciſſet ait: ſic facite i meā cōmemo ratione. i. in cōmemoratione q̄ ego ſic cōſecerim: aut i meā cō memoratione. i. i cōmemoratione mee paſſiōis: q̄ i hoc ſacra mēto figurat. ℭ Hāc āt expōnē ſeqt apl's in epl'a pͣ ad chor rithi. xi. c. q̄tieſcūq̄ feceritis mortē dñi annūciabitis donec vēiat.

Capitu. 23. A

ℭ Unde fit quod ſecularibus cōmunicantibus xp̄i corp' ſub ſpecie tantum panis tribuitur.

B Sol'o dubl'etatis.

Subozitur Ex ſrioribus rō igrēdi cū pdictū ſit eccl'iaꝫ ꝯficē eucharistiā ſub duabus ſ. vini ꝛ panis ſpēb' ex pdictis rōib' ꝛ q̄tieſcūq̄ ꝯficit ſacer dotes ꝯficiētes ſub vtraq̄ xp̄z ſumūt ſpē. cur ſecl'arib' cōicā tibus ſub alterā dūtaxat ſpē tribuit. ſ. ſub ſpē panis n̄ tradi ta ſpē vini. ℭ Huic rñdēdū ē eccleſiā hoc decreuiſſe ſano dū ctā ꝯſilio: vt magna picula ꝛ icōueniētia euitaret. Nā cū ſa cerdos ꝯficit ꝛ ſumit pedib' ſiſtit ꝛ calicē epotādū manu ſua accipit. iō nō ē villū piculū effuſiōis in ſāguine ꝯſecrato. Si āt ſecularib' ſub vini ſpē eucharistia traderet: cū genib' flexi ſint: ꝛ calicē manu ſua nō capiāt poſſet facillime ſāguis effū deri quo graue diſpēdiū eēt: vt ḡ h tolleret decreuit eccl'ia vt ſecularibus ſub ſoli panis ſpē eucharistia traddēt: tū dat eis aq̄ vino mixta ſūpta euchariſtia: q̄ duplici rōe fit. ℭ Pma ē q̄z ad imitatione pfecte cōicatiōis quā faciūt ſacerdotes ꝯfi ciētes atq̄ ſūmētes: q̄z ſicut in duabus ſpēb' cōſecrāt: ita eāſ duplici ſūmūt ſpē: vt ḡ ſecularium cōicatio in eucharistia ſilitu dinē cōicatiōis ſacerdotal' gerat vinū aque pmixtū eis trad dit in his āt iſ ſeqt effuſio piculū nullū eſt: q̄z cōſecrata nō ſūt: ſicut ſi ſāguis effunderet dominic'. ℭ Scōa āt ꝛ potior huius cā eſt: vt nō maneat ſūmen: ib' eucharistiā aliquā pti cula in dētib' aut palato. fundamētū aūt huius ē: q̄z quādiu fuerit in aliquo loco hoſtia aut vinū cōſecratū: tādiu ibidem exiſtet corp' ꝛ ſāguis xp̄i: lꝫ mille ānis ibi maneāt: dū ibidē panis aut vini ſpēs māſerit. Cū aūt hoſtia dura ſit ꝛ ſiccha qñ dentib' terit poterat aliq̄ eius pticl'a dētib' aut palato in cōcauitatib' adherere: ꝛ poſt in ſputo foras emitti. ꝛ p' vbicū q̄z caderet exiſteretq̄ illa pticula ꝛ q̄ticūq̄ loc' imūdus eēt aut pphanus ſēp ibi corp' ꝛ ſāguis xp̄i eēnt. donec ſpēs pa nis ꝛ vini eē deſinerēt. in quo aliq̄ ihoneſtates ſeqrēt. Ut ḡ pdicta tolleret decreuit eccl'ia vt poſt eucharistie ſūptione ſe per os ſūmētis ablui ꝛ illā ablutionē deglutiri: vt oēs hoſtie pticule in guttur deſcēdāt. ꝛ nulla in palato aut dentib' ma neat: que ſpuēdo emittat. ℭ Hoc āt adhuc euidētius mani feſtat: q̄z oēs ſacerdotes qño ſcā cōſecratiōe i fine miſſe eu chariſtiā ſūmūt abluūt os aqua vino pmixta: q̄ gnālr obſ uat niſi cū aliqs ſacerdos ex aliqua cā duas miſſas celebra turus ē. in pma n̄ abluit os p' cōionē: vt n̄ frāgat ieiuniū de guſtādo aquā ꝛ vinū: vt ſecūdā poſſit miſſā celebrare. in ſe cūda tū miſſa os abluit. ex q̄bus cā manifeſtat ex q̄ ſeculares

Margin (left): C Cur aq̄ vino mixta p' eucharistiā ſecularibus tribuatur. — Pma rō. — Scōa rō.

n̄ cōicāt ſūmētes eucharistiā ſub vtraq̄ ſpē ſicut faciūt ſacerdo.

ℭ Queſtio cur chriſtus ſub duplice ſpecie conſecretur. Ca. 24. A

Ex Prepoſitis dubiū ſubozit: in ſupiorib' enim dictū ē q̄ ſacerdotes euchariſtiam ſub duplici ſpē cōficiūt: lꝫ ſub vtraq̄ ita perfecte deus ſiue totus xp̄s ſit ſicut in ambo bus ſimul. ꝛ quod iſtum modum ſub ſpeciebus duabus conſecrādi eccleſia obſuauit: quia chriſtus ſic a principio cōſeciſſe mōſtratur. ℭ Queret ḡ tūc aliqs quare xp̄s ſub du plici ſpecie cōſecrauit cū ſub qualꝫ earū totus xp̄s ſit: ꝛ cum vtraq̄ earū. ita perfecte totus virtutis aut vtilitatis huius ſacramēti efficax ſit ſicut ambe ſimul ſpēs cōſecrate alioq̄l pfectior eēt cōmunio quā ſacerdotes faciunt q̄ ea quā ſecu lares. ℭ Huic aūt rñdet q̄ lꝫ tanta ſit efficacia ꝛ vi' eucha riſtie quādo ſub vna ſpē eſt ſicut cū ſub duabus: voluit tñ xp̄s ſub duab' ſpēbus cōficere: ſic. n. decuit duplici rōne. ℭ Pria eni ē: q̄z eucharistia ē ſacramētū. ꝛ eſt pncipaliſſimū oī ſacra mētoꝝ: ſacramētū aūt ſm ſignificationē ſuā eſt ſacre rei ſi gnū: neceſſariū igit eſt eucharistiā alicui' rei ſancte ſignū eē. Eſt aūt ſignū mortis ꝛ paſſionis xp̄i: ſicut ſcribit bea. Joan. 13. c. ſic facite in meā cōmemorationē. i. facite hoc ad memori am mee paſſiōis. Paulus q̄q̄ in epl'a pma ad chorinthios. c. xi. ait. quotieſcūq̄ feceritis mortē dñi annūciabitis donec veni at: ꝛ q̄z in dñica paſſiōe duo pcipua fuerint: neceſſarium aut valde cōueniēs ē duo i hoc ſacramēto pcipua eē: ſiue hoc ſa cramētū ſub duab' cōfici ſpecieb'. ℭ Fuerint aūt h duo i paſ ſiōe. ſ. q̄ dominicū corp' manibus perſequētiū traditū eſt: ꝛ fuit mirabilit cruciatū. Scōs eſt. q̄ ſanguis nr̄e redempto ris fuit p peccatorib' effuſus. ℭ Ad pfectā iſtoꝝ duoꝝ que in paſſiōe fuerāt expſſionē neceſſariū erat vt ſacramētū paſ ſiōis ſignificatiuū qō erat ſacramētū eucharistie in duab' ſpe cieb' cōficeret que pdicta duo deſigrēt. ſ. vt in pane cōficere tur: qui multū corpori cōuenit in ſoliditate ſbe ꝛ ꝯcordia ali mēti: ꝛ q̄ in vino cōficeret: q̄ ſāguinis repñtatiuū erat: q̄z ābo fluida ſūt: ꝛ vinū alteri cōformari quātū ad nāꝫ alimēti decuit ḡ eucharistiā in his duabus cōfici ſpēbus ad pfecte ſi gnificādū ea que in paſſiōe erāt alioq̄n ſacramētū hoc non fuiſſet pfectū repñtatiuū dñice paſſiōis. ℭ Hāc aūtē fuiſſe intētionē xp̄i huius ſacramēti inſtitutoris ſub duab' ſpēbus ex vbis formalibus cōſecratiōis conijcit. nā cū corpus ſub panis ſpē cōſecraret dixit. hoc ē. n. corp' meū qō p vob tradet. ſ. i man' hoſtiles pſequētiū. cū vō ſāguinē ſub vini ſpē cō feciſſ ait. h ē calix ſāguis mei noui teſtamēti q p vobis effū det i remiſſionē peccatoꝝ. h ponit bea. Jo. c. 13. ꝛ apl's i epl'a pma ad chorinthios. c. xi. ℭ Scōa rō ē q̄z xp̄s auctor teſta mēti noui ꝛ nr̄aꝝ aiaꝝ ſaluator voluit nob aliqō iſtitue ſa cramētū p qō aia nr̄a ꝯfortaret ꝛ ꝯfortata ꝯſeruaret: ꝛ q̄z ni hil ſāctius atq̄ meli' pleniuſq̄ grāꝝ ipo xp̄o bñdicto q verus deus ē ꝛ hō inita excogitabiliq̄ vnitate dignat' ē ſe ipſum nob tribuē: ꝛ q̄z cōicatio vlla maior eē poterat q̄z ipe xp̄s nob ſe ipſ; tribuēt icorpando nos ipi ꝛ ipſ; nob. fec ḡ h vt nos eū ꝯguſtarem' itra nr̄a guttura glucientes vt ſic pfecte cū eo ſm aiaꝫ q̄z ſ; corp' hērem'. Et q̄z itellect' nr̄ q̄ thūi ſit p ſolas res corporeas cogñſcētes p mālia iformari debebāt: ꝛ q̄z de rebus ſpūalib' h cognitōnē hr̄e debebāt neceſſoriū erat vt ſacrꝫ iſtō i reb' corpalib' ꝯſtitueret ad ſilitudinē reꝝ cōpaliū q̄s nos ſēſi bus expimur. ℭ In corpalibus āt ſic ē q̄ corp' nr̄m alimēto corroborat ꝛ ꝯſeruat. alimētū āt i rebus duab' ꝯſiſtit. ſ. cibo ꝛ potu. decuit ḡ vt ſacramētū h i pane ꝯficeret q cib' erat ꝛ in re potabili q̄lis erat vinū: ſic ḡ i duab' ſpēb' ſacrū iſtō eē dece bat. ℭ Qō āt iſta foret itētio xp̄i hui' ſacrꝫ iſtitutoris euidēt appꝫ ex his q̄ ſcribit bea. Jo. 6. c. ſ. caro mea vē ē cib' ꝛ ſāguis me' vē ē pot' q māducat meā carnem ꝛ bibit meū ſāguinē viuit in etnū. ℭ Ex pdictis ḡ manifeſte concludit quare xp̄s ſacramentum iſtud benedicte eucharistie ſub duplici ſpecie conſtituerit. ſ. ſub ſpecie panis ꝛ vini.

Margin (right): B Rñſio. — C Principaliſſimū omniū ſacramētorū euchariſtia. — D Sacramētū qd — E Duo in xp̄i paſſione fuerant. — F Intētio xp̄i de ſacramento eucharistie. — G Alimētū i duobus conſiſtit.

ℭ Cur xp̄s ſub duplici ſpē eucharistie ſacrm iſtituerit. Cap. 25. A

Juxta Tactā in ſriorib' māꝫ occurr' ſpeculātes aliaꝫ rōnē potim' iuenire q̄r xp̄s ſub duplici ſpē h ſa crm iſtituerit. ℭ In q̄ aduertēdū ē q̄ xp̄s ſpāliꝰ iſtō ſacrm ad memoriam ſuā inſtituit quā cetera ſacramenta: qō ex ver bis inſtitutionis apparet. ℭ Cum xp̄s matrimoniū aliquo modo aut inſtituit aut approbauit. cum illud ratum fecit. q̄ ante p libellū repudij ſoluebat: vt amplius nullum diuortiū pateret: ſic ſcribit bea. Matth. quinto. c. ꝛ. 19. nūq̄ tñ expreſſit q̄ per hoc ſacramentum aliquo modo memorie traderetur. B

ℭ Item cum

¶ Itē cū xp̄s baptiſmū bea. Jo. approbauit illud corporalr aſſumendo vt apparet luce. 3. ca. ⁊ cum ipſe nouiter baptiſmū inſtituit ſic̄ ſcribit bea. Mat. 28. c. nō expſſit vilitatē ꝰo p̄ h̄ ſacramētū. eiꝰ memoriā frequētādā. ¶ Cū tn̄ h̄ euchariſtie īſtituit ſacramētū expſſit per h̄ apud fideles eiꝰ memoriā recolendā. ſic̄ ſcribit bea. Jo. 13. c. h̄ facite ī meā cōmemorationē: apoſtolus q̄ꝫ paulꝰ idē expreſſit ī p̄ma ad chorithios. xi. c. īngens quotieſcūq̄ꝫ fecerītis mortē dn̄i annūciabitis donec veniat.

C — Nota q̄ in xp̄o erant.

¶ Eſt āt in hoc ſciēdū q̄ in xp̄o mlta erāt. ſ. v̄bū ſiu ſecūda trinitatis pſona q̄ vnica atq̄ꝫ ſimplex ⁊ īdiuidualꝭ eſt: erat q̄ꝫ rōnalꝭ aīa: que idēt idē ſimplex erat: p̄ter h̄ ⁊ corpus verꝫ hūanū erat ī ptibꝰ multiplicitatē hn̄s ⁊ in hūorībꝰ varietatē aliarūq̄ꝫ reꝫ ſimiliū atq̄ꝫ diſſimiliū abūdāns. Ut autē illud ſacramētū repreſentatiuū nr̄i redēptoris pfecte expreſſiuū eēt illius neceſſariū fuerat vt tot res ſint ī illo p̄ quot pfecte repſētari poſſēt oia q̄ in xp̄o erant: q̄ ſignificari poterāt: ſed tl̄e pfecte repſētatiuū ſacramētū ſtabiliri nō potuit: q̄ʒ id qḋ p̄cipuū in xp̄o exiſtebat erat v̄bū ſiue ſecūda ī deitate pſona. ¶ Sꝫ ad hāc deitatē repſentādā in h̄ ſacramēto nihil eē potuit: q̄ʒ cū ſacramēta ſigꝭ ſint: oꝫ vt hꝭ q̄ ſigta ſꝭ pportionēt: ⁊ q̄ʒ v̄bū diuinū ſpūale atq̄ꝫ inuiſibilꝭ erat: neceſſariū erat vt id p̄ qḋ ſignificari debēt inuiſibile atq̄ꝫ ſpūale foret.

D — Signuʒ oꝫ cōuenire hꝭ q̄ ſignificat.

¶ Sed h̄ ſubſiſtē nō potuit: q̄ʒ ſigꝭ ꝯuenire d̄bēt hꝭ qbꝰ aliqḋ ſignificare debēt. ſ. vt ſignū tl̄e ſit q̄ p̄ illud aliqḋ ppēdi poſſit: aliꝰ inutile ſignū eēt: nos āt ſumꝰ qbꝰ euchariſtie ſacramētum alicuius ſignū ē. ⁊ q̄ʒ nos corporei ſumꝰ ⁊ per corpora intelligentes atq̄ꝫ p̄ corpa appendētis rerūq̄ꝫ cōditiōibꝰ corpa afſectis. res aūt ſpūalis inuiſibilꝭ ē ⁊ incorporea: nec ſimilitudinē vllaꝫ corpuꝫ gerit nō poteramꝰ aliqḋ īuenire q̄ in h̄ euchariſtie ſacramēto deitatis ſigtiuū eēt: nō ergo fiat in hoc ſacramēto aliqḋ qḋ pſone v̄bi repſentatiuū foret. ¶ Idēt idē ī xp̄o rōnalis aīa erat: que cōformiꝭ repſentatiuū aliqḋ hr̄e nō potuit. nā ſic̄ ſecūda in trinitate pſona q̄ʒ ſpūalis atq̄ꝫ īdiuiſibilis erat nullū ei repſētatiuū h̄ tribuit ſacramētū. ita ⁊ aīa rōnalis ſpūalis atq̄ꝫ inuiſibilꝭ ē. nullū ḡ potuit ſignificatiuū hr̄e. ¶ Erat āt ī xp̄o p̄ter h̄ corpꝰ hūanū: q̄ palpabile atq̄ꝫ viſibile erat. potuit ḡ aliqḋ corporeū ⁊ viſibile repſentatiuū hr̄e. h̄ autē ſignificatiuū fuit panis: q̄ʒ panis corpi multū cōgruit vt in ſriorībus pbauimus. ¶ In corpe aūt xp̄i ſāguis erat: cū corpus viuēs eēt adhuc āt ſigcādū aliqḋ repſentatiuū cōporeū: q̄ʒ corpꝰ erat dari potuit: ⁊ h̄ vinū erat ſub cuius ſpē ſāguis q̄ꝫ xp̄i ⁊ corpꝰ ꝯficiꝭ. ¶ Reſtat ḡ eē has duas ſpēs. ſ. panis ⁊ vini ſub qbus euchariſtia conſecretur ſcilicet corpus ⁊ ſanguis chriſti.

Cap. 26. A

Obiectio ad ea que predicta ſunt.

Predictis aūt aliqs forſitā obuiabit dicēs incōueniēꝭ ſub hꝭ duabꝰ ſpēbus cōfici cū ſufficiat ſub altera eaꝝ. ſ. ſub panis ſpecie cōfici. Q̄ʒ aut in vnica. ſ. in panis ſpē cōficienda erat euchariſtia: aut in pluribus quā duobꝰ. ſ. in tribus aut q̄ttuor. nā ſi in h̄ ſacramento aliqḋ corpis xp̄i repſentatiuū eē debebat ſufficiebat panis q̄ corpus dominicū cū oībus ſuis ptibꝰ atq̄ꝫ hūorībus deſignaret. ⁊ nō oportebat alterꝫ p̄ ſāguine poni ſigtiuū: q̄ ſi fortaſſis p̄ter corpis ſigtiuū alterꝫ p̄ ſāguie repſentatiuū ponēꝭ p̄ capite quoq̄ꝫ xp̄i pedibꝰ atq̄ꝫ manibus ceteriſq̄ꝫ corpis partibus ſinglꝭ ſigtiua diſponēda erāt. qḋ nō cōgruit.

B — An fortaſſis fuiſſꝫ corpus xp̄i ſb ſpē panis conſecrari.

¶ Hꝭ tn̄ dēdū ē ī h̄ ſacramēto duas ſigtiuas ſpēs poni oportē. ſ. alterā corpis alterā aūt ſāguinis ſigtiuā: nec opōtebat plura aliarū ptiū ſigtiua poni. ſ. p̄ pedibꝰ aut manibꝰ ceteriſq̄ꝫ ptibuſ eiuſdē corpis qbꝰ ptes q̄ eidē attinent deſignanꭓ: q̄ʒ oēs in toto ptes cōtinuāꝭ. nec q̄uis mō aliq̄ ab alteris ſeiūgūꝭ niſi violenꝭ ab aliquo ſciūganꝭ. totum igiꝭ corpus vnū ſortitur nomē: q̄ʒ tota illa carnea moles corpꝰ noiaꝭ: q̄ʒ qḋ indiuiſum eſt vnū eſt: vnicū ḡ totius corporis decuit eē ſigtiuū.

C — Solo.

¶ Sāguinis aūt aliud oportuit eē differens ſignificatiuuꝫ. q̄ʒ ſanguis nō eſt pars corporis toti corpori cōtinuaꝰ. ſicut pedes aut manus aliq̄ꝫ artus eiuſdē. ſꝫ eſt qdā corporis humor q̄ a corpore faciliꝭ effundiꝭ cū ſib̄ exitus pꝫ. vt pote per aliquā in corpore factam inciſurā. ſicut in dn̄ica paſſione factuꝫ noſcitur: q̄ʒ totus eius ſanguis per flagelloꝝ pūcturas per clauorū fixuras atq̄ꝫ per ſpinarum apturas effuſus eſt. ¶ Cuꝫ igiꝭ ſanguis non eēt corporis pars. ſed aliquid a corpore differens. decuit vt in hoc ſacramento aliqḋ diſtis p̄ ſanguine repſentatiuū poneretꝭ pro corpore quoq̄ꝫ diſtinctum.

Ca. 27.

¶ Obiectio ad predicta.

A

Adhuc aūt aliqs ſolutiōī pꝑie nō cōſentiens inſiſtet dicēs q̄ cū in ſacramēto euchariſtie pro ſāguine vinū vt repſētatiuū ponaꝭ: q̄ʒ ſāguis nō pꝫ ꝯtinuatꝰ ceteris corpis ptibꝰ: ſꝫ fluidus hūor ē nccꝫ q̄ꝫ erit in h̄ euchariſtie ſacramēto aliud p̄ colera. aliud p̄ flegmate aliud melancolie ſignū repſētatiuū eē: q̄ʒ iſti humores corpis xp̄i ſūt ſic̄ ſanguis. ⁊ qꝫ coꝝ diſtinctꝰ a ceteriſ. ¶ Hos āt tres humores. ſ. colerā flegma: ⁊ melancoliā in corpe xp̄i eē nullꝰ negaꝭ valebit. nā d̄ flegmate pſpicuū ē cū id tota orthodoxoꝝ eccleſia fateaꭓ. ⁊ hēꭓ ex. de cele. miſſ. in. c. in nr̄a: ⁊ ſic̄ de h̄ confitemur parū rōe de duobꝰ reliqs dicē cōpellemur. alioquin multa cōſtitueremꝰ abſurda.

B — Q̄ xp̄ſ habuit q̄ttuor humores.

¶ Chriſtū āt an paſſionē ſuam q̄ttuor hūorībꝰ gubernatū corpꝰ hūiſſe hꝭ liquet argumētꝭ. ¶ Prio q̄ʒ corpꝰ quodꝫ genitū illius ē cōplexiōis cuꝰ ē ſemē formatiuū. ſicut vberiꝰ differuimus cū p̄ticulā illā p̄me methaphore deſcriberemꝰ. ſ. fuit vas clauſū. ſāguinē āt menſtruale v̄ginis ex quo benedictū corpꝰ ibū formatū eſt quattuor cōplexionatū hūorībus fuiſſe cōſtat. Quia oē ſemē tāꝫ maſculinū q̄ꝫ femininū lꝫ ſm magis ⁊ minꝰ horuꝫ tn̄ q̄ttuor humoꝝ nccis ſortiēꝭ cōplexionē: corpꝰ ḡ ibū q̄ d̄ v̄ginis bn̄dicto ſanguine formatū ē hꝭ q̄ttuor hūorībꝰ tēpaꭓ. ¶ Item corpꝰ ibū erat verū corpꝰ hūanū. nccꝫ ḡ erat vt oia illa hēbēt que ī ceteris hūanis corporibꝰ cōtinebāꭓ. in alijs āt hoībus h̄ ē q̄ nullus ē q̄ q̄ttuor nō hēat hūores. neceſſariū ḡ erat in corpe bn̄dicto xp̄i hos q̄ttuor eē hūores. ¶ Itē oēs forme ſunt huius cōditiōis q̄ ī mā diſpōnes debitas p̄exigūt cū qbus manēt ⁊ ſine qbꝰ ſubſiſtē nō valēt. ⁊ ſi aliquotiēs īſunt. diu tn̄ exiſtere nō valent. aīa enim hūana aut equina lapideꝫ informare nō valebit. q̄ʒ in lapide diſpoſitio nulla eſt quā aīa aſinina aut hūana p̄exigit. ⁊ q̄ʒ aīa humana ē ceteris formis excellētior plures ceteris diſpōnes exigit. quarū p̄cipua ē corpꝰ q̄ttuor humoribus q̄ttuor cōplexionū tēperatū eē in debita armonia. vt igiꝭ aīa bn̄dicti ibū in corpore nālr p̄manē poſſꝫ. vt alioꝝ hominū aīe manēt. nccꝫ erat q̄ttuor in eo hūores exiſtē. ſic̄ xp̄m ante paſſionē ſuā q̄ttuor hūores hūiſſe cōfitemur. ita poſt reſurrectionē ſuā ⁊ nūc ⁊ in eternū eū habiturū cōfiteri debemꝰ: q̄ʒ corpa glificata pꝰ reſurrectionē lꝫ defectibꝰ ⁊ egritudinibꝰ caritura ſīt qbꝰ nunc abūdāt. ⁊ ſr ſtuitates nullas hēant. q̄ʒ euenit ex ꝯditiōe mālie aut errore p̄ticularū agentiū caūꭓ. oēs tn̄ nāe pprietates ⁊ cōditiōes hēbūt. ⁊ q̄ʒ q̄ttuor hūores hr̄e ē nālis corpis hūani pprietates. nccꝫ ē vt poſt reſurrectionē hos q̄ttuor hūores corpa ipa hēant.

C — In xp̄i corpore q̄ttuor ſī hūores.

¶ Reſtat ḡ nos cogi in corpe xp̄i fateri q̄ttuor nūc hūores pꝰ benedictaꝫ reſurrectionē exiſtere ⁊ in eternū futuros. ¶ Hoc aūt poſito fundamēto. cū dicamus ī corpore xp̄i q̄ttuor hūores nūc exiſtere. diceꭓ q̄ cū in euchariſtie ſacramēto ſanguinis ponaꭓ ſpēs repſentatiua. ſ. vinum q̄ pro colera aliud p̄ flegmate aliud p̄ melācolia idēt idē neceſſario erit repſētatiuū dari cū quodꝫ coꝝ dn̄ici corpis humor ſit ſꝫ p̄ nullo coꝝ p̄ter q̄ꝫ p̄ ſanguine vllū poniꭓ ſigtiuū ſeqꭓ ḡ hoc ſacramētum incongrue conſtitutum fore. ſ. vt ſub duabus ſpeciebus euchariſtia conficeretur.

Capitu. 28. A

¶ Reſponſio ad predictam inſtitutionem.

Argumētatiōi huic fortaſſiſ aliqs rn̄debit q̄ oībuſ q̄ ī xp̄o erāt qbꝰ ꝯueniēt. ſigtia attribui polant ī h̄ ſacro repſētatia attributa ſī. ¶ Et ſic̄ panis ſpēs tāq̄ꝫ corpis ⁊ oī q̄ in corpe adinuicē cōtinuāꭓ. ſ. oī ptiū corpis repſētatiuū poſitꝰ ē. ita ſi vinū ſāguinis dn̄ici aliorūq̄ꝫ fluidoꝝ hūoꝝ ſignū datū ē ſāguinē tn̄ tāq̄ꝫ inter humores p̄cipuū ī hac noiatiōe expſſerūt.

B — Scd̄a rn̄ſio

¶ Hec. n. rn̄ſio aliq̄tenꝰ tolerāda foret. q̄ʒ v̄itati aliq̄lr nitiꭓ adherere. Cōuenientius hꝭ pōt dari rn̄ſū. ſ. q̄ in corpe hūano lꝫ q̄ttuor hūores ſint. q̄ tn̄ maioris inter hos ē quātitatis atq̄ꝫ oībus cognitus ſanguis ē: ſāguis ḡ tāq̄ꝫ p̄cipui hūoris in h̄ ſacro ſolū dari debuit ſigtiuum. ¶ Itē in hūano corpe nullꝰ maioris q̄ntitaꭓ hūor ē. maioris nāq̄ꝫ q̄ntitatis ē iſte ſolꝰ q̄ꝫ ceti. Conuenit ḡ hūc noiari. ⁊ huiꝰ poni ſigtiuum. ⁊ nō cuiuſq̄ꝫ ceteroꝝ.

C — Maioris quātitatis in corpore humano ſolus ſāguiſ eſt q̄ꝫ ceteri ſunt hūoreſ.

¶ Eſt āt alia rō magis ī fūdamēto: q̄ʒ h̄ euchariſtie ſacrm̄ dn̄ice paſſiōis ſigtiuum ē. vt in ſriorībꝰ pbauimꝰ. In dn̄ica āt paſſione p̄cipuū ⁊ pp̄ q̄ magis gratiaꝝ cummulos reddē debemꝰ ē q̄ pro nobis vitā poſuerit. nā h̄ optimū coꝝ q̄ ipe nob̄ fecē ē. ſic̄ ipe voluit expſſiſſe Jo. x. c. Ego ſum paſtor bonꝰ. ⁊ pono aīaꝫ meā p̄ ouibꝰ meis. cōueniens ergo erat in hoc ſacramento memoriam de vita chriſti celebrari. aut illius in quo vita p̄cipue eſt. vita autē iuxta ſacre ſcripture traditionē q̄

hēt leuitici.17. ⁊ deuteronomij.12. aīa oīs carnis in ſāguine
D. eſt. ipſius ĝ ſāguinis tāq̄ʒ originis vite mēti⁹ faciēda erat. ⁊
Anime ſe-dcs ſanguiſ eſt. eius ſoli⁹ rñſentatiuū i ſacr̄o eucharīſtie ponī debebat.
ℭ Quāuis ꝓpoſite rōnes ſat̄ ꝯuenīēt aſſigne ſint ꝑcipue tñ
⁊ fūdamētal' q̄re ſoli⁹ ſāguinis rñſētatiuū poſitū fuerit alio-
rū autē humoꝝ neq̄q̄ʒ ē: qꝛ xp̄s iſtitutoꝛ hui⁹ ſacramētū re-
mēoratiui ſue ſacratiſſime paſſiōis: voluit rñſētatiua iſtituē
E coꝝ q̄ i ſua paſſiōe ꝑcipuo patuē. Hec āt duo⁹ fuerit. ſ. cōpus
Duo in xp̄i paſſione pa-tuere. ihū. qꝛ in paſſiōe ſua cūctis patuit vulneratū ſpinis plexū ca
uis ſtrā flagellis vndiq̄ʒ cruciatū atq̄ʒ oīb⁹ opprobrioꝝ pe-
ualitatīq̄ʒ modis ſaturatū. ℭ Secūdus fuit ſuus ſāguis bñ
dicti⁹ q̄ ꝑ latas dñici corpis apturas large fluxit. atq̄ʒ i terras
veſtes ⁊ crucē aſꝑſ⁹ ē. ℭ Aliō ācpiā in dñi paſſiōe ñ patuit
nā alioꝝ humoꝝ null⁹ fluxit: ſʒ flegma colera: atq̄ʒ melācolia
i bñdcō corpe ihū i cruce pēdēte māſerūt: qm̄ ꝑue q̄ntitatꝭ ſt
nec eis pʒ fluxus ſic ſāguineo hūori q̄ i magna q̄ntitate eſt.
ℭ Qō ſi fortaſſis ācpiā de aliꝭ hūorib⁹ ō dñico corpe flux-
rit illō ſāguini mixtū fuit nec potuit vllaten⁹ appareri: ſʒ ꝯue-
nīēti⁹ ē ſolo ſāguine ō corpe ꝯfluēte ceteros hūores i corpe ꝑ
F māſiſſe. ℭ Ob h̄ igiť ꝯuenīēti⁹ fuit duo poni i h̄ ſacramēto ſi
Inſtantia. gnua. ſ. aliē corpis: ſāguinis q̄ʒ aliē. ℭ Adhuc āt aliq̄s al
teri⁹ iſiſtet qꝛ cū flegma. colera: atq̄ʒ malēcolia corpiſ dñici hu
mores ſint. ⁊ ſāguinis ꝑ ſe veľ aliqō i h̄ ſacr̄o ſigniuū oportē
G quis mō triū alioꝝ vlla dari ſigīuia. ℭ Huic rñdēdū ē qꝛ ho
Solutio: rū triū hūoꝝ i h̄ ſacr̄o rñſētatiuū datū ē. nā ⁊ ſi cuiuſlibʒ eo
rū dñs aut ſimľ ſignificatiuū poſitū nullaten⁹ fuerit. coꝝ tñ
aliqō rñſētatiuū datū ē. ſ. qꝛ ſic i h̄ ſacr̄o vnū corpis dñici ſig
niuū. ſ. panis poſitū ē nō diſtict⁹ ſingulaꝝ ptiū ſingulis ſigñ
nis: ſʒ vno ꝑ corpe oībuſq̄ʒ ei⁹ artub⁹ dato. ſ. panis ſpēs: ita ⁊
ꝑ oībuſq̄ʒ corpe exiña i corpe manēt nullo ab eo cāu fluēťia
idē rñſētatiuū aſſigñbiť: ⁊ qꝛ flegma: colera: ⁊ melācolia i cō
poꝛ xp̄i māſerūt ſic corpiſ ari⁹ q̄ ſibi iuicē ꝯtinuatiōe cohere-
ti ſī ſicut oīuʒ ptiū ſibi i corpe ꝯiūctaꝝ idē rñſētatiuū. ſ. pa-
nis ē. ita ꝑ his q̄ttuoꝛ hūorib⁹ idē dabiť. ſ. qꝛ i ſacr̄o eucharī-
ſtie ſpēs panis corpis atq̄ʒ oī ei⁹ ptiū cū his q̄ttuoꝛ humori-
bus ſigñiuū ponať ſpēs āt vini ſāguinē xp̄i duntaxat rñſītat.

Capitu .29. ℭ Obiectio contra predicta.

A Supra Determinata aliq̄s obuiabit. ſ. qꝛ ſic ſāgulo xp̄i
rñſītatiuū poſitum ē. ita q̄ʒ flegmaťs ponaľ
qꝛ ſic ſāguine⁹ hūoꝛ ō xp̄i corpe i paſſiōe large manauit. Ita
flegma eodē i cruce pēdēte ꝓfluxit. ℭ Multi nāq̄ʒ dixerūt
cū euāgeliſta ō later xp̄i i cruce dormiētis aquā effluxiſſe te
B ſtat⁹ ſit: illō ñ aquā ſʒ flegmaticū hūorē fuiſſe. rō āt mutatiōis
Confirma-tio obiectio nis. eēt ob ſilitudinē coꝝ iſiuē ⁊ coloꝛe: h̄ idē recitat Innocētius
terti⁹. eꝯ. ō celebra. miſſa. in. c. in nr̄a. ℭ Huic āt addiciūť: qꝛ
a nullo corpe fluē pōt qꝛ i eo nullaten⁹ fuit: ſʒ i corpe xp̄i aut
in nullo alio corpe aliis aq̄ ē: qꝛ deſtruerʒ totā corpis machi-
nā. tñ ꝯtiū ſit corpis armonie: qꝛ ē i q̄ tā extremo ꝯtetaťꝭ. i q̄-
libʒ tñ corpoꝝ hūanoꝝ hūores q̄ttuoꝛ ſī e qb⁹ vn⁹ flegma ē
ꝯuenīēť igiť flegma ō xp̄i latē effluxiſſe potuit: aq̄ āt nullate
C nus. ℭ His rñdēdū ē qꝛ h̄ arg^m peccat: qꝛ ſīʒ ꝑſupponit. ſ. qꝛ
Reſponſio ad obiectio nem. de latē xp̄i flegmatic⁹ hūoꝛ effluxerit. nā flegma nīlū: ſʒ id qꝛ
ſāguini mixtū effluxit ꝟa elemītal' aq̄ fuit: h̄ āt liq̄de euāgeli-
ſta teſtat⁹ ē. nā cū ſāguinē de latē xp̄i ꝓfluxiſſe ꝯteſtaret: nō
flegma ſimľ ſʒ aquā exiiſſe ōſcripſit. ℭ Itē h̄ āpti⁹ liq̄daľ det-
minatiōe vniuerſal' eccl'ie. Nā pp̄ Innocē. iđ. eꝯ. ō celeb. miſſe.
in. c. in nr̄o cū poſitionē hoꝝ q̄ flegmaticū hūorē de latē xp̄i
ꝓdyſſe dixerūt ōſcribēt ōſtruxit: eē aquā verā fuiſſe ꝓfeſſuſ
cui ōtmiatiōi ncētio i herētiū ē ſi volum⁹ hēſim euitare.

Capitu .30. ℭ Solꝰ ꝯfirmatiōis obiectiōis tacte ꝑcedenti capitulo.

A Cū vo ꝑſati delirātes argumētū ſuū fulcīť moliunť dicē-
tes de corpe xp̄i ꝓfluxiſſe īpoſſibiľe foret niſi qꝛ ibi fu
iſſet ꝯcedēdū ē. ℭ Quādo autē vlteri⁹ arguūt in minori dicē
tes qꝛ in corpe xp̄i aq̄ ñ fuit. rñdēdū ē diſtinguētes. ſ. corpus
B xp̄i dupľr cōſiderari. ſ. vt corp⁹ xp̄i mortuuʒ aut corpus chri
Dupľr xp̄i corp⁹ conſi-deratur. ſti viuentis: ſi autēʒ corpus chriſti viuēs aſſūmaľ: veꝝ eſt in
corpe xp̄i aquā nullā fuiſſe: nec inde q̄uis mō eo viuēte exiř
potuiſſet: ſʒ minuſati eū q̄ſquā ōcīderet qꝛ ſi forſan corpus
xp̄i mortuū aſſūmaľ vēm ē in corpe xp̄i aquā verā fuiſſe q̄ i-
de poſſet effluere factis aliq̄bus ptiū inciſuris. ℭ Quia in ee
Notādū ō chriſto. animaduertendū eſt qꝛ quādiu xp̄s vixit null⁹ in corpe ſuo
aq̄ticus hūoꝛ fuit. nec ibi q̄uis modo cāri valebat. Item moꝛ
vt xp̄s mortuus ē in corpe eius aq̄ nulla erat. iō ſi ꝓtin⁹ vt
xp̄s vita defunctus ē corp⁹ eius i varia diuiſū fuiſſʒ: null⁹ in-
de exiiſſet aquāticus humoꝛ: niſi illū de⁹ ſ̄nnaturalr̄ cāuiſſet

ℭ Sic igitur de xp̄o dicēdū pʒ nullā in corpore eius viuente
aquā fuiſſe. nā cū flagellis ceſſus ſpinis pūctus clauis pfora- D
tus. multū ex omnib⁹ corpis bñdicti ptib⁹ hūorē ſāguineum Nihil
eſudaſſet nullā proꝛſ⁹ aquā effudit. ℭ Itē moꝛ vt xp̄s emiſit aque in
in cruce ſpūtū null⁹ aq̄ticus hūoꝛ ꝑ eius vulnera fluxit: ſed xp̄i cor-
in veſꝑe hora cōpletoꝝ cū bñdictū corp⁹ ihū tradēdū eēt ſe- pore vi-
pulture vn⁹ de militib⁹ lancea latus ei⁹ apuit. atq̄ʒ fluxit ſan- uente fu
guis ⁊ aqua. ſic hēt matthei. 27. ⁊ Jo. 19. c. ℭ Mod⁹ āt quo it.
aquaticus iſte hūoꝛ effluxeru ē qꝛ dū corp⁹ animatū viuēs ē
quattuoꝛ hūorib⁹ tēperaľ nullū peregrinū intra ſe recepťat
humorē: qm̄ ſic ſtati corpis depiret armonia. ℭ Cū vo cōp⁹
mortuū ē. qꝛ nō hʒ formā q̄ ei eē tribuat. ⁊ illud a corruptiōe
ꝓſeruet corrūpi aut putreſcē inchoat. ⁊ ſoluiť i illa ex qb⁹ cō
ſtitutū erat. qꝛ autē oīa corpora elemētata quattuoꝛ in ſe ele
mētoꝝ mixtū hñt. ſoluūť in hoꝝ elemētoꝝ ſbam ⁊ q̄litatē ſʒ
magis ⁊ min⁹ ſm qꝛ corpa nr̄a magis aut min⁹ hoꝝ elemēti-
toꝝ ſbam ſortiūť. ⁊ qꝛ aq̄ vnū ex his ē. ncē eſt quodlʒ cōpo E
rū cū corrūpiť ptim in aquā ſolui. ℭ Et qꝛ oēs actiōes atq̄ʒ Oēs ac-
trāſmutatiōes nāles ſucceſſiōib⁹ meſuranť. nō poťat moꝛ vt tiones
xp̄s mortuus ē ex corpe eius aq̄tic⁹ hūoꝛ cāri. nec aliqua ps nāles
de corpe ei⁹ ſolui. ſʒ hec oīa tēporis ſucceſſiōibus cōſumāda ſucceſſio
erant. ℭ Cū aūt tres hore trāſierūt q̄ ab hora none vſq̄ʒ ad nib⁹ mē
horā cōpletoꝝ in q̄ ſepeliēdus erat. ⁊ poſtea ſepult⁹ eſt cor ſuranť.
pora celeſtia ſup illud corp⁹ ſic ſup cetera nālia influēdo im-
mutauē illi⁹ corpis q̄litate q̄ i viuēte ꝑextiterat reſoluēdo ali
q̄s ei⁹ ptic'as teneriſſime ſbe i verā aquā elemētalē. ℭ Cū āt
tēpore q̄ ſepeliēd⁹ erat vn⁹ ō militib⁹ lateri ei⁹ lācea applicanſ
illō aperuit aq̄ q̄ ex teneriſſimis ptib⁹ reſoluta ad locuʒ aptu
re cōfluxerat mixta ſāguini erupit e corpe. ℭ Nō poťat aūt
iſte aq̄tic⁹ hūoꝛ de latē xp̄i ꝓfluxiſſe ꝓtin⁹ vt mortuus ē. da-
to qꝛ miles lat⁹ ei⁹ lācea apiret. nā lʒ ſāguis affluerʒ aq̄ tñ nul
la affluxiſſʒ. qꝛ nōdū reſolutio tenē ſbe in aquaticū hūorē ce-
lebrata erat. ℭ Qō ſi fortaſſis duab⁹ aut trib⁹ horis p⁹ com
pletoꝛiū cū latus xp̄i aptū ē miles illō lācea pfodiſſʒ abūdan
ti⁹ hūoꝛ aquatic⁹ ꝓfluxiſſet. nā in maioꝛi tēpore maioꝛ reſol'o
celebraľ. ℭ Hūc aūt modū cāriōis aque de latere xp̄i fluētis
eccl'ia vl'is approbat. ⁊ ponit eū ſūmus pōtifex Innocenti⁹
eꝯ. de celebra. miſſa. in. c. in nr̄a. cū illoꝝ iprobat poſitionem
q̄ de latē xp̄i flegmaticū hūorē aſſerunt effluxiſſe.

ℭ Reſponſio ad tacitam queſtionem ⁊ de chriſti corpore Cap .31.
quedam. A

Hic Aūt loquēdi mod⁹ obſeruātib⁹ ꝓceſſuʒ nature per
oīa valde cōformis ē. nā ſm ordinem naturalē aīa
a corpe ſepata oēs iſte ⁊ plures reſol'ones i corpore hūt.
ℭ Ita aūt aſſerētes fateri cōpellemur qꝛ ſic i corpe domini
ihū in trib⁹ horis que a tēpore mortis ihū vſq̄ʒ ad horā com-
pletoꝝ q̄ tradendū erat ſepulture ⁊ militis lancea cōfoſſuʒ
eſt tāta fuit facta trāſmutatio alteratiua qꝛ in eo reſolute erāt
ptes ſbe tenē ad ſatis magnā aquatici hūoris quātitatē. Ita
neceſſariū erat in reliq̄ tēpore ſecuturo qꝛ quadragita horaꝝ
fuit vſq̄ʒ ad ihū bñdicti reſurrectionē ꝯtinuas factas fuiſſe
mutationes ſoluēdo illō corpus dñicū. ℭ Hoc autē pacto ſi
corp⁹ ſaluatoris. ꝑ duos aut tres mēſes in ſepulchro ſic alio
rū defunctoꝝ corpora iacuiſſet totū: corruptū. putrefactuʒ at
q̄ʒ icineratū fuiſſʒ obſuata mutatiōis ꝓpoꝛtiōe que in trib⁹
horis facta fuit. ℭ Modus iſte rñdēdi catholicus ē. qꝛ eūʒ
vl'is approbat eccleſia pp̄ quoq̄ʒ eū cōfirmat in ꝑdicto. ca. in
nr̄a in titu. de cele. miſſa. ℭ Benignius tñ ⁊ fauorabili⁹ cor
poꝛi nr̄i redēptoris reſpōdere valem⁹ dicentes qꝛ ſicut domi- B
na noſtra virgo gratia redemptoris noſtri ihū priuilegiū ſor Alia re-
tita eſt vt nullā clauſtroꝝ virginalium apertionem aut illaʒ ſponſio
cōſequentes dolores in cōceptione experireť nullam quoq̄ʒ que do-
vaſoruʒ integram fractionem que ceteris in partu fuerit do- cto. eſt.
loreſq̄ʒ duriſſimos pateretur. Ita in corpore redemptoris no
ſtri quod vt duram patris ſubiret obedientiam ⁊ noſtram
itegre operaretur ſalutem duriſſimos ſubierat cruciatus a
rōnabiliter fieri debebat. vt a corruptione proꝛſus minie ha-
beretur. Sic enim pſalmiſta teſtatur. ps. 15. non dabis ſan-
ctum tuum videre corruptionem ideſt non pmittes domine
corpus meſſie qō ſanctum eſt vllam in morte ppeti corru-
ptionem. ℭ Hunc autem tenentes modum dicemus quod
licet corpus redemptoris noſtri ex conditione naturalium
agentium ſicut cetera defunctorum corpora corruptionem
ſubire debebat ſpāli tñ ꝑuilegio: qꝛ ſic rōnabile erat deus il-
lud tenerum ⁊ recens immaculatum ſine vlla tabidi ode-
ris ipuritate

rio īpuritate ſeruauit illeſū.ita vt tale īcpoꝛe reſurrectionis eēt quale fuit cū aīa a coꝛpe ſeiūcta ē. ¶ Hec autē īcoꝛruptibilitatis ꝓpetas coꝛpi dñico tributa erat ꝙ celeſtia coꝛpoꝛa. ⁊ alia agētia nālia nullā ī eo trāſmutationē efficē poſſēt.ꝙ ſi foꝛte p.ii. ānos aut plures illa q̄litas illi coꝛpi māſerat ī ſepulchꝛo manēti nihil magis ī fine tpis putrefactū aut ī odore vl' alias fuiſſʒ vilaten⁹ ſeſū ꝙ̄ cū aīa ecoꝛpe miſſa ē. Iſte āt mod⁹ magis catholicus atqʒ rōnabilioꝛ benigniorqʒ coꝛpori ſaluatoꝛis noſtri eſt.

Cap.32. A ¶ Obiectio contra predicta ex quedam de aqua miraculoſe cāta in latere ſaluatoꝛis noſtri.

Aliquis Tn̄ ꝯnitel ꝓdictis dicēs ꝙ cū pſalmiſta dixit nō dabis ſāctū tuū vidē coꝛruptionē nō lnuit coꝛp⁹ ſaluatoꝛis ī illa debē ītegritate manē atqʒ īcoꝛruptiōe cū reſurrexit ī q̄ erat cū vita defūctū ē.ſʒ ꝙ ñ īcinerādū in ſepulchꝛo erat ſicͤ coꝛpa nr̄a q̄ in ſepl'chꝛis regeſcūt .vſqʒ ad vltimā ī die iudiciȷ̄ reſurrectionē:ſʒ die tꝛio a moꝛtuis ſurrectur⁹ erat ī q̄ ſpacio nullū coꝛp⁹ īcinerea aut ōmes ſolui poterat. B Rñſio. ¶ Huic rñdēdū ē.ꝙ ñ ſolū coꝛp⁹ nr̄i redēptoꝛis ī ſepulchꝛo ſicͤ nr̄a coꝛpa īcinerādū ñ erat:ſʒ ēt nullā cōꝛuptionē ſubire debebat aliogn ꝓuū erat ꝓuilegiū coꝛpis nr̄i redēptoꝛis ꝙ ꝯceſſū idignū ē. ¶ Itē cū pſalmiſta dicat ñ dabis ſāctū tuū vidē coꝛruptionē.ſi coꝛp⁹ dñi ihu talr̄ īmutatū foꝛet ꝙ reſolute ptes ſbe ei⁹ tenerrime ī aq̄ticā ſoluerēt hūoꝛē ⁊ alie in eo mutatiōes fierēt ī ſepl'chꝛo coꝛp⁹ xp̄i aliquā patēt coꝛruptionē.ꝙ icōueniēs ē.cū ꝓpha dixerit ñ viſuꝝ illū coꝛruptōnē. ¶ Iſtū āt modū ponētes ñ ꝯpellimur ꝯfiteri imo nec poſſum⁹ aquā q̄ de redēptoꝛis nr̄i latē fluxit ō ptib⁹ teneris ⁊ humidis eiuſdē coꝛpis ſolutā foꝛe:qr iſta nāl' trāſmutatio erat diſpoſitia ad coꝛruptionē:ſʒ dōm ē illā aquā a deo miracl'oſe factā fuiſſe ī latē redēptoꝛis q̄ poſtea p aditū lācee ꝓfluuit ꝙ̄re ēt aq̄ iſta ſupnālr̄ ibi cāta fuerit īferi⁹ dicēt. C Dictoꝝ cōſio. Predcā āt māfeſtāt:qꝛ ſi aq̄ iſta nālr̄ fuiſſʒ ſoluta ō coꝛpe redēptoꝛis noſtri q̄ p lat⁹ effluxerat.ita ī aliōꝝ moꝛtuoꝝ coꝛpib⁹ videm⁹ q̄ vulneribus cadūt:qꝛ aliq̄ntuū p⁹ examiatū coꝛp⁹ aq̄ p vulnera q̄ntacūqʒ effluerʒ ꝙ ñ vr̄. ¶ Itē ſi aq̄tic⁹ ille hūoꝛ ō latē redēptoꝛis nr̄i ex ſingb⁹ coꝛpis ꝑticul' ſolut⁹ foꝛet.ita ī ceṫis eiuſdē coꝛpis ꝑtib⁹ fierʒ.ſ.ī brachȷ̄s capite atqʒ crurib⁹ q̄ pacto aq̄ q̄ ī brachiis ſoluta foꝛʒ p fixuras clauoꝝ q̄ ī manib⁹ erāt ꝓfluxiſſʒ:aq̄ āt q̄ ī crurib⁹ reſoluta eēt p clauoꝝ apturas ī pedib⁹ fluerʒ:ſʒ nll'a harꝝ ꝯfluxionū fcā ē:qꝛ euāgeliſta ſoliū ꝙ ō latē xp̄i lācea fixo aq̄ cū ſāguine effluxiſſʒ expꝛiſſit. ¶ Cā āt q̄r de⁹ miracl'oſe aquā cāuerit ī latē nr̄i redēptoꝛis q̄ ide fcō aditu ꝓfluxʒ fuit ad ꝟtutē ꝓſtādā ſacramtī nr̄e regenerationis p q̄ ī ſuo nouo teſtō vita nr̄a agēda erat ī moꝛte nāqʒ redēptoꝛis vet⁹ teſtm̄ ꝯcluſū ē icipi.nouo teſtō ī q̄ ſacramēta dari ōbuerit p q̄ oīum D In baptiſmo ō lent peccati hominis veteris. peccātiuʒ macl'e dierēt. Hoꝝ āt ꝓcipuū baptiſm⁹ ē ī q̄ ioti⁹ veteris hoīs pccā dlēt ⁊ vita noua ichoat̄ ōt⁹ q̄qʒ ad bn̄ viuē tribuit.iſte āt ī aq̄ ꝯficit. ⁊ qꝛ tāta ſaluꝯ nr̄e efficatia q̄ſta erat oīa nr̄a peccamīa diuī ī aq̄ elemētali pfici ñ poſſe aliqs exiſtimaret.cū elemētū valō cōe atqʒ paci momēti videat̄ dign⁹ ē bn̄dict⁹ ihs ō latē ſuo aquā effluxiſſe vt ſic auctoꝛitatē maximā efficatie ſue baptiſm⁹ recipet.ñ.n.maioꝛi potat excellētia pendi aq̄tic⁹ hūoꝛ.q̄ʒ vt ō redēptoꝛis latē flueret valde igīt ꝯueniens fuit vt ō xp̄i latē pēdēꝭ ī cruce aq̄tic⁹ hūoꝛ ꝓdirʒ ī pati'ū.

Cap.33. A ¶ Ad qd pꝛofutur⁹ erat ſāguis q moꝛtuo xp̄o erupit.

Aliquis ex ſupdictꝭ igrēdi cāʒ aſſūmet.ſ.cū aq̄ ō dñico latē auctoꝛitati ſacramtoꝛum potiſſime bapti cōfirmatiōiſqʒ faciēde ꝓdūſſʒ q p⁹ xp̄i reſurrectionē redēptoꝛis mox ichoād⁹ erat ſāguis q ō eodē erupit latē ad qd ꝓfutur⁹ erat. B Cuiuſdam reſponſio. Huic foꝛtaſſis aliqs rñdebit.ꝙ ſāguis q moꝛtuo xp̄o erupit nulli⁹ myſterȷ̄ ſigtiū fuit:ſʒ nāli pōdē fluxit.nā ſāguis ille ī latē xp̄i vndiqʒ currēs nll'o fcō aditu reſidebat qui cū p lācee foſſionē ꝯgruū aditū īueniſſʒ nāli ꝗuitate decurrit nec potuiſſʒ vllaten⁹ ōtineri niſi de⁹ miracl'oſe tenuiſſʒ. Cōuenicͤ adhuc mod⁹ aſſigñri pōt.ſ.ꝙ ſicͤ aq̄ illa ō redēptoꝛis latē fluēs myſterȷ̄ ſigtiua fuit.ita ſāguis q eidē ꝯfluxit ñ ſine myſterio ꝓdūſſʒ. Mod⁹ āt ē qꝛ ī xp̄i paſſiōe oī peccātiuʒ reatus aboliti ſt p⁹ moꝛtē āt ſaluatoꝛis ſacramēta dari ōbebāt p q̄ redēptiōis a xp̄o celebꝛate ꝑticipes efficēmur ad ꝙ aq̄ in latē xp̄i exiēs ſr̄nālr̄ cāta fuerat ſāguis aūt ad nulli⁹ ſacramtī confirmationē effluxit:qꝛ nullū ſacramētū ꝓ mā ſāguinē hʒ ſicͤ q̄ rūdā mā aq̄ ē ſicͤ ī baptiſmo.fuit tn̄ ad ſignificationē:xp̄o.n.añ moꝛtē ſuā ⁊ poſt moꝛtē ſāguinē fudit:ſāguis āt q añ moꝛtē fluxit redēptiōis nr̄e cāuſus erat.q ſcdo p⁹ moꝛtē fuſ⁹ eſt. nec redemptionē opabat̄ nec eidē coopās erat:qꝛ xp̄s tunc nihil patiebat̄.nos tñ doloꝛib⁹ ſaluatoꝛis redimēdi eramus:ſʒ ſāguis iſte ſignificationi coopabat̄.ſignans nos ſāguine q ante moꝛtē de coꝛpoꝛe xp̄i effuſus fuerat foꝛe redemptos. ¶ Aqua autē eidē cōfluēs baptiſmū deſignabat .in quo ab omni veteris vite reatu ablui debebam⁹.decuit ḡ poſt redēptoꝛis moꝛtē vtrūqʒ de latere eius.ſ.aquā ⁊ ſanguinem manare debuiſſe.

¶ Quare aqua in euchariſtia non fuerit poſita ſignificatiuū ſicut vinum. Capit.34. A

Ex Prelibatis aliqs arguendi occaſionē accipiet.ſ.ꝙ cū de latere xp̄i ſāguis ⁊ aq̄ ꝓfluxerit .⁊ in ſacramento euchariſtie vinū ſāguinis repreſētatiuū poſituʒ fuerit quare aque nō fuerit poſitū ſigtiuum. ¶ Nec quiſquā arbitret̄ hic poſſe reſpōderi ſicͤ ſupꝛa reſpōdebat̄.ſ.ꝙ colere flegmatl melācolie ſignādis illud ꝙ coꝛpis ſigtiuum erat ſufficeret.ſ.ꝙ ſicut ſpēs panis coꝛpi cū partib⁹ eius ſufficiebat.ita his tribus hūoꝛibus quoꝝ nuil⁹ nec alicuius ps effluxerat.qua ex re cū coꝛpe computandi erant:panis quoqʒ ſpēs ſigtiua poneret̄ in h̄ autē ſic non erat:qꝛ aquaticus humoꝛ diſtinctus de latere xp̄i exiuit a ſāguine nec māſit in coꝛpe ſicͤ tres dicti hūoꝛes ;decuit ḡ pꝛo ipā ſicͤ pꝛo ſanguine dr̄ns poni repꝛeſentatiuū. ¶ Aliqs autē foꝛte reſpōdebit:ꝙ ſicut ſāguini repꝛeſētatiuū ſpāis datū eſt:ita quoqʒ aque datū fuerit.ſ.ꝙ cū cōficit̄ euchariſtia vino aqua cōmiſcet̄:vt ſicut repꝛeſētando ſanguini vini ſpēs adhibebat̄:ita aque de latē xp̄i fluēti aq̄ ſigtiua poneretur. B Rñſio quorūdam. ¶ Hec tñ reſpōſio ſtare nō pōt:qꝛ nō cōmiſcet̄ aqua vino in calice:qꝛ aqua ſāguini mixta de latē xp̄i ꝓdierit:qꝛ cū ꝑp̄ Innocētius.iȷ̄.in.c.cū Marthe.ex̄.de celebꝛatiōe miſſaꝝ cām aſſignat q̄re aqua vino in calice miſceat̄ dicit h̄ ob ſignificationē fieri: qꝛ xp̄s vinū ⁊ vitis ē.ſicut ipſe de ſe dixit Joan.15.c.Ego ſum vitis vā ⁊ vos palmites: aq̄ autē populos deſignat ſic ait bēs.Joā.apocalipſis.xvii .cap. C improbatio. aque multe populi multi ſūt:quā auctoꝛitatē idē Innocēti⁹ papa in ſupdicto .c.allegat. Et qꝛ euchariſtie ſacramētū ē ſacramētū ſigtiuū vniōis xp̄i ad nos ſicͤ in eodē.c.cū Marthe decl'at̄:qꝛ triū q̄ in h̄ ſacramēto ſubtilit̄ diſtiguit̄. Tertiū ꝙ ē res ſacramēti ⁊ nō ſacramētū ē vnio charitatis: vnio autē charitatis nō ſolū ī h̄ ſacramēto ſignat̄:ſʒ adhuc veri⁹ efficat̄. D Per ſacramētum euchariſtie ſignificaretur vnio cū chꝛiſto. qm̄ q digne māducat coꝛp⁹ dñi vnitur in charitate xp̄o.Cūʒ ḡ in h̄ ſacramēto vnio ſignificet̄ ⁊ fiat ⁊ vinū xp̄m deſignet aqua aūt oēs populos ꝯueniēs valde fuit in h̄ ſacramento aquā vino cōmiſceri.Hāc rōnē q̄ſi in foꝛma ponit ꝑp̄ Innocētius.iȷ̄.iii.c.ꝑnoiato: ⁊ eſt determinatio vniuerſal' eccl'ie. Item eſt alia rō:qꝛ in h̄ ſacramēto eccl'ia vult xp̄m imitari: ſicͤ ſupꝛa diximus eccl'iaʒ iō ſub dupl'ici ſpē euchariſtiā cōſeciſſe:qꝛ ſicut xp̄s cōfecerit:ſʒ xp̄s in h̄ cōficiendo ſacramento aquā vino miſcuit:debuit ḡ ſic eccl'ia cōmiſcere etiā nulla alia cauſa exiſtēte ꝙ autē xp̄s cū confecit aquā vino miſcuerit doctoꝛes E Theologorum opinio theologi ſic inducūt.xp̄s confecit ſacramētū euchariſtie ad mēſā ſedēs nullo alio facto appatu.ſ.in pane quē in cibum ſūmebat coꝛp⁹ ſuū cōfecit nullo alio ſpālioꝛi q̄ſito ſic quoqʒ cū ſāguinē cōfectur⁹ eēt in vino .de quo cū apl'is ipſe bibebat cōfecit nullo alio ſpālioꝛi adhibito.Cū ḡ vinū ꝙ xp̄s bibebat aq̄ mixtū foꝛet:ſeqt̄ eū in vino aqua mixto confeciſſe.
¶ Hoc autē inducit vlteri⁹ doctoꝛes:qꝛ xp̄s erat viroꝝ tēpatiſſimus totiuſqʒ tēꝑantie exēplar:ſed tempati viri nō eſt vinum in ſua puritate delibare:ſequitur xp̄m vinum mixtum potauiſſe ⁊ ſic quoqʒ confeciſſe.

¶ An aqua in vino exiſtens in calice ſimul conſecraretur cum vino. Capitu.35. A

Adhuc Autē vlteri⁹ patebit elemētū aque ad ſanguinis cōſecrationē in calice nihil attinē .nā cū papa Innocentius recitaret poſitiones q̄ aliquid loquebāt̄ de aq̄ q̄ erat ī baptiſmo.dicͤ aliqs aſſeruiſſe aquā ī calice poſitā in coꝛp⁹ ⁊ ſāguinē xp̄i nō mutari ſicͤ vinū trāſmutat̄:ſʒ manʒ ꝓoib⁹ vini accidētib⁹ circūfuſa:coꝛp⁹ tñ ⁊ ſanguinē xp̄i non afficiēs:p⁹ aūt cū ſāguis cōſecrat⁹ aſſūmit̄: cū eo q̄qʒ aq̄ vini accidētib⁹ circūfuſa deguſtat̄. Innocētius ꝑp̄ tñ hāc pōnem īfirmat dicͤ qꝛ ſupponit aquā vino nō miſceri:qm̄ dicūt nāli artificio poſſibl'e eē aq̄ʒ a vino ſepari.ꝯcedit tñ ꝑp̄ ꝙ ſi abinuicē vinū ⁊ aq̄ ī calice reiūcta foꝛēt ꝯſecraret̄ vinū aq̄ ſine cōſecratiōe relicta.ꝑp̄ tñ Innocēti⁹ ibidē ponit nō manē aquā ſeiūctam ſic vt cōſecrari non poſſit:ſed potius comiſcentur atqʒ aq̄ in ſbāʒ vini trāſit:ita vt totū mixtū vinū ſit:ſʒ nō ita B Poſitio innocentȷ̄. foꝛte ſicͤ

ſorte ſicut añ erat\qua pacto ĩ ɔſecratiõe in calice ſolũ vinũ
eſt ꝙ cõſecrat̃ aq̃ in vinũ pꝛorſus mutata. ¶ Jtẽ aq̃ nõ po-
nit̃ in ſacramẽto euchariſtie ſic̃ vna de ſacramẽti ſpẽb⁹ ſub q
bus cõſecratio fit vt repꝛeſẽtet aquã q̃ de xp̃i latẽ fluxiſſe:qꝛ
tũc ſic̃ aq̃ ⁊ ſanguis ſimul̃ ꝓfluxerũt.ita ſimul̃ vinũ ⁊ aq̃ in ca
lice ponẽda erãt: ⁊ ſi aq̃ nõ poneret̃ cõſecratio fieri nõ poſſʒ.
Hoc tñ falſũ ẽ.nã dato ꝙ cũ ɔſecratio fit vinũ aque nõ miſce
atur cõſecratio tñ celebrabit̃:lʒ peccatũ ſit ſic cõſecrare cum
ſit ɔ moꝛẽ ⁊ ꝑceptũ eccleſie vt̃is ſi negligẽt̃ fiat. Seqt̃ ḡ aq̃ʒ
nõ eẽ vnã de ſpẽbus ſub qbus ɔſecratio celebrat̃ ſic̃ ẽ panis
⁊ vinũ. Jtẽ ſi aq̃ eẽt aliq̃ de ſpẽbus ɔſecratiõis ĩ aq̃ ſola poſ-
ſet cõfici ſacramẽtũ. Sic̃.n.in pane ſolo cõſecrato euchari-
ſtie fieri põt nõ cõſecrato vino ſic̃ quottidie fit:qꝛ ꝑus panis
cõſecrat⁹ ẽ ꝙ vinũ ɔſecret̃.ſic̃ euidẽt̃ appar; ex oꝛdie ꝓlatio
nis ṽboꝝ ɔſecratiõis panis ⁊ vini. ¶ Si ãt ɔſecrata hoſtia
poſſʒ ſacerdos vinũ nõ ɔſecrar̃ ⁊ manẽt cõſecrata idẽtidẽ in
vino cõſecrato fieri põt pane nõ ɔſecrato:qꝛ vnũ nõ pendet
ex altero.ita vinũ ɔſecrari põt aq̃ ñ ɔſecrata aut cõmixta:ſi ḡ
aq̃ eẽt vna de ſpecieb⁹ ſub qb⁹ euchariſtie ſacramẽtũ cõficit̃:
poſſʒ ſb ſola ɔfici ſacramẽtũ pane aut vino ñ poſito. ¶ Hoc
tñ notiſſime fſʒ ẽ:qꝛ q̃nuiſcũqʒ aliqs ſacerdos ꝓferat ſr aquã
ſolã ṽba ɔſecratiõis nũq̃ʒ qdpiã ɔſecratũ erit. ¶ Seqt̃ igit̃
ex p̃dictis aquã que in calice ponitur ad ſignandum aquam

Capitu.36. A que de latere chꝛiſti effluxit minime poni.

¶ Quã abſurda ſequantur ad p̃mã poſitionẽ ꝺicentem
aquam poſſe conſecrari.

Non Paruũ q̃qʒ icõueniẽs ſeq̃bat̃ ex illa põne:qꝛ ſpe
cies ĩ qbus fit ɔſecratio nõ ſolũ tãq̃ʒ repñtatie cõ
poꝛis ⁊ ſanguinis dñici ponũt:ſʒ ẽt eũ ve ſub ſe continet:qꝛ
ibi ṽa xp̃i caro ⁊ ſãguis dñic⁹ ẽ. Si igit̃ ibi aq̃ ad ſignãdũ aq̃ʒ
de latẽ xp̃i olim fluẽtẽ ponẽt̃ nccũʒ erat vt nõ ſolũ ibi aq̃ illa
ſignaret̃:ſed ẽt vt ṽe aq̃ illa in coꝛpe xp̃i ⁊ ſãguine exiſterʒ. ß
tñ fſʒ eſt:qꝛ coꝛp⁹ dñicũ nũc viuẽs ẽ in coꝛpe ãt viuẽte aq̃ue⁹
humoꝛ nullus eẽ põt ſicut in p̃libans declaratũ ẽ. Jnducit̃ ḡ
aquã in calice nõ poni tanq̃ʒ vnã de ſpecieb⁹ ſub qb⁹ cõſecra

B tio fiat: ⁊ ſit ſignatiua aque q̃ ꝺ latẽ xp̃i fluxerit. ¶ Cũ ãt ar

ſolutio ad guebat̃ ꝙ ſic̃ iſtitutũ eſt vt vinũ ſpẽs repꝛeſẽtatiue eẽt ſãgui

ſundamen- nis:ita fieri debebat vt aliq̃ ponẽt̃ ſpẽs ſignatiua aque q̃ ꝺ la

ta coꝛum. tẽ xp̃i fluẽtis cũ vtraq̃ʒ ſimul̃ ꝓfluxerint. ¶ Rñdẽdũ ẽ ꝓ ſan
guine q ꝺ latẽ xp̃i fluxit vinũ ĩ calice nullo mõ adhiberi: ſed
vt repꝛeſentatiuũ ſit ſãguinis tot⁹ q ꝺ latẽ xp̃i viuẽtis pẽdẽ-

C tiſq̃ʒ ĩ cruce coꝛpe fluxerit:aq̃ aũt nõ ꝓdijt ꝺ latẽ xp̃i viuẽtis

Fundamen nihil ḡ ĩ ſacramẽto euchariſtie tãq̃ʒ ſignatiuũ aque illi⁹ poni

talis cauſa. debuit. ¶ Cã fũdamẽtal̃ hui⁹ ẽ:qꝛ ſacramẽtũ iſtud ẽ rememo
ratiuũ dñice paſſiõis ſic̃ ipſe ĩ iſtitutiõe ei⁹ dixit ß facite ĩ meã
cõmemoꝛationẽ:vt pʒ Jo.xiii.c. ⁊ apoſtolus in p̃ma ep̃la ad
coꝛinth.c.xi.q̃neſcũq̃ʒ feceritis moꝛtẽ dñi anũciabitis donec
veniat.nõ ḡ ab ipſo aliqd recoli ꝺbebat ꝙ nõ attinẽt ad mẽo

D riã ſue ſacratiſſime paſſiõis. Sʒ de ſãguine ⁊ aq̃ ꝺ latẽ ei⁹ cõ-

aqua ad eu fluẽtib⁹ ſic ẽ ꝙ eo moꝛtuo ꝓfluxere:vt euãgeliſte teſtãt̃:ĩ q̃ tẽ

chariſtie ſa poꝛe ipſe ꝓ nobis nihil patiebat̃:cũ tũc nõ viuerʒ:nec hõ eẽt

cramẽtũ ni vt tũc ꝓ nobis pati poſſʒ. ¶ Seqt̃ ḡ ſanguinẽ ⁊ hũoꝛẽ aq̃ri

hil attinet. cũ p⁹ xp̃s moꝛtuũ ꝺ latẽ ei⁹ ɔfluẽtes ad ſacramẽtũ euchie nihil
attinẽ:ß ãt clare ſignãt ṽba ɔſecratiõis ſr calicẽ.ſ.hic eſt calix
ſãguinis mei noui ⁊ eñi teſti.q ꝓ vobis effundet̃ i remiſſio
nẽ peccatoꝝ. Sãguis tñ ſaluatoꝛis q eo moꝛtuo de latẽ flu-
xit ad redẽptionẽ noſtrã nihil ꝓfuit qm̃ tunc ꝓ nobis nihil
patiebat̃:ſed nos ſolis eius penis redimẽdi eramus:vt po-
nit Eſaias.c.53.alioqñ ſi xp̃s ꝑ egritudine aut ſenio defeciſſʒ
ſic̃ aliũ hoĩes deficẽ ɔſueuerunt poſtea antẽ coꝛpoꝛe lacerato
aut apto multi in eo cruciatus fierẽt:aut poſterius artuũ la-
ceratio illi cruciatus poſt eius moꝛtẽ nos a peccatis abſolue
rẽt:qđ nullus hñs grauũ intellectus cõſitebit̃. ¶ Seqt̃ ḡ ſã
guinẽ q fluxit de latẽ redẽptoꝛis nr̃i iã mõtui ad redẽptionẽ
noſtrã nihil ꝓfeciſſe idẽtidẽ de aq̃ dõm. ¶ Jtẽ aqua nec ſan
guis de xp̃i latẽ ꝓfluẽtes ad paſſionẽ nihil attinuẽ ſup quaʒ
euchariſtie ſacramẽtũ ſolidatũ eſt. ¶ Ex ſupioꝛib⁹ ḡ ɔficit̃ q̃
re nõ ponat̃ ĩ ſacramẽto euchariſtie aliqđ ſignatiuum aque q̃
de latere chꝛiſti effluxit.

Capit.37. A ¶ Quõ ĩ hoſtia ⁊ in calice ſit coꝛp⁹ ⁊ aĩa ⁊ ſanguis ⁊ verbũ.

Excluſis Dubijs q̃ ex ſupioꝛib⁹ emergebãt ad ꝑlibs
ta redeuntes dõm ẽ.ſ.ꝙ in hoſtia veꝝ xp̃i
coꝛpus ⁊ aĩa ⁊ ſanguis ⁊ ṽbũ ſit. ¶ Jn calice ãt ſãguis coꝛ
p⁹ aĩa ⁊ ṽbũ:nõ tñ eodẽ oꝛdine:qꝛ in calice ſanguis xp̃i p̃mo
⁊ directe eſt oĩa aũt alia.ſ.coꝛp⁹ aĩa; ⁊ ṽbũ ꝑ q̃ndã adherẽtiã.

B quãs ad ſãguinẽ hñt ĩſũt. ¶ Jn hoſtia ṽo cõp⁹ directe ẽ cetera
ãt.ſ.ſãguis aĩa ⁊ ṽbũ ꝑ adheſionẽ ad coꝛp⁹ ĩſ. Fũdamẽtũ aũt

Funda- hoꝛ ẽ ĩ ṽbis ɔſecratiõis.nã ɔſecratio ſʒ vinũ ṽboꝝ ẽ ſicut ꝑ

mentũ illa xp̃o iſtitutoꝛ ſignificari voluit. ⁊ qꝛ in ṽbis ɔſecrationis

hoꝛum. hoſtie de ſolo coꝛpe ſmo ẽ cũ dicit̃ ß ẽ coꝛp⁹ meũ.ſicut ponit
bea. Jo.13.c. ⁊ paulus ĩ p̃ma ep̃la ad choꝛinthios.c.xi. Jn ṽ
bis igit̃ ɔſecratiõis panis ſʒ coꝛꝑ vires ſolũ coꝛpus xp̃i exan
gue ⁊ ſine aĩa atq̃ʒ deitate ẽ:iſta tñ oĩa ibidẽ ꝑ q̃ndã adheſio
nẽ ſũt. ¶ Jn ṽbis ãt ɔſecratiõis vini ſolũ de ſãguine exp̃mit̃
qꝛ xp̃s dixit ß ẽ calix ſãguinis mei noui ⁊ eterni teſti qui ꝓ
multis effundet̃ in remiſſionẽ peccatoꝝ.ſic̃ bea. Jo. ⁊ paul⁹
deſcribũt vbi ſup̃.iuxta iſtoꝝ verboꝝ vires ĩ ɔſecratiõe vini
ſolus ſãguis ẽ coꝛp⁹ ãt ⁊ aĩa atq̃ʒ verbũ ꝑ quãdã adheſionẽ
ſũt. ¶ Hec ãt ɔſecratiõis verba ſʒ totũ tenoꝛẽ quẽ nũc hñt ĩ
euãgelijs aut ep̃lis minime repiunt̃:qm̃ aliq̃ ṽba addita fuiſ
ſe vident̃.qs ãt foꝛmã iſtã mutauit: ⁊ qñ mutata ſit: ⁊ cur q̃d
lʒ verbũ additũ aut mutatũ:rñdet Jnnocẽtius.iij.p̃p.in.c.cũ
Marthe.eẽ de celebꝛatione miſſaꝝ ⁊ ibi iquiratur. Cap.38. A

¶ Quare coꝛpe ⁊ ſãguine ſub ãbab⁹ ſpẽbus ɔſecratiõis.

Ratio Aũt cur coꝛpe ⁊ ſãguine ſub ãbab⁹ ſpẽb⁹ cõſe
cratiõis directe exiſtẽtib⁹ cetera ſub q̃libet ſpe
cieꝝ ꝑ adherẽtiã quãdã ſint ẽ.qꝛ nũc nos cõp⁹ ⁊ ſãguinẽ xp̃i
ſic̃ ſũt ɔſecramus: ⁊ qꝛ coꝛp⁹ xp̃i viuẽtis coꝛp⁹ ẽ nccẽio:vt vi-
uũ cõficit̃ ſãguis ẽt qꝛ hõis viuẽtis ẽ ſicut hõis viuẽtis cõfi-
ci nccẽium ẽ. ¶ Jn hoĩe ãt viuẽte p⁹ coꝛpus aĩa ſũt nccẽiuʒ ẽ
igit̃ cũ cõp⁹ viuẽtis xp̃i ɔficit̃ ibi aĩa p⁹ cõp⁹ exiſtẽ.ad ß.n.vt B

Sãguis coꝛp⁹ aliqđ viuens ſit nccẽiuʒ ẽ vt animã hẽat q̃ eẽ ⁊ moueri

eſt ani- atq̃ʒ vitã cõpi tribuat: ⁊ qꝛ aĩa ad ß ꝙ in coꝛpe ſit multas ꝑ

me poti exigit diſpõnes quaꝝ potioꝛ ſãguis ẽ:qꝛ aĩa oĩs carnis in ſã

oꝛ diſpo guine ẽ.vt apparʒ leuitici.17. ⁊ deuteronomij.12.c.oꝛ ergo vt

ſitio. oẽ viuẽs coꝛp⁹ ſãguinẽ hẽat ⁊ ꝙ in coꝛpe xp̃i cũ cõficit̃ ſan-
guis ſit:lʒ ṽba cõſecratiõis nihil exp̃mãt.nec vis aliq̃ i ver
bis iſtis ſit vt cũ coꝛp⁹ cõficit̃ ſãguis ꝑ adherẽtiã ſit. ¶ Jteʒ
in hoſtia cõſecrata aĩa xp̃i ꝑ adheſionẽ ⁊ nõ directe ẽ:qꝛ ĩ ṽ
bis ɔſecratiõis hoſtie ꝺ aĩa mẽtio nl̃la ſit:qꝛ tñ cõp⁹ xp̃i viuẽſ
eſt. ⁊ ſine aĩa viuẽ nõ põt nccẽiuʒ ẽ vt in eo aĩa ſit.alioqñ ſeq̃
ret̃ xp̃m hominẽ nõ eẽ cũ ɔſecratio ſit:qꝛ aĩa a coꝛpe ſeiũcta
foꝛet.alia q̃qʒ pleraq̃ʒ incõueniẽtia que ĩ ſupioꝛib⁹ aſſignata
ſũt. Jtẽ ĩ hoſtia ɔſecrata ṽbũ diuinũ.ſ.ſecũda trinitatis ꝑſoa
eſt:lʒ in ṽbis ɔſecratiõis de ṽbo diuino nihil exp̃mat̃:nccẽiuʒ
tñ ẽ ibi verbũ exiſtẽ.qꝛ xp̃s deus ⁊ homo ẽ qđ nullaten⁹ fieri
poſſet niſi coꝛp⁹ ⁊ aĩa verbo ſẽp vnita foꝛẽt:ſeqt̃ igit̃ in ho-
ſtia cõſecrata verbũ. Jo.q̃qʒ damaſcen⁹ doctoꝛ famoſus ꝺ ver
bo dic̃ qđ ſemel aſſũpſit nũq̃ʒ dimiſit.ſ.ꝙ ꝑtes hũane nãe q̃s
aſſũpſit nũq̃ʒ dimiſerit.nccẽiuʒ ḡ erat vt ſẽp coꝛp⁹ ⁊ aĩa ṽbo
vnita foꝛẽt.ita ḡ cũ hoſtia ɔſecret̃ oꝫ vt verbũ ibi ſẽp ſit.ex his
pꝛetactis elicit̃ qđ ĩ hoſtia ɔſecrata directe ex verbis conſe-
crationis eſt ⁊ quid per adheſionem coꝛpoꝛis inſit.

¶ De vini conſecratione. Cap.39. A

Sicut De hoſtia ɔſecrata locuti ſum⁹.ita ꝺ vini cõſe
cratiõe fateri cogemur.cũ.n.vinũ ɔficit̃ ſolus

B ſãguis ex verboꝝ virib⁹ leſt ſic̃ ĩ ſupioꝛib⁹ differuim⁹ adheſio

Jn cali- ne tñ ſãguinis coꝛp⁹ ⁊ aĩa atq̃ʒ verbũ ĩſũt. Cã ãt hui⁹ ſic̃ ĩ ꝑ-

ce et vi- cedẽtib⁹ declãtũ fuit:ẽ qꝛ ſãguis dñic⁹ ĩ calice nõ ẽ tãq̃ʒ ſan-

no cõſe- guis cõpis moꝛtui:ſʒ viuẽtis:qꝛ nũc xp̃s viuit:ſãguis ãt rei

crato eſt viuẽtis eẽ vaſa ſua eẽ neqt.ſ.eẽ vaſa venaꝝ vene ãt eẽ cõp⁹

⁊ ſãguis ñ ſũt:nccẽ ẽ ḡ ſãguinẽ ɔſecratũ ĩ coꝛpe eẽ.ita ḡ ĩ calice coꝛp⁹

⁊ anima xp̃i erit ſic̃ in hoſtia ẽ:lʒ ß verba ɔſecratiõis ñ efficiãt. Jn ca

⁊ coꝛp⁹ lice ãt ĩ ſãguine ɔſecrato aĩa q̃qʒ xp̃i ẽ:qꝛ ſup̃ ꝓbatũ ẽ coꝛp⁹

chꝛiſti. xp̃i viuũ ibi eẽ. ⁊ qꝛ ſine aĩa coꝛp⁹ nullũ viuẽs ẽ:nccẽiuʒ ẽ ibi
dẽ aĩaʒ ɔſiſtẽ. Jtẽ oꝫ ĩ vino ɔſecrato cũ ſãguine verbũ eẽ.naʒ
cũ ibi coꝛp⁹ xp̃i ⁊ aĩa ſint vt p̃dictũ ẽ. ⁊ verbũ his duob⁹ vni
tũ ẽ.ꝙ nũq̃ʒ dimiſit nccẽiuʒ ẽ vt verbũ ĩ calice atq̃ʒ aĩa ⁊ cõp⁹
cũ ſãguine ſint. Sũt ḡ ĩ calice ſãguis coꝛp⁹ ⁊ aĩa ⁊ ṽbũ. Ex
qbus ellicit̃ q̃ʒ tãtũ in hoſtia quantum in calice eſt.ſed non
eodem oꝛdine.item ꝙ totus xp̃s in calice eſt. ⁊ hoſtia ſit. Ca.40. A

¶ Notanda de hoſtia conſecrata. B

Hec Aũt ſup̃dcã lʒ ɔſecrata hoſtia atq̃ʒ calice ɔſiſtẽ ſʒ
ɔſecrationẽ quã nũc fac̃ eccl̃ia opoꝛtẽ ñ ãbigit̃.nã

Si ho- xp̃s nũc viuẽs ẽ. ⁊ oĩa ſup̃dcã ĩ eo ſẽp ſimul̃ ſſ.ſi tñ ĩ triduo q̃

ſtia eo tẽ xp̃s mõtu⁹ fuit ɔſeciſſʒ q̃ſq̃ʒ euchariſtiã ñ fuiſſet iſta hoſtia ⁊

poꝛe q̃ calice.nã ſi q̃ſpiã ĩ illo triduo hoſtiã ɔſecraſſʒ fuiſſʒ ibidẽ coꝛ

xp̃s fuit p⁹ xp̃i moꝛtuũ ſic̃ erat ĩ cruce aut ſepulchꝛo.ñ tñ fuiſſʒ ibi ſã

moꝛtu⁹, guis.qꝛ per crucem ⁊ terram atq̃ʒ chꝛiſti veſtes effuſus erat

fuiſſet anima quoq̃ʒ ibidem ñ fuerat:quia coꝛpus moꝛtuũ iſtõ erat.

ɔſecrata ¶ Jtem ſi

¶ Itē ſi qſpiā in illo triduo mortis xpi i vino cōſecriſſ; profe
rēs cōſecrationis v̄ba ſtetiſſ; ibi ſanguis: ſ; n̄ cōp⁹ q₂ ſanguis
p ſe a corpe fuſus erat. ¶ Q₂ āt mod⁹ cōſecratiōis eo tēpoꝛ
n̄ cōſeq̄baꝛ in hoſtia aut calice id qđ nūc ꝯſeqꝛ aiaduertēdū
C in q̄ differāt: ꝛ q̄ ſit rō diuerſitatis. ¶ Pꝛio āt attēdēdū ē q
Pꝛimum ſi qſpiā in hoſtia cōſecriſſet in triduo mortis xpi ꝓlatiſ v̄bis cō
D ſecratiōis ſup panē opoꝛtebat vt ex vi ꝯſecratiōis cōp⁹ xpi ſb
ſpē panis exiſter;. ¶ Secūdū āt q nūc i cōſecratiōe ē ſaguiſ
Secūdū; eſſe dr̄: qui tūc nullaten⁹ foret: q₂ totus ſāguis a bñdicto xpi
E corpe fuſ⁹ erat: nec erat aliq̄ adheſio ex q̄ tūc i corpe ſāguis eſ
tertium ſet. ¶ Tertiū āt q nūc i ꝯſecrata hoſtia eē dicim⁹ aiā: ē: tē āt
ibidē eſſe nō poterat: q₂ corp⁹ mortuū erat i corpe āt moꝛtuo
aia nulla eſt. ¶ Quartū q nūc ponim⁹ i hoſtia ꝯſecrata ē v̄
F bū.ſ. pſona ſecūda trinitatis: ꝛ ħ cū corpe i hoſtia ꝯſecrata eē
quartū; exiſter;: q₂ vt tota catholicoꝝ eccl'ia ꝯfitet. xps q ſemel aſſū
pſit nūq̄ dimiſit: ꝛ q₂ in aſſūptiōe v̄bū ſibi corp⁹ hūanū vni
uerat opoꝛtebat vt illud ſibi ſēp vnitū hr̄et. ¶ Sic ḡ in ꝯſe
crata hoſtia q̄ in illo triduo ꝯſecraret corp⁹ ꝛ v̄bū exiſteret q
G ſufficiebat ad excludēdū plures aſſūptiōes icarnatiōes atq̄
Siquis vniōes corpis hūani ꝛ aie ad v̄bi pſonā. ¶ Cōcludit ḡ ex p
i triduo. dictis q ſi qſpiā i triduo mortiſ xpi hoſtiā ꝯſecraſſ;: ſolū cor
mortis pus ꝛ v̄bū ibidē exiſterēt. ¶ Si fortaſſis aliqs eo triduo do
xpi hoſti minice mortis i vino ꝯſeciſſ; ꝓlatis ꝯſecratiōis v̄bis: ꝛ viri
am con- bus eoꝝ opoꝛtebat ibi ſāguinē xpi eē deitas āt aia ꝛ corpuſ
ſecraſſet q̄lib; alio tēpoꝛe i ſāguine ꝯſecrato p ꝯcomitātiā ineēe foꝛēt:
ſolū cor ſ; nūc nullā exiſter;. Corp⁹ āt xpi tūc i calice eē n̄ poterat: q₂ eo
pus ꝛ v̄ triduo nll'a ſāguinis ꝛ corpis ꝯcomitātia fuit cū tot⁹ effuſ⁹ fo
bū ibidē ret: vbi igiꝛ corp⁹ erat ſāguis null⁹ erat ꝛ eȝ. ¶ Itē i ſāguine
exiſtiſſet aia n̄ exiſteret: q₂ ſāguis p ſe aiat⁹ nō ē ſic corp⁹ dato tñ q ſan
D guis vegetatiōnē aliquā ab aia acciperet: ħ ſolū i corpe eſt: cū
Sāguiſ vo a corpe ſeiūctus ē nullā aie cōcomitationē hȝ. ¶ Tertiū
ex ſe eſt āt q i ꝯſecrato ſāguine nūc ē v̄bū dr̄. ſ; ħ illo triduo i ſāguie
ſalamus. ꝯſecrato nō eēt. q₂ ſāguis v̄bo vnit⁹ nō ē. nā in aſſūptiōe hūa
ne nāe ad v̄bū vniuit ſibi v̄bū ꝑncipales ptes nāe.ſ. corpus ꝛ
aiam nō vniuit tñ ſibi directe ptes hūane nāe min⁹ ꝑncipales
I ſicut humores ꝛ pilos. ¶ Cū ḡ ꝑncipales hūane nāe ptes eſ
Diuini- ſēt corpus ꝛ aia: erat v̄bum vnitum corpori xpi moꝛtuo ꝛ aie
tas vnie ſue ſepate: ꝛ nō vniebat ſibi tūc ſāguinē aut alias min⁹ ꝑnci
bat ſan- pales ptes. Si ḡ tūc vinū ꝯſecratū fuerat nō exiſtēt ibi ſcđa
guini ef trinitatis pſona. ¶ Ex ꝑdictis elliciꝛ q ſi i triduo moꝛtiſ xpi
fuſo. aliqs ſāguinē xpi ſub vini ſpē ꝯſeciſſet ſolus ibi ſanguiſ fuiſ
ſet corpus autem ꝛ anima atq̄ v̄bum nullatenus.

Ca. 41. A ¶ Qualr v̄bū in xpi corpoꝛe et anima exiſtat.

In Supioꝛib⁹ de mō q̄ deus in reb⁹ erat tāgētes: q̄uō in
v̄ginis vtero fuerit decl'auimus: ꝛ q₂ mīſtotice ō hūa
B ne nāe ad v̄bū vniōe aut icarnatiōe mētio ē loc⁹ exigit vt per
Rñſio. ſāctoꝛe ſaltē dicam⁹ q̄lr v̄bū i corpe xpi ꝛ aia exiſtat. ꝛ q̄uō
alie due pſone.ſ. pr̄ ꝛ ſps ſcs inſunt eiſdē ptib⁹ xpi. Dōȝ aūt ē
q lȝ oēs trinitatiſ pſōe icarnatiōēȝ opate ſūt: q₂ opa trinitatiſ
indiuiſa ſūt ꝛ q vna pſona opaꝛ ꝛ reliq̄ opanꝛ: vnica tñ tri
nitatis pſona.ſ. ſcđa carnē aſſūpſit. Dōm igiꝛ ē de pſona pr̄iſ
ꝛ ſps ſācti q nō ſteterāt ſpāl'r i aia ꝛ corpe xpi q̄ i vtero v̄gi
nis ꝛ ceteriſ reb⁹; nā illa nā hūana nll'o mō a pr̄e aſſūpta eſt
aut a ſpu ſācto. Nō ḡ hñt ſpāliorē eſſēdi modū in illa nā aſſū
pta q̄ in q̄l; alio hoīe aut lapide q̄ nll'o mō ſibi aſſūpſerāt niſi
ſi q oēs tres pſone diuine i aia xpi erāt dādo ei ſpālē gratiaȝ
atq̄ ꝑuilegia q̄ aliis hoīb⁹ data fuiſſet. nā i ipſo grē plenitu
do fuit: ſic teſtaꝛ bea. Jo. c. 1. cū aīt dat⁹ ē ei ſps ꝛ nō ad menſu
Joānes. rā de cuius plenitudine oēs accepim⁹. ¶ Itē q₂ v̄bū hȝ ſpālē
pmo. c modū eſſēdi i corpe ꝛ aia xpi: ꝛ alie pſone ſi cōſbales v̄bo vr̄
maioꝛē fuiſſe adheſionē corpis ꝛ aie xpi ad oēs diuinas pſo
nas q̄ ſit oium aliaꝝ reꝝ. Dūc modū eſſēdi quē pma ꝛ tertia
trinitatis pſona i aia ꝛ corpe xpi atq̄ i oib⁹ ei⁹ ptib⁹ hūerunt
ſēp ſunt ſiue cū viuebat ſiue cū i cruce pēdebat: aut erat trad
dit⁹ ſepl'ture: ſiue cū p⁹ reſurrexit. ¶ Scđa āt trinitatiſ pſōa q̄
alr v̄bū dr̄ ſic cū noiat bea. Jo. pmo. c. ꝛ in ꝑncipio pme cano
nice hūit ſpālē moduȝ eſſēdi i corpe ꝛ aia xpi: nā nō ſtetit aut
ē i illis tāq̄ i loco ſolū aut in ꝯſeruato: ſ; vniuit ſibi iſtas du
C as ptes nāe: ita q hō ide ꝯpoſit⁹ erat xps ꝛ v̄bū ita q iſte hō
Quod- nō erat aliqs hō q eēt hō differēs a v̄bo ſiue ſcđa trinitatiſ pe
dā fūda ſona ſ; erat qdā hō q erat v̄bū ſiue ſcđa trinitatiſ pſōa. Fūda
mētū hu mētū āt hui⁹ i aſſūptiōe ē. Nā v̄bū aſſūmēs ptes nāe vni⁹ ho
ioꝛum. minis ex qb⁹ iſte hō cōponebaꝛ fecit q iſte hō nll'a hr̄et pſona
litatē ſ; eadē eſſet v̄bi pſona ꝛ iſtius hoīs aſſūpti. ¶ In no
bis autē hoc nō ſit: q₂ alia eſt iſtius hoīs qui eſt petrus aut

Joānes pſona q̄ verbū aut q̄l; trinitatis pſona. idō nō eſt ve
rum q iſte homo q eſt petrus eſt fili⁹ dei. aut ſecūda trinitatiſ
pſona eſt tñ verū q iſte homo aſſūptus eſt fili⁹ dei. aut ſecūda
trinitatis perſona: q₂ non habet aliaȝ perſonalitatem quam
ſecūda trinitatis pſona. ¶ Sic inquit apoſtolus in epiſtola
ad romanos c. p. xps ꝑdeſtinatus eſt eē fili⁹ dei. q de homie Apoſtolus
xpo intelligiꝛ ſicut in ſupioꝛibus declaratū eſt. ¶ Dūc autē ad ro. c. p.
ſpālē eſſendi modū hūit ſecunda trinitatis pſona in ptib⁹ na
ture hūane xpi eas ſibi vniendo cū ante paſſionē dixit ꝛ nūc
cuȝ denuo p⁹ reſurrectionē viuit. nec de ħ poterit qſquā am D
bigere. ¶ Aliqs tamē in dubiuȝ reuocabit ſi talis modus Dubitatio.
vnionis v̄bi fuit ad ptes hūane nature xpi dum xps in tri
duo moꝛtuus erat. ¶ Cui reſpōdēduȝ eſt q ſicut ille ptes E
nec verbo vnite extabāt dum xps viuebat ꝛ cuȝ denuo reui Reſpōſio.
xit. ita vnite extiterūt duȝ xps moꝛtuus fuit. nā vt tota catho
lica fides cōfiteꝛ moꝛ vt xps homo moꝛtuus ē verbū cuȝ ani
ma eius ad ſedeſ deſcēdit iferoꝝ manēte illa idiſſoluta vnio
ne q̄ in v̄gineo vtero cūta extiterat. Idcirco illa ſecūda trini
tatis pſona ſiue verbuȝ: q₂ ifinitate ſua vbiq̄ ē cū benedicto
xpi corpoꝛe i cruce pendēte remāſit ꝛ cum eodē poſtea exti
tit in ſepulchro ꝑmanēte illa pma vnitate aſſūptiōis in vte
ro v̄ginis celebrata. ¶ Et ſic ante xpm moꝛtuuȝ v̄buȝ cū coꝛ
poꝛe xpi ꝛ aia vna pſona hipoſtaſis atq̄ ſuppoſituȝ erat. ꝛ
non plures. ita p⁹ xpi moꝛtē verbuȝ cum anima ꝛ corpe xpi
ſeiuncta vna pſona atq̄ hipoſtaſis erat nō acqſita per moꝛ
tem xpi aliqua ſpāli vnione ad ptes humane nāe aut ꝑditā
ta. Preciſe igiꝛ i xpi moꝛte vnio corpis ſui ad aiaȝ ꝑdita
eſt. ꝛ in reſurrectiōe denuo acqſita eſt. nō facta aliq̄ mutatiō
ne aut alitate i vniōe quā hr̄bat v̄buȝ ad ptes humane nāe

¶ Quomodo chriſtus vniuerit ſibi diuerſas ꝛ ſummas
partes.

Capit. 42. A
In Predictis aūt ſpeculandū eſt q lȝ dicaꝛ verbū diui
num aut ſecūda trinitatis pſona illū hominē xpm cō
poſitū ex corpe ꝛ aia aſſumpſiſſe. aut q naturā humanā aſ
ſumpſerit aut duas humane nāe ptes.ſ. corp⁹ ꝛ animā ꝛ cō
ſequenꝛ naturā humanā ꝛ hominē xpm aſſumpſerit. Doc āt
appar; q₂ v̄buȝ diuinuȝ ſiue ſecunda trinitatis pſona aſſum
pſit ad vnitatē pſone corp⁹ humanū i vtero v̄ginis qđ forma
uit ex ſāguine mēſtruali aſſūpſit atq̄ ad pſone vnitatē aiam
quā nouiꝛ creauit: q₂ iſte erant ptes humane nāe. ꝛ iſtas ſi
bi vniuit v̄bū. ꝛ adinuicē atq̄ vniuit. aſſūpſit ſibi humanā na
turā q̄ ꝯſiſtit in duab⁹ his ptibus copulatis. Itē aſſūmendo
has duas ptes ꝛ eas inuicē copulādo vniuit ſibi hoīem qui
ex his duab⁹ ptibus cōponebaꝛ ꝓpꝛ tñ dicit vniuiſſe ptes
iſtas duas hūane nāe quā naturā humanā aut hominē ꝓpo
ſitū. qđ manifeſtaꝛ q₂ vt ait damaſcen⁹. ꝛ tota fides cōfiteꝛ. Damaſce-
v̄bum diuinū qđ ſemł aſſūpſit nūquā dimiſit. Si ḡ directe ꝛ nus.
ꝑncipalr verbū diuinū aſſūpſiſſet ſibi hominē illū nūquā di
miſiſſet. ſed falſū eſt. q₂ verbū diuinū in moꝛte hominē illū re Magiſter
liquit. nā i illo triduo q̄ moꝛtuus fuit hō nō erat niſi tenere ſentētiaruȝ.
vellem⁹ opinionē magiſtri ſentēnaꝝ in ſuo tertio vbi xpm in in tertio.
triduo moꝛtis hominē fuiſſe cōfirmat. ſ; ħ iꝓbaꝛ ab omni
bus. ¶ Itē nō aſſūpſit directe v̄bū diuinū hūanā naturā. nā
nā hūana a verbo derelicta ē. hūana nāq̄ nā in his duabus
ptib⁹ ſimł ſūptis exiſtit. ¶ In triduo āt moꝛtis ħ ſeiūcta fue B
re. hūna ḡ nā nō fuit ꝛ ſic a verbo ðrelicta ē. ¶ Partes tamē Partes hu
hūane nāe.ſ. corp⁹ ꝛ aia a v̄bo nūq̄ derelicte ſūt. q₂ ſēp eas ſi mane nāe.
bi in moꝛte vnitaſ tēuit. ſic viuēſ tenuerat. ¶ Induciꝛ ḡ ex ꝑ
dictis verbū diuinū ꝑncipalr vł directe corp⁹ ꝛ aiaȝ aſſūpſiſ
ſe. ꝛ iſta eſt vnio aut incarnatio nām aūt humanā ꝛ hominē
aſſumpſit conſequenter.

Capit. 43. A
¶ Quedā de verbo diuino ac aia xpi ex ſacra trinitate.

Amplius Aūt accipiēdū ē q xps aut v̄bū diuinuȝ
aſſūpſit ptes hūane nāe.ſ. corp⁹ ꝛ aiam
ptes aūt min⁹ ꝑncipales. vt hūores ꝛ pili ceteraq̄ ſilia dire
cte a verbo nō aſſūpta ſi ſ; q₂ i corpe xpi erāt. ¶ Cū ḡ xpi vi
xit añ paſſionē ꝛ nūc cū denuo p⁹ paſſionē viuit vnitas hȝ ſi
bi oēs ptes corpis ēt min⁹ ꝑncipales. ꝛ ea q̄ i corpe ſit iuxta
modū vniōis quē hȝ ad corp⁹ ꝛ aiaȝ. p⁹ moꝛtē āt xpi aliq̄ hoꝝ
a corpe ſeiūcta ſi ſic ſāguine⁹ humoꝛ q p vulneꝝ fiſuras D
fluxit. idō dñic⁹ ſāguis i triduo illo verbo hipoſtatice vnit⁹ nō
erat ſic corp⁹ ꝛ aia ſaluatoꝛis. ¶ Cū aūt xps reſurrexit ſan
guis denuo v̄bo vnit⁹ ē ſic corp⁹ ꝛ aia vnita erāt. idō i ſrioꝛib⁹
ꝯcluſim⁹ q ſi i tpe mōꝛ xpi triduāe aliqs ſāguinē ei⁹ ſb vini
ſpē ꝯſeciſſ; ſol⁹ ſāguiſ dñic⁹ ibi exiſtēt aia āt ꝛ cōp⁹ ꝛ v̄. neq̄q̄.

¶ In hoc autē

B
Scã trinitas quõ ſe hẽbat in ſanguine ⁊ hoſtia in triduo mortis xpi.

℃ In hoc aũt tpe võm eſt ꝙ tota ſancta trinitas in ſanguine illo erat ſicut in ceteris rebus eſt. nec hẽbat aliquẽ ſpãliorẽ modum exiſtendi ſcõa trinitatis pᵒ ꝙ̃ alie due pᵉ. ℃ In hoſtia aũt eẽ erat: nã verbũ diuinũ ibi ſpãliori modo exiſtit cuꝫ ibi ſit ẽe corpus xpi: alie aũt pſone diuine in hoſtia ſpãliorẽ eſſendi modum non hñt ꝙ̃ in quolibet alio hoĩe vel lapide. ℃ Nõ aũt diuerſitatis exiſtendi vbi diuini in hoſtia tpe triduane mortis xpi ⁊ nõ in ſanguine eſt: qꝛ in hoſtia erat corpus qõ p ſe aſſumptũ ẽ: in calice aũt ſanguis qui p accidens ⁊ ex cõiunctiõe ad corpus aſſumptus ẽ. ℃ Ex pñbatis liquide inducitꝰ qualr̃ vbũ diuinũ in corpe ⁊ aĩa xpi ⁊ ceteris gribus fuerit ⁊ qualr̃ tota btã trinitas.

Capi. 44.
A

℃ Quõ pprĩe xpꝫ videamus aut qñ hoſtiã videmꝰ aut calicẽ.

Concluſio Ex ſupioribus ꝗlr̃ xpo totus in hoſtia ſit ⁊ in calice: ⁊ ſub q̃ ꝯditione ĩ hoſtia ſit ⁊ calice: qꝛ dicimus ꝙ cũ hoſtiã ꝯſecratã aut calicẽ manibus ſacerdotis in altũ tolli videmꝰ dicimur xpꝫ aut deũ videre: ĩngrendũ ẽ quõ pprĩe videre dicamur. ſ. cũ hoſtiaꝫ videmus an cũ calicẽ. ℃ In quo diligenter aduertendũ ẽ ꝙ ſicut in ſupioribus extitit declarãtũ: illud pprĩe vĩ qõ p ſe vĩ: ſiue videat p ſe pmo: ſiue p ſe nõ pmo: q̃ in ſupioribus declarata ſũt.

B
Noᵐ

℃ Hec aũt ſunt color ⁊ lux ⁊ cõia ſenſibilia. ſ. magnitudo: figura. motus. qes ⁊ nũs: ⁊ qꝛ xpo nulla hoꝝ ẽ. ſ. nõ eſt color. lux ⁊c. iõ pprĩe videri nequit. qꝛ tñ corpus xpi videri poteſt p colorẽ. lucẽ. magnitudinẽ. figurã. numeꝝ. qetẽ. aut motũ q̃ in eo eſt. põt aliq̃lr̃ ppe videri. ℃ Nullo aũt hoꝝ duoꝝ modoꝝ xpo in calice aut in hoſtia videri põt. ℃ Primo aũt mõ in hoſtia videri nõ põt: qꝛ nõ eſt obiectũ pprĩu viſus nec ſenſibile cõe. ℃ 2ᵒ ẽt mõ xpo videri nõ põt. ſ. p aliqd qõ ĩ eo eſt: qꝛ iſte modus tpi illi ꝯgruebat q̃ xpo cũ hoĩbus verſatus eſt: nã tũc p colorẽ ſuũ magnitudinẽ figurã motũ aut qetẽ videbatꝰ. Nũc aũt p colorẽ aut magnitudinẽ aut aliqd hoꝝ videri nõ põt. qꝛ nihil hoꝝ nũc appet intituens ſub ſpẽbus ſacramentalibus.

pᵒ mõ.
2ᵒ mõ.

C
Xpi in hoſtia ⁊ calice quõ videatꝰ.

℃ Itẽ qꝛ in hoſtia aut calice indiuiſibilr̃ ẽ ſicut in ſupioribus diſcernimus chriſtus tñ in hoſtia ⁊ calice videtꝰ ſicut hõ armatus totalr̃ latẽs ſub armis: ita vt nulla eiꝰ pᵒ videatꝰ dicimur tñ talẽ aut tlẽm hoĩem videre: qꝛ ſcimus euꝫ moueri ſub armis q̃ nos videmus: ita xpꝫ videre dicimur cũ hoſtiã ꝯſecratã aut calicẽ videmus. Scimꝰ qppe ꝙ cũ ſacerdos hoſtiã aut calicẽ in altũ extollit ibi ẽ totus xpꝫ deꝰ ⁊ hõ.

Capi. 45.
A

℃ Rñſio dubietatꝫ allate pcedẽ. c. ⁊ õ q̃buſdã modiſ viſiõis.

Nunc Aũt ad ppoſitũ accedẽtes ingramus quõ pprius xpm videmus cũ calicẽ an cũ hoſtiã videmꝰ cui rñdendũ eſt xpm pprĩus videri cũ hoſtiã ꝯſecratã videmꝰ quẽ cũ calicẽ huius fundamentũ ẽ: qꝛ viſio magis aut minꝰ pprĩa ẽ ſꝫ ꝙ magis aut minus accedit ad pmũ modũ viſionis q̃ pprĩiſſimus ẽ. ℃ Primus nãqꝫ viſiõis modus ẽ cũ res p ſe viſibilis ẽ ſiue ſit p ſe pmo viſibilis aut p ſe ⁊ nõ pmo: ſed modus videndi xpm in hoſtia magis appropiat mõ pmo videndi: pprĩus q̃ xpo vr̃ in hoſtia ꝙ̃ in calice. ℃ Quõ aũt videre xpm in hoſtia magis appropinqt pᵒ mõ vidẽdi ꝙ̃ videre xpꝫ in calice manifeſtatur: qꝛ primus videndi modus ẽ cũ aliqd p ſe vr̃: ſiue p ſe pmo: ſiue nõ p ſe pmo: ⁊ ẞ mõ nõ videtꝰ xpo in hoſtia aut in calice. ℃ Scõus modus videndi ẽ cũ aliqd videtꝰ nõ qꝛ ſit ſm ſe viſibile: ſꝫ qꝛ ẽ in eo aliqd qõ ẽ ſm ſe viſibile: ẞ mõ ẽt xpo nõ vr̃ in calice aut in hoſtia: qꝛ nõ vr̃ per aliqd qõ in eo ſit. ſ. p colorẽ aut magnitudinẽ: qꝛ colorẽ xpi ſiue figurã motũ aut quietẽ in hoſtia aut calice nullatenus ꝯtẽplamur: xpm aũt in hoſtia ⁊ calice cernere eſt p tegmentũ ꝯtemplari. Ilr̃ aũt modus qui magis de tegmento hꝫ minus ad pmũ modũ accedit ⁊ magis ĩpprĩus ẽ eẽ. ℃ Sic aũt ẽ ꝙ cũ xpm in hoſtia ꝯtemplamur magis eum ſine tegmento reſpicimus. Cũ vũt eũ ĩ calice pſpectamus maioribus tegitur velamentis: nã cũ xpo in hoſtia cernitꝰ ſolũ tegitꝰ ſacramentalibus ſpẽbus ne nobis viſibilis eẽ poſſit: ſpẽs nãqꝫ panis ſuppoſita dñicam nobis aufert viſionẽ. Preterea xpo in hoſtia indiuiſibilr̃ eſt ut pñbatũ ẽ. Indiuiſibile aũt videri nequit.

1ᵒ modus.
2ᵒ modus.

B
Velamina in dñica viſione.
pᵐ
2ᵐ
3ᵐ

℃ In calice aũt plura dñicã viſionẽ nobis auferũt velmẽta. ℃ Primũ eſt ſacramẽtalis ſpẽs. nã q̃litercũqꝫ ſub eis xpo lateat nõ videbitꝰ. ℃ Scõm aũt velamentũ: qꝛ ſub ſpẽbus vini xpo indiuiſibilr̃ eſt ſicut ſub ſpẽbus panis. ℃ 3ᵐ velamentũ ẽ qꝛ ſpẽs vini in calice iacent calicis groſſitie adopte. Seqꝰ q̃ magis pprĩe xpm videri cũ eum in hoſtia videmus ꝙ̃ cum in calice cernimus. ſꝫ neutro mõ pprĩe videmus.

Capi. 46.

℃ Quõ dicamur xpm ſub ſacramẽtalibus ſpẽbꝰ videre.

A

Amplius Aũt circa pdicta aliqs dubitabit quõ dicamur xpm ſub ſacramentalibus ſpẽbus videre: aliqꝫ nãqꝫ arbitrantꝰ ſolũ nos xpm intueri cum hoſtia aut calix ſup altare ſacerdotis manibus extolluntur ⁊ non alias. ℃ Huic rñdendũ eſt ꝙ cũ hoſtia poſtꝙ̃ ꝯſecrata ẽ in ſe vere xpꝫ ꝯtinet ⁊ vinũ ꝯſecratũ in ſe totũ iꝫ xpm: quotieſcũqꝫ viderit hoſtiã ꝯſecratã xpm videbit: ⁊ q̃tieſcunqꝫ calicẽ ſanguinis xpi aſpexerit xpm cernere pdicabitꝰ. Et nõ ſolũ cũ hoſtia aut calix ſacerdotis manibus in altũ tollitꝰ: ſꝫ ẽt cũ iã hoſtia ꝙ̃ calix in altari ſedent: aut cũ ſecũdo hoſtia paululũ ſup altare tollitꝰ. aut cũ añ ꝯſecrationẽ frangitꝰ: aut cũ ſacerdos ſumit. ois ẞ idẽtidẽ de calice accipiẽda ſunt ẽt cũ hoſtia ad infirmos ducitꝰ: aut cũ qſpiã eaꝫ in ſua repoſitorio archa videt oĩbus his modis aliqs xpm videre pdicatꝰ. ℃ Nec his ſolis modis xpm ſacramentalr̃ cernimus: ſꝫ q̃tieſcũqꝫ hoſtiã cõſecratã vt cũqꝫ videamus aut calicẽ ſub vini ſpẽ ſanguinẽ dñi cũ ꝯtinentẽ. ℃ Proprior tñ modus hoꝝ xpꝫ ſacramẽtalr̃ videndi eſt cũ hoſtiã in altari cernimus eleuari pma eleuatiõe cũ poſt eã calix ꝙ̃ ſanguinis ſacerdotis manibus tollitꝰ: qꝛ ẞ ſolũ ſit vt videatꝰ. ℃ Ex ſupradictis liquide cõprobatur quõ xpm qui leo in hac methaphore dĩ videamus.

B
Riñſio.

C
Propius xpm videndi modus.

Capi. 47.
A

Paro ſa methaphore 2ᵉ. Leo q̃ñ videbatꝰ qd duplr̃ itelligi.

In hac Secũda figurata padoxa ſcõa erat pticula q nõ videbatꝰ. ſ. ꝙ iſte leo de q ſup dicebatur nõ videbatꝰ. ℃ In ſuperioribus de ẞ leone dicebatꝰ ꝙ viſus ẽ ⁊ modũ eius expoſuimus. Nũc aũt dĩ ꝙ nõ videbatꝰ. ℃ Hoc tñ duplr̃ itelligi dꝫ. ℃ Primo mõ vt he due ptĩcl̃e. ſ. videbatꝰ ⁊ nõ videbatꝰ ad diuerſa tpa referantꝰ. ita ꝙ in vno tẽpe iſte leo xpo videretꝰ ⁊ in alio nõ videretꝰ. ℃ Alio mõ itelligi põt vt ad idẽ tẽpus referatꝰ. ſ. ꝙ in eodẽ tẽpe xpo leo videretur. ⁊ in eodẽ nõ videretꝰ. ℃ Primo aũt mõ aſſumẽdo verũ erat ꝙ iſte leo videbatꝰ ⁊ nõ videbatꝰ. nã ex q natus ẽ viſus ſuit inter gentes cõicando: pdicando: exhortãdo alioſqꝫ hũanos actus faciendo ſicut teſtatꝰ baruch poſt ẞ in terris viſus eſt ⁊ cũ hoĩbus uerſatus eſt. Poſt mortẽ aũt ſuã ad modicũ tẽpus viſus nõ eſt: qꝛ hõ nõ erat. ℃ Deniqꝫ poſt reſurrectionẽ viſus eſt. qꝛ diſciplis ſuis appuit ⁊ btẽ vgini aliiſqꝫ pſõis ſicut hꝫ mathei. 28. c. ⁊ Marci. 16. ⁊ Luce. 24. ⁊ Joã. 20. ⁊ 21. c. ℃ Idem hꝫ actuũ. c. i. vbi dĩ de xpo ꝙ viuꝰ cũ eis appuit illis in multis argumentis p q̃draginta dies vſqꝫ ad diem quo aſſumptus ẽ. ℃ Hi aũt q̃bus xpo a mortuis reſurgẽs appuerit ſuere qngenti aut paulo pleſ: ſic ait apl̃s in pma epl̃a ad Cori. 15. c. i. ⁊ pᵒ reſurrectionẽ ſuã appuit Jacobo ⁊ cephe ⁊ pluſꝙ̃ qngentis fribus nouiſſime aũt tanꝙ̃ abortiuo viſus ẽ mihi poſtꝙ̃ vero in celũ ꝯſcendit nõ vr̃. ⁊ ſic manet vſqꝫ ad eiꝰ aduẽtũ ad iudicãdũ. leo igitꝰ iſte aliqñ videbatꝰ ⁊ aliqñ nõ videbatꝰ. ℃ Conuenienter igitꝰ de xpo dici põt aut leone hoc ꝙ videbatꝰ ⁊ non videbatꝰ.

pᵒ mõ.
2ᵒ mõ.

Baruch
B
Xpo pᵒ reſurrectiones diſcipl̃is ac btẽ vgini apparuit.
Actu. c. i.
Apl̃s ad cori. 15. c.

℃ Affirmatio expõnis allate pcedenti capite.

Capi. 48.
A

Expoſitionis Huiꝰ modũ aliqs diſcertũ atqꝫ ĩꝯtinentem iudicabit: ſꝫ falſuꝫ ẽ qꝛ ẞ loquẽdi mõ ſacra ſcriptura pũſa ẽ: cũ de ẞ leone loqretꝰ de q in hac figurata padoxa ſermo agitꝰ. ita vt vere dici poſſit hãc huius padoxe figurate pticl̃am p ſacraꝫ ſcripturam ab antiquo expoſitã eẽ. Quõ hꝫ Joãnis. c. 16. vbi cũ xpo añ mortẽ ſuã diſciplĩs loqretꝰ ait modicũ ⁊ nõ videbitis me: ⁊ iterũ modicũ ⁊ videbitis me: qꝛ vado ad pẽm. ℃ Hic aũt de morte ſua faciens xpo ſmonẽ modicũ ſe videndũ dicit: qꝛ ab ẞ tpe q xpo iſtud eis pponebat vſqꝫ ad mortẽ ſuã ab eis videndus erat. ℃ Chriſtus nãqꝫ ẞ eis ppoſuit vbũ pdicãdi ĩ qnta feria cene p noctẽ poſtꝙ̃ cenaſſet. ſicut appet ex pceſſu euãgeliꝫ btĩ Joannis a capl̃o. 13. in pñ. vſqꝫ ad. 14. ℃ Erat aũt magnũ noctis elapſum ſpaciũ: cũ iſta xpo dixit durauit ẽt vſqꝫ ad alterã diẽ q̃ mortuus ẽ. ſ. in. 6. feria paſceues ad horaꝫ none. ℃ Erat aũt aliqd modicũ q ab eis videndꝰ nõ erat. qõ itelligitꝰ de ſpacio triduane mortis ſue. qõ viuus ſupputando q̃draginta horarũ ſpaciũ fuit mortuus tñ ẞ ſpaciũ diſciplĩs tractã tñ: qꝛ nõ imediate poſt reſurrectionẽ ſuã ab eis viſus eſt. ℃ Iterũ aũt ab eis videndus erat. ſ. poſt reſurrectionẽ: ⁊ de ẞ xpo loqbatꝰ dicẽs. Iterũ aũt videbo vos: ⁊ gaudebit cor vr̃m ⁊ gaudiũ vr̃m nemo tollet a vobis. ℃ Sic aũt iſta ppoſitio. ſ. ꝙ qdã leo videbatꝰ ⁊ nõ videbatꝰ ẽ padoxa figurata atqꝫ cõtinet difficilẽ intellectũ. Ita vba illa ſaluatoris. ſ. modicum ⁊ videbitis: iterũ modicũ ⁊ nõ videbitis me: qꝛ vado ad pẽm padoxa. qõ liqde pꝫ: qꝛ ſenſus eoꝝ difficilis ẽ: nã apli audiẽ

Joãnes.
Joãnes.

B
Difficilẽ intellectũ hẽbatꝰ padoxe.

vbis his iter ſe dubitãtes inquirebãt.ſ.qđ ẽ qđ dicit modicũ
xp̃s ãt rñdit eis dicẽs.d̃ h̃ q̃ritis iter voſ:q: dixi modicũ ⁊ nõ
debitis me: ⁊ iterum modicum ⁊ non videbitis me:quia va
do ad p̃rẽ:nec intelligebant vllatenus quid hoc eſſet do-
nec eis chriſtus declarauit:vt ex.c.decimoſeptimo. Joãnis
apparet.

Ca.49. ❡ Expoſitio prime partis ſecunde paradoxe.

A.
B Secũdus autẽ i his vbis expõnis mod⁹ ẽ referẽdo ea ad idẽ tp̃s.ſ.ꝙ i eodẽ xp̃s videbaꝛ ⁊
In xp̃o ñ videbaꝛ. ❡ Et q: i xp̃o due nãe erãt.ſ.nã hũana ⁊ diuia p̃t
due erãt q̃tũ ad quãlibet harũ ptiũ itelligi verũ:nãq: eſt de xp̃o inq̃
nature. tum homo eſt ꝙ videbatur ⁊ nõ videbaꝛ.ſ.i hoſtia:q: nos
C eũ certiſſime latẽ cogñſcimus.ibi.n.verũ corp⁹ ei⁹ ẽ qđ d̃ vgi-
Chriſtũ ne ſũpſit.Et ſic hoiẽ armis tectũ videre dicimur.nll'ã ei⁹ pti
i hoſtia cula apparẽte idẽ d̃ xp̃o dicim⁹:q: viſſime i hoſtia ẽ. ❡ Iſte
videm⁹ idẽ leo nõ videbaꝛ i eodẽ tp̃e in q̃tũ hõ ẽ:q: hõ p̃ colorẽ ſuũ
quẽad- magnitudinẽ figurã motũ cetẽꝗ ꝯſpiciꝛ.ex qb⁹ nullũ in
modum xp̃o p̃z. ❡ In hoſtia nãq: nullũ d̃ accidẽtibus xp̃i pateꝛ põt
virũ i ar q: ibidẽ indiuiſibilr̃ ẽ. ❡ Itẽ q: ſub ſacramẽtaliũ ſpẽrũ nube
mis te- latet ⁊ color ei⁹ i publicũ patẽ negt:verũ ẽ ẽ d̃ xp̃o ꝙ i hoſtia
ctuz. nõ vr̃ viſione ei⁹ vere accipiẽtes:iſte leo ad idẽ tp̃s relatus
D videri p̃t:ſi i p̃roprie viſionẽ aſſũmemus:ſic vr̃ hõ cũ ſub ar
Cur ac- mis ẽ. ❡ Eſt ãt i iſto leone xp̃o alia nã.ſ.diuina: ⁊ q̃tũ ad
cidentia h̃ referri p̃t ꝯueniẽter.ſ.ꝙ xp̃s in q̃tũ de⁹ videbaꝛ ⁊ nõ vide
xp̃i i ho baꝛ:qđ itelligiꝛ referẽdo ad tp̃s i q̃ cũ hoib⁹ ꝯuerſat⁹ ẽ:quia
ſtia vide tũc de viſus ẽ cũ verus hõ eẽt ⁊ ſic ceti hoies videbaꝛ: ⁊ q:
ri ñ poſ- vbũ ſiue ſecũda deitatis p̃ſona nõ videbaꝛ:q: ſecũda p̃ſona
ſint. ẽ ſpũalis:ſpũs ãt videri nõ p̃t:cũ idiuibil' ſit. Sz corp⁹ i ver
Joãnes bo ãt diuino:qđ icorporeũ ⁊ idiuiſibile ẽ videri nõ põt: q̃a
exodus color ẽm quẽ viſio fit i q̃ñtitate extẽſiua ſp̃ ẽ. Sic teſtaꝛ bea-
E tus Joãnes.c.p̃.deũ nemo vidit vnq̃.exodi.33.c.nõ videbit
Quõ ve me hõ ⁊ viuet. ❡ Licet igiꝛ ſupiores modi exponẽdi cõue-
ra chri- niẽtes ſint:iſte tñ ꝯueniẽtior: certũ ẽ.ſ.ꝙ xp̃s erat leo qui vi-
ſt⁹ vide debaꝛ:q: videbãt iudei ſuã verã cũctis manifeſtã hũanitatẽ
baꝛ ⁊ ñ ⁊ nõ videbaꝛ:q: deus verus erat:nec poterãt gẽtes ſuaz in
videbaꝛ tueri deitatẽ. ❡ Ex p̃libatis liq̃de iduciꝛ qualr̃ p̃ucl'a iſta
itelligi debeat.ſ.qui non videbatur.

Ca.50. ❡ Dubium contra predicta.

A Ex Predictis aliqs dubitãdi fomitẽ ſũmet q̃m dcm̃ eſt ꝙ xp̃s ẽm ꝙ erat de⁹ nõ videbaꝛ:dicet aũt aliqs ꝙ
chriſtus ſecundum ꝙ deus videbatur.nam ſi videri aſſum-
meretur pro illo quod per ſe primum videtur ſicut color vel
lux:aut p̃ cõib⁹ ſẽſibilibus q̃ per ſe non p̃ videꝛ:verũ eẽt deũ
nõ poſſe videri:q: de⁹ nec color ẽ nec cõe ſẽſibile. Aut ſi vi-
deri 2⁰ mõ accipiaꝛ.ſ.ꝙ res p̃ ſe viſibilis non ſit:aliqđ tamẽ i
ſe hẽat ẽm qđ videri nõ poſſit:ſic ſb̃e viſibiles ẽm ſe videri
ñ pñt:vñr tñ p̃ ſuã magnitudinẽ:aut colorẽ figurã motũ ce-
tẽ diceremus deũ nequaq̃ videri poſſe cũ lucẽ colorẽ figuras
aut cet'a i hũc modũ nll'aten⁹ hẽat:cũ icorporeus atq: idiuiſi
bilis ſit. ❡ Eſt tñ ali⁹ vidẽdi modus:vt cũ hoiẽ armatũ vi-
dem⁹ cui⁹ nullã p̃ticulã reuelatã ituemur:ſz eum videri dici
mur:q: eũ tectũ latẽ cogñſcim⁹:ſic.n.xp̃m i calice ⁊ hoſtia vi-
dem⁹:q: lz eũ nullo duorũ modorũ p̃dictorũ viderem⁹ alio tñ
B mõ videm⁹. Cũ ẽ de⁹ ſit vbiq: ⁊ i q̃cũq: loco ſigto ſcim⁹ deũ
Rñſio eẽ dicemur deũ videre. ❡ Huic rñdeꝛ deũ i ſe ip̃o nec p̃p̃e nec
i p̃roprie videri d̃ hoie ãt armato dicim⁹ ꝙ eũ videm⁹:q: lz ñ
videam⁹ eũ nec aliq̃ rẽ i eo exñtẽ q̃ itrinſeco ſit videmus tñ
arma ſub qb⁹ latet ⁊ q̃ ip̃e mouet. Sic igiꝛ lz hoiẽ armatuz
nõ videam⁹ p̃ aliqđ qđ i eo ẽ videm⁹ tñ eũ p̃ aliqđ qđ ñ ẽ in
eo.ſz ad ip̃z adherẽtiã q̃uidã hz ſic ſt arma q̃ mouet hõ arma
tus. ❡ De hoſtia ãt itidẽ dicim⁹.nã q̃q̃ xp̃s i hoſtia nõ ha
beat aliqđ ẽm qđ videaꝛ q: nõ cerniꝛ ẽz ſuã magnitudinem
aut colorẽ aut qđlibet alterũ accidẽs ei⁹ noſciꝛ tñ ibi eẽ colore
⁊ magnitudiẽ atq: figura hoſtie ꝯſecrate ⁊ calicis:q: iſta ad
xp̃m adherẽtiã q̃ndã hñt cũ ſub his xp̃s ſolus lateat nihilq:
C aliud. ❡ De deo ãt nihil tale valem⁹ aſtruere.nã lz vbiq: ⁊
De⁹ eſt i oi re de⁹ ſit nll'a tñ res aut locus ẽ q̃ diuine eẽntie vllaten⁹
vbiq: ſpãliꝛ adhereat q̃ deũ certiſſime dignoſcam⁹.lz eũ eſſe vbiq:
certiſſime cognuerim⁹.vt ſi i aliq̃ ciuitate aliquẽ virũ ſigtũ. vt
ibi eũ demoſtenẽ eẽ nouerim⁹ illã ciuitatẽ a remotis expe-
ctãtes illũ vidẽ virũ nequaq̃ aſſerem⁹.nã lz ei⁹ loc⁹ cogni-
t⁹ ſit nihil tñ i illo hoie ẽ itrinſece aut extrinſece qđ ad ipſum
ſpãliter adheſerit iõ dicim⁹ illũ hoiem videri nll'atenus. Cõ
formiꝛ q̃q: dicem⁹ deum ẽm ſe videri nullatenus.

Ca.51. ❡ An deus ẽm ſe videri poſſit.

A

Aliquis Autẽ fortaſſis arguet deũ ẽm ſe videri poſ ſe.nã de⁹ corporeã ſilitudinẽ aſſũmere põt p⁹ rõ.
i qua videaꝛ loquaꝛ atq: alia efficiat. Sic.n.ſepiſſime iudeis Exodum.p
appuit atq: loquut⁹ ẽ. Sic hr̃ exodi.3⁰.ca.vbi moyſes vidit bãs deuz vi
rubũ ardẽ q̃ nõ ꝯburebaꝛ ⁊ loquut⁹ ſuit dñs ei d̃ medio ru- deri poſſe
bi. ❡ Appet ẽ deũ viſũ fuiſſe ex adherẽtia quã ſpãliꝛ gere- B
bat ad ignẽ i rubo i cui⁹ medio de⁹ erat. ❡ Itẽ exo.19.⁊.20. 2⁰ rõ.
c.hẽtur ꝙ cũ de⁹ daret legẽ i v̇tice ſynai clamabat voce ma
gna i ſonitu clangoris buccine dicẽs. Ego ſũ dñs de⁹ tu⁹ q
eduxi te d̃ t̃ra egypti. ❡ Cũ igiꝛ ſpãliꝛ de⁹ ad illã vocẽ adhe
rẽtiã hẽret q̃ locũ videbãt i q̃ vox illa diuina formabatur dici
poſſet deũ videre. ❡ Itẽ de⁹ caliginẽ nubẽ mõtẽq: firmãtez in
quo ip̃e erat i v̇tice ſynai h̃ ãt pp̃lo notũ erat i v̇tice ſynai . h̃ 3⁰ rõ.
ãt pp̃lo notũ erat vt hẽtur exodi.20.c.⁊.24.c.ſ.acceſſit autẽ Exo.20c.
moyſes ad caliginẽ in q̃ erat de⁹ videri.ẽ de⁹ poterat ex aliquo
ſpãli ſigno qđ demõſtraret. ❡ Silẽs auctoritates i ſacra ſcri C
ptura ſepiſſime repiunꝛ. ❡ Supradictꝭ rñdeꝛ deũ videri nõ Rñſio
poſſe nec aliquã aſſũmere ſilitudinẽ q̃ videaꝛ aut loquaꝛ vel D
q̃cq̃ opeꝛ. ❡ Cũ ãt i aliqb⁹ locis ſcripture ſilia repianꝛ dice Deus non
mus illa a deo nõ ſcã:ſz p̃ ãgelos ſic ſieri p̃babunꝛ. ❡ Hoc videri põt
n.liq̃de ꝯprobaꝛ his duab⁹ p̃poſitis auctitatibus ⁊ q̃dã alia nec loqui.
q̃ hr̃ exo.24.c.ſ.viderũt dñm deũ iſrl' ⁊ ſub pedib⁹ eius quaſi op⁹ lapidis ſaphyrini ⁊ q̃ſi celũ cũ ſerenũ ẽ comederũt at-
q: biberũt. In oib⁹ tñ p̃dictis locis inoteſcit hos ãgelos fuiſ
ſe q̃ dei nomẽ aſſũpſerãt. ❡ De p̃ ãt manifeſtaꝛ cũ dr̃ ꝙ deus
loquebaꝛ i rubo q: lz exodi.3 c.de⁹ vocẽꝛ i libro tñ actuum
ap̃lorũ.vbi ſtephanus p̃thomartyr iudeis loq̃baꝛ cũ q̃ in ru
bo loq̃baꝛ ãgelũ fuiſſe teſtat⁹ ẽ. ❡ Ali⁹ ãt q̃ i v̇tice ſynai le- Stephan⁹
gẽ dedit.ſ.exo.19.⁊.20.lz de⁹ nũcupeꝛ tñ ex ſacra' ſcripẽa an
gelus eẽ ꝯuinciꝛ vt declarat ap̃ls ad galathas.3.c.ſ.lex data Apl'ꝭ ad ga
p̃ angelos i manu mediatoris.hũc q̃ legẽ i ſynai dedit iudei la.3.c.
i mõte eodẽ vidẽ d̃ q̃ exo.24.c. ⁊ de⁹ vocitaꝛ:ãgelus tamen ẽ.
❡ In pleriſq: tñ alijs ſcripture locis ãgeli de⁹ vocãꝛ ſic dif
fuſius declarauim⁹ ſup̃ exo.c.19. ❡ Ex p̃dictis nccĩo iduci
tur deum videri nullatenus.

Ca.52. ❡ An deus formam aliquam aſſumere poſſit.

A

His Autẽ r.q̃ſpiã ꝯ nitereꝛ.ſ.deũ formã aliq̃ aſſumẽ poſ ſe i q̃ videaꝛ atq: loquaꝛ ⁊ aliũ opeꝛ. Sic manife
ſtaꝛ luce.3⁰.c.vbi d̃ baptizato xp̃o a Joãne loquẽs ait.deſcen Lucas.3.c.
dit ſpus ſcũs i eũ i colũbe ſpẽ: ⁊ vox p̃ris audita ẽ:h̃ ẽ filius
me⁹ dilect⁹ i q̃ mihi bñ ꝯplacuit. In q̃ euãgeliſta lucas tres
diſtiguit i deitate p̃ſonas cuilibet actũ ſuũ tribuẽs.filiũ q̃dez
dicit baptizatũ.p̃rẽ vo d̃ celo loquutũ.ſpm̃ ſcm̃ i colũbe ſpẽ
deſcẽdẽtẽ deſcripſit:ſeq̃ꝛ igiꝛ deũ appuiſſe atq: formã aliq̃
aſſũpſiſſe. ❡ Idẽtidẽ matthe⁹ deſcribit.17.c.cũ trãſfigura- Mattheus
tionẽ deſcripſit. Et vox d̃ celo audita ẽ:h̃ ẽ fili⁹ me⁹ in q̃ mihi 17.c.
bñ cõplacuit:ip̃m audite ad qđ oportebat aliquaz aſſũmi for
mã corpeã i q̃ vox formareꝛ. Perſõa ãt p̃ris illã corpeã figu-
rã aſſumẽt q̃m eũ loquẽtẽ ſcripẽe p̃dit ore. Sic igiꝛ i aſſũpta
figura videri poterãt. ❡ His.n.rñdẽdũ ẽ p̃ſonã p̃ris ⁊ ſpũs B
ſcti nec p̃p̃e nec i p̃roprie vnq̃ viſas nec vnq̃ formã corpo Solo qđis
reã aſſũpſiſſe i q̃ videri loq aut cet'a facẽ poſſet. ❡ Nã ſi de⁹
aliquã corporeã ex aere figurã aſſũmeret i q̃ voces audireꝛ:
⁊ figura illa moueret oportebat aliq̃ ſb̃az ſpũalẽ itelligẽtẽ
eã itrinſece mouẽ ⁊ alia opari nll'a q̃ppe ſb̃alis forma irrõ-
nalis ea q̃ i tali figura videꝛ efficẽ potat. ❡ Preterea q: da
ta ibi aliq̃ ſpũali forma mouẽte ⁊ p̃dcã opante:nccĩm erat eſſe
hãc figurã d̃ gñe aĩe cũ moueaꝛ motu p̃greſſiuo qđ ſl'm eſt.
❡ Neceſſario igiꝛ itra p̃dictã figurã aliq̃ ſb̃a ſpũalis eſt hoc
efficiẽs q̃ aut de⁹ erit aut ãgelus bon⁹ vel malus:aia nãq: hu
mana eẽ nõ p̃t q: h̃ hoiẽ ꝯſtitueret ſi forte ãgelũ bonuz aut
malũ i figura illa latẽ ꝯcedamus dicem⁹ deũ ibi nihil agẽ lo
qui aut mouẽ ⁊ ſic de⁹ videri nõ poſſit cũ nullã hẽat adhe-
rẽtiã ad illã figurã corporeã. ❡ Si ãt dixerim⁹ deũ illã figu-
rã corporeã aſſumẽ ⁊ loq ẽ i poſſibile.nã cũ oĩs motus i ſuc-
ceſſione ſit.vt ariſto.teſtaꝛ i pleriſq: phẏcorũ libris. ⁊ motus Ariſto.
iſtãn fieri nequeat.q: iõ mot⁹ ẽ q: p̃tibilr̃ acq̃riꝛ.ſ.poſt p̃tez
reliq̃ p̃s i quo ſucceſſio nccĩa ẽ. ⁊ ꝯdictionẽ icludit motũ quẽ Motus in
q̃ iſtantaneũ fore. de⁹ tñ i inſtãti opari q̃cq̃ negt. ❡ Nã ſz momẽto ſie
gen⁹ opatiuarũ potẽtiarũ ſũt gña actionũ q: vo oẽs potentie ri claudat
nãles finite atq: limitate ſt correſpondet eis operatio ſucceſ ꝯdictionez.
ſiue q: qđ ſit agẽti reſiſtit nec totum ſimul effici põt. ❡ Po
tẽtia aũt dei infinita ẽ:iõ ei reſiſtere nihil valet dũ infinita ſit
diſtantia eius ad quãlibet repugnantiam. Sequitur ergo vt
iſta nll'i ſiat.

BIBLIOTECA NAZ. ROMA VITTORIO EMANUELE

Cap.53. ¶ Eſſe noſtrum viuere eſt.
A **Predictis** aūt ↄfirmādis adijcit̄ ꝙ eē nr̄m viuerē ē ſicē ait ariſto.i.3°.ð aīa.ſ.viuē viuētib⁹
ē eē ariſto.q̄ꝫ i nono ethicoꝝ libro ait.viuē ē i eē ꝛ in opari
opꝫ igit̄ ꝙ q̄lē modū res eēndi ꝛ viuēdi ↄſequūt̄ talē i opan
do ſortiant̄. ¶ Sūt āt aliq̄ res q̄ totū eē ſuū ꝛ viuē ſimul ñ
B hūt ħ āt ſūt q̄ ↄpōnē ex actu ꝛ potētialitate ſuſcipiūt ꝛ ħ oīa
Eſſe i potē ſt q̄cūq̄ꝫ entia ſūt p̄ter deū qð ð ſbījs ītelligēdū ē. ¶ Nō ho-
tia eē i actu rū q̄ðlibet aliqd ē ꝛ p̄ter id magis eē p̄t aut ſup id qð hꝫ eſſe
alið ſuſcipe p̄t ħ āt potētia aut potētialitas dr̄. Sicē hō actus
ē cū ē hō: qꝛ cū fuerit hō nullaten⁹ i potētia ē vt āplius hō ſit.
Eſt tñ i potētia vt alb⁹ niger: ſapiēs felix īfelixue ſit. qð de' re
C b⁹ ceteris pifor mit̄ dðꝫ ē. nā ſꝫ aliqd act⁹ ſunt aut i actu exi-
Res tē ſūt ſtūt q̄ꝫ ad aliquid vero ex potentia exiſtunt: quia ad aliquid
cū actu ſūt. in potētia ſūt. ¶ Hoꝝ āt nullum habet totum ſuum eē ſimł
ſꝫ i q̄tū actu ſt aliqd ſt. In q̄tū āt i potētia ſūt nō ſt ſꝫ eē poſ
ſūt. ¶ Cū ğ eē ſit viuē ꝛ opari ꝛ ħ totū eē ſimul nō hēant.
oꝫ vt totū opari ſimł hr̄e nequeāt: ſꝫ vt pri⁹ eīs aliq̄ act⁹ ex ſui
D p̄ticula īſit: deīceps ꝟo reliq̄ qð i ſucceſſiōe opari dr̄. ¶ In
De⁹ purus deo āt accidit ex̄: qꝛ nō ē ex actu ꝛ potētia ↄpoſitus: ſꝫ purus
ē actus. act⁹ ē: nā de⁹ aliqd ē: ꝛ vltra id qð ē nihil magis eē p̄t aut ac
piā ſuſcipe: ſicē nos q aliqd ſum⁹ ꝛ p̄t ħ alteꝝ eē poſſumus
aut ſuſcipe. ¶ Hec āt puritas act⁹ iō neċo ponit̄: alioqn īfi-
E nite p̄fect⁹ nō eēt: cū p̄fecti⁹ ē qð total'r act⁹ ſit: nihil recipere
Deus oī ca potēs: q̄ꝫ qð q̄dāmō actu q̄dāmō pōlitate ↄſiſtit. ¶ Cū ğ to-
ret potētia- tus act⁹ ſit oī pōlitate carēs ſeq̄t̄ cū totū eē ſuū ſimł hr̄e. alꝫ
litate. neċo ↄfiteremur ꝙ p̄ter eē qð nūc hꝫ aliqð ſuſcipe poſſit: qð
ē ex actu ꝛ pō ↄſtare. ¶ Idētidē cū eē opari ſit: ꝛ eē dei totū
ſimul ē cū p̄s p̄ticl'as ñ p̄cedat ē īpoſſibile deū ſucceſſiue aut
p̄ motū opari: ſicē liquet īpoſſibile eē eū ex actu ꝛ pō ↄſiſtere:
aut totū ſuū eē ſimul nō exiſtē. ¶ De hac āt ↄpōne ex actu
ꝛ potētia aliſq̄ꝫ trib⁹ ↄp̄ōnib⁹. ſ. ex gñe dr̄ia eē ꝛ eētia mā
ꝛ forma diffuſius diſputauimus ſup. c. 28. deuteronomij.

Ca.54. ¶ Omnia que a deo fiunt in inſtanti producuntur.
A **Adhuc** ipſis ſup ītēdētes dicem⁹ ꝙ ſicē ſe hꝫ viuere ſic ſe hꝫ ꝛ opari: ſꝫ tota dei vita ſimł ē: ğ to-
ta opatio ei⁹ ſimul ē. ſ. vt p̄s p̄ticl'am nō p̄cedat maior ex p̄re
dictis liq̄dat̄: qm̄ eē viuē ꝛ opari ↄuertūt̄ vt ait ariſto. nono
Ariſto. ethi. ¶ Minor āt. ſ. ꝙ tota dei vita ſimł ſit ꝓbat̄: nā deus ſi
B uc oīa q̄ eterna ſūt totā vitā ſuā ſimł hūt. Sic ait boetius de
Boetius. ↄſolōne li⁹. q̄nto ꝓſa vltima. eternitas ē īterminabilis vite ſi-
Eternitas mul tota ꝛ p̄fecta poſſio. Sic ğ opatio dei ↄſtabit vt tota ſi-
quid mul ſit: nec p̄ticl'as p̄s p̄cedat: ħ āt ē opationē inſtantaneam
Eternitas. aut ſine ſucceſſiōe vł motu eē. ¶ Q̄ āt opatiōes diuine ſuc-
ceſſionē nullā hēant appet: qꝛ oēs act⁹ q ꝓp̄e diuini ſūt nul
la conſtāt ſucceſſiōe: qð i creatiōe appet q̄ ſolius dei ē ꝛ in in
ſtān celebrata ē: ꝛ cū sic q̄tidie creatur i iſtāti eē hūt. ¶ Re
ſurrectio q̄ꝫ īſtātanea ē: qꝛ i iſtān de⁹ quēpiā ſuſcitat a mor
Paulus ad tuis. Sic paul⁹ inq̄t i epl'a p̄ma ad theſalonicēſes. c. 3. oēs q
theſa.c.3°. mortui ſt i ictu ocłi reſurgēt. ¶ Hoc idētidē ex oīb⁹ mira-
C cl'oſis opatiōib⁹ ↄprobat̄ q̄ deo ſoli attribuunt̄: oēs nāq̄ꝫ ħ i
De⁹ q̄ agit iſtanti celebrāt̄. ¶ Ex hiſ q̄ꝫ īducit̄ q̄cūq̄ꝫ a deo fiāt i iſtāti
in momen- fieri nec eū ſucceſſiue poſſe opari: ð ħ āt diffuſius diſputaui
to agit. mus. exo. 23. ꝛ 25. c. ¶ Ex q̄ ſeq̄t̄ ꝙ de⁹ nō poſſit aliquē lapi
dē hic mouē ad viginti leucas aut ſaltē ad dimidiā: qꝛ tē opa
tio dei eēt i ſucceſſiōe aut motu qð īpoſſibile ē. ¶ Sꝫ ſi deus
mouē voluerit efficiet vt lapis q nūc hīc ē i iſtanti ſit ad mille
leucas. ħ āt mot⁹ aut ſucceſſio nō ē: qꝛ nō ſit ſꝫ tpis diuiſiōe
D quā mot⁹ exigit. ¶ Hūc. n. lapidē quē de⁹ ſic trāſpoſuerit ð lo
Mutatum co i locū nō oꝫ mediū ſpaciū p̄trāſire: ħ āt ↄpð phantes nō
eē quid ſit. vocat̄ mot⁹: ſꝫ magis mutatū eē: lꝫ total'r mutatū eē dici non
poſſit: qꝛ mutatū eē t'min⁹ mot⁹ ē: ꝛ p̄ſupigit motū p̄ceſſiſſe.
Cap.55. ¶ Deus loqui non poteſt.
A **Preter** hec āt ſciēdū ē deū loq̄ nō poſſe: nā ſi loqtio quis mō īſtātanea eē poſſit de⁹ loq̄ poſſꝫ.
¶ Impoſſibile tñ fore magis ſiꝫ ē quēpiā i iſtān ꝟba ꝓferre:
B voces nāq̄ꝫ a nobis ꝓlate lr̄is atq̄ꝫ ſyllabis ↄſtāt: orōnū aūt
Nūquid ſi ↄplexionē dictionū cōnexiones efficiūt i ħ āt eētia orōnis
de⁹ loq̄t̄ oēs ē vt dictio vna aliā p̄cedat. ¶ Dictionū q̄ꝫ eē i orōne ē. ſ. vt
dictiōes ꝛ ſyllaba ſyllabā lr̄a q̄ꝫ lr̄aꝫ antecedat. Sicē i hac voce petrus
orōnes ſi- ſyllaba ħ. pe. ſyllabā hāc. ſ. trus p̄cedē neċm ē. ¶ De lr̄is aūt
mul ꝓferet idētidē faciēdū dignoſcit̄. ¶ Hoc āt ſuppoſito igrem⁹ ſi de⁹
aut non. loquat̄. an oēs dictiōes ꝛ orōnes lr̄as ꝛ ſyllabas ſimul ꝓferret
C aut nequaq̄. ¶ Si fortaſſe rñdeat̄ nō ſimul oēs ꝓferri: ſed
Rñ⁹ falſa. cuilibet ſuū ordinē diſtictionē ꝛ locū obſuari ꝓlatio ſucceſ-
ſiue ↄſiſtet ſicē nos q̄ꝫ ꝓferre aſſueti ſum⁹ ꝛ nō opabit̄ in in
ſtāti: qð ſtꝫ ē. ¶ Si fortaſſe oīa ſimultanea ꝓlatione extulerit.
Ita vt īſtātanea ꝓlatio iure dicat̄ nullus ordo ſitus atq̄ꝫ di-
ſtātie i orōnib⁹. dictōib⁹ ſyllabis: lr̄iſq̄ꝫ ſuabit̄ ex q̄ infert̄ ibi
orōnes: dictōes: lr̄as aut ſyllas eē nullaten⁹ poſſe. cū eētia
D eaꝝ ↄſiſtat i orōne q i tali ꝓlatiōe nullaten⁹ obſuat̄ q̄ appet
Dei. ca. eū nō loq̄ aut q̄cq̄ ꝓferre. ¶ Ex p̄cedētib⁹ notiſſima illatio
ne deducit̄ deū aliq̄ figurā corporeā aſſūmē nō poſſe in qua
moueat̄ aut ꝓferat ↄcepta aut ſilē qd opet̄. ¶ Seq̄t̄ ğ ꝟtus
te ſubſiſtē alterā, diuiſiois p̄tē q̄ i p̄libans ponebat̄. ſ. ꝙ cum
ſacra ſcriptura aliq̄ñ dixerit deū aliquā ſūpſiſſe figurā locutū
aut motū aut ſilia operatum: hec non a deo. ſed angelis ap-
Ca. 56. parentibus ↄſumata fore. ¶ Colige ex textu beati luce.
A **Nunc** vero rñdē conādū ē argumētatōi ex textu bti luce. 3. c. ſ. ſpūs ſcūs deſcēdit i colūbe ſpē i ipſū
Rñ⁹ ad ꝛ vox p̄ris audita ē: ħ ē fili⁹ me⁹ dilect⁹ i q̄ mihi bñ ↄplacuit.
arg. qd ¶ Cui rñdēdū ē p̄rēꝫ. ꝛ ſpm̄ ſcm̄ nullas ħ aſſūpſiſſe effigies
aut q̄cq̄ loquutos. Sꝫ ħ oīa āgelis opantib⁹ fuiſſe ↄfecta. ſ.
vt cū xp̄s Iordanē itrauerit baptizādus a Ioāne aliqs āge
loꝝ iuſſu dei corpus q̄ddā formauit aereū ad colūbe albiſſi-
me figurā redigēs mouitq̄ꝫ illð ðſcēdēs a ſupiori p̄te aeris
ita vt a celo deſcēdē videāt̄ donec ſederit ſup̄ xp̄m. ¶ Ali⁹ āt
angel⁹ deo iubēte corp⁹ formauerit aereū ↄſtās ↄuenictibus
organis: vt ibidē voces formari poſſēt: formauitq̄ꝫ i eo q̄ ſe-
quūt̄: ꝛ alto boatu ꝓtulit: ħ ē fili⁹ me⁹ dilect⁹ i q̄ mihi bñ ↄpla
cuit ipm̄ audite. ¶ Idētidē i trāſfiguratiōe fcm̄ eſt: nec q̄cq̄
ħ diuine pſone opate ſūt. ¶ Aliqs āt fortaſſis rñdebit ꝙ ſꝫ
p̄dcā ð ſpū ſcō exiſtē nō potuerit. ſ. vt aliqs āgeloꝝ corp⁹ ae-
B reū formauerit i q̄ colūbe ſpē ſup xp̄ꝫ deſcēderit: nō tñ ſubſi-
Inſtātia ſtere p̄t q̄tū ad ea q̄ ð pſona p̄ris dr̄. ſ. ꝙ aliqs āgel⁹ iuſſu
dei aereū corp⁹ formās: i eo voces has ꝓtulerit. ſ. hic ē filius
dilect⁹ ꝛc̄. ¶ Nā ex ħ ſeq̄ret̄ āgelū bonū mētiri ꝛ fallere au
dietes qð ↄcedēdū nullaten⁹ ē. nā iſta vox ꝓlata erat: ħ ē fi-
li⁹ me⁹ dilect⁹ i q̄ mihi bñ ↄplacuit. ¶ Chriſt⁹ āt q hīs demo
ſtrabat̄ ꝟbis nō erat alicui⁹ āgeli fili⁹: ſꝫ dei p̄ris. Si ğ āgelo
rū q̄ſq̄ꝫ hec ꝟba ꝓtuliſſet mētiret̄ ſe p̄rēm xp̄i appellās.
C ¶ Inducit̄ ğ ñ fuiſſe aliquē āgelū ħ ꝟba loquutū: ſꝫ deū pa
Rñſio trē. ¶ Huic rñdēdū ē āgelū fuiſſe q ꝟba hec ꝓtulerit nō tñ
noie ſuo: ſꝫ dei ꝓtulit. ſ. pſone p̄ris tanq̄ ab eo ad ħ dicendū
deſtinatū nō igit̄ mētitus ē. ¶ Similes loquēdi modi in ſa
cra ſcriptura repertunt̄ ſicē euidēter ð āgelo illo q loquutus
eſt moyſi i rubo. ħ nāq̄ꝫ deum ſe iſrl'i nūcupauit dicēs libe-
Exodus raturū p̄plm ſuū ð egypto ð manu pharaonis: vt hr̄ exodi.
3. c. hūc tñ beat⁹ ſtephanus angłm fuiſſe ꝓdidit vt pꝫ actuū
Actus 7. c. ꝛ i p̄libatis magis declauim⁹: iſte tñ āgelus nihil menti
aplo⁊ꝫ tus ē. ¶ Itē āgel⁹ q legē tribuit p̄pl'o hebꝛeoꝝ i ꝟtice ſynai.
dixit. Ego ſū dñs deus tuus q eduxi te ð t'ra egypti: ñ hebis
deos alienos corā me. iſte tñ q ſe deū iſrl'is appellauit āgelus
erat: ſicut ꝓbat apl's ad Galathas. 3. c. ꝛ i p̄orib⁹ explanatū
Aplo ē. ¶ Nō ğ fefellit angel⁹ iſte ſe deū nominās ꝛ p̄rēm xp̄i cū
ad gala. p̄ris pſonā gereret. ¶ Sic ğ ex p̄cedētib⁹ colligit̄ oīa ħ ange
3. caplo. loꝝ miniſterio patrata fore: nihilq̄ꝫ i his pſonas diuinas opa
tas: īpoſſibile nāq̄ꝫ erat ħ vere ð pſonis diuinis intelligi.
Ca.57. ¶ Rationes aſſerentes deum non loqui.
A **Aliis** adhuc rōnib⁹ p̄dicta roborātur: quaꝝ p̄ma eſt de⁹ nihil cū motu aut ſucceſſiōe efficē p̄t ꝛ loqui
p⁹ rō. nequit vt i p̄libatis ↄprobatū ē: ſꝫ cū aliq̄ ſilia facta dicuntur
opatiōe āgelica celebrata eē neċm ē cū āt p̄r fili⁹ ꝛ ſpūs ſcūs
ſit verus de⁹ neċm ē nullā haꝝ pſonaꝝ ħ feciſſe. ¶ Itē lr̄a
2⁹ rō. beati luce p̄poſita vt ponit̄ total'r itelligi nequit dato nāq̄ꝫ di
uinas pſonas aliqd efficē potuiſſe aut effeciſſe non poſſat vt
beat⁹ lucas deſcribit effectū fore. ¶ Opa nāq̄ꝫ btiſſime trini
B tatis ad extra indiuiſa ſūt: qꝛ qð vna pſona facit idētidē ꝛ al
Funda- tera opat̄ oēs nāq̄ꝫ tres creare dr̄r atq̄ꝫ mortuos ſuſcitare ꝛ
mentus oīa mirabilia opa efficē vna tñ creatio a trib⁹ iſtis pſonis eſt
dictorū. ꝛ vnica reſuſcitatio aut miracl'oſa opatio. ¶ Huius funda
C mētū ē: qꝛ oēs tres pſone ſūt vnus deus verus ꝛ vnica eſſē
Act⁹ no tia ſbā aut nā diuina nō quidē ſpecifica vt homo: ſed indiui-
tionale ī dua vt ſortes. ¶ Act⁹ āt notionales qui intra diuinas perſo
pſōis di nas ſunt vt gignere ꝛ gigni. ſpirare ꝛ ſpirari ꝓcedere atq̄ꝫ
uinis ñ ſimiles ñ ſimul tribus pſonis cōueniūt. nā vna pſona gignit
ſimł tri- ꝛ nō gignit̄ alia ſpirat ꝛ nō ſpirat̄ ꝛ ſic de ceteris notionib⁹.
bus per ¶ Iſte actus qui ē loqui aut mouē aut effigiē aliquā aſſum
ſōis cō- mere eſt actus de exterioribus trinitati cum notionalis non
ueniūt. ſit. Sequitur ğ cū oībus tribus cōuenire ſimul pſonis tāq̄
vni īdiuiduo

unū īdiuiduū nāli agēti cū vnicū īdiuiduū ſbe vel eſſentie ſit. ℭ Pr̄ ḡ ⁊ filius ⁊ ſpūs ſcūs ſup xp̄m in colūbe ſpē deſcēdē debebāt pr̄ q̄q3 filius ⁊ ſpūs ſcūs vocē illā formaturi erāt.ſ. h̄ ē fili⁹ me⁹ dilect⁹ ⁊c. Sʒ h̄ īdētidē nō ꝯueniebat. ℭ Seqtur ḡ beatū lucam p̄dicta ſub methaphora poſuiſſe.ſ.nō h̄ p diuinas pſonas:ſʒ āgelis opantib⁹ ſcā extitiſſe qui miniſtri diuine volūtate ſunt. ℭ Itē oēs tres pſone ſūt vna nā ⁊ ſba īdiuidualis oportebat igiſ vt actio vnius eēt actio alteri⁹ ⁊ nō r̄nderet cuilibet pſone ſua actio:ſʒ beatus lucas cuilibet pſone hic ſuā tribuit actionē. Seqtur ḡ eū nō itellexiſſe d̄ diuinis perſonis:ſed de angelis miniſtrantibus.

ℭ Dubitatio contra predicta.

Ca. 58. A

Forſitan Quiſpiam ea q̄ negauim⁹ nō negās non ducet īconueniēs q̄libet diuinaꝝ perſonaꝝ effigiē corporeā aſſūpſiſſe vt q̄ ſpūs ſcti pſona ſpēm colūbe aſſūpſerit pſona q̄q3 prīs aliā corporeā effigiē aſſūpſerit ī q̄ voces formaret ⁊ nō eē necēm oēs tres pſonas eandē ſimul figurā aſſūmē quā vna aſſūpſiſſet. ℭ Nā v̄bū ſiue ſa trinitatis pſona aſſūpſit corp⁹ ⁊ aiā3 xp̄i vniēs ſibi hipoſtatice nec vnite ſūt iſte due ptes alicui pſone trinitatis duarū reliquaꝝ.

B Fili⁹ dūtaxat carnem aſſūpſit.

ℭ Nā fili⁹ dūtaxat carnē aſſūpſit ⁊ nō pr̄ nec ſpiritus ſcūs. Sic ḡ ſpūs ſctūs ſpēm aſſūme potuiſſet ⁊ non pr̄ nec fili⁹ ⁊ q̄ pr̄ corporeā figurā loquuturus aſſūmēt ⁊ nō filius nec ſpūs ſcūs. ℭ Huic āt r̄ndendū ē q̄ nō ē ſiſe v̄bū3 ſiue ſecūdā trinitatis pſonā aſſūpſiſſe ptes humane nāe ⁊ q̄ ſpūs ſcūs ſpeciē colūbe aſſūpſerit atq3 pr̄ aeream formauerit ſpēm ī q̄ loquereſ.

Diſlutio C

nō ſecūda trinitatis pſona humanā nām aſſūpſit ſibi vniēdo faciēſq3 eā eādē ī pſōa hipoſtaſi aut ſuppoſito cū v̄bo diuino ſiue ſa trinitatis pſona. ℭ Cū āt ſpiritus ſcūs ſpēm colūbe aſſūpſit aut pr̄ corporeā ex aere effigiē ī q̄ loquereſ nō erat aliquā facē aſſūptionē ita q̄ p̄dcā corpa ſibi vnirēt ad ſuppoſiti aut hipoſtaſis vnitatē:ſʒ erat q̄ ſpūs ſcūs illā ex aere effigiē colūbe facte moueret ⁊ prīs pſōa aeream effigiē aſſūmeret loquuturus ſolū p eā ad q̄olibet autē hoꝝ ſimul tres pſone exigebanſ:q̄ moueri aut loq actus ē

D Una diuinarū pſonaꝝ aliq3 a q̄b⁹ aliis ſit

iō indiuiduo ſbali correſpōdet. ℭ Et q̄ oēs tres pſone ſunt vna nā aut ſba vel eēntia diuina īdiuidua negi vna diuinarū pſonaꝝ loq qn alie q̄q3 loquātur nec qcq̄ efficē qn id q̄q3 cetere agāt ſi id vere actus ē qd̄ ē ad nononalis excludenda ⁊ ſilia que actus nō ſunt dr̄. ℭ Oēs ḡ tres pſone diuine ſpē3 colūbe aſſūpture erāt ⁊ ſup xp̄m diſtēſure oēs q̄q3 tres pſone diuine ſpēm corporeā aſſūpture erāt vt in ea loquerētur ⁊ nō aliqua eaꝝ. ℭ De aſſūptiōe aūt nāe humane ſic dici nō pōt.nā humanā chriſti nām a v̄bo aſſumi nō ē aliquo actio aut paſſio:ſʒ ē relatio. Nec.n.iſta relatio aliqd̄ formale aut noui ſ aduentēs pſone diuine dicit:ſʒ dicit terminū reſpectus iō ſatis vni pſone ꝯgruere potat cū alii nō conueniret. ℭ Nam itidē pr̄ incarnari potuiſſet non icarnato filio ⁊ ſpiritus ſanctus ſibi humanam naturam potuiſſet vnire nec pater nec filio vnientibus.

Ca. 59. A

ℭ Dubitatio penes ea que dicta ſunt.

Adhuc Circa p̄dicta aliqs magis iſtabit dicēs oēs tres pſonas potuiſſe figurā colūbe aſſūmere atq3 ſup xp̄m deſcēdere oēs quoq3 poſſent corpoream ex aere figurā aſſūmere ⁊ in eadē loqui aut q̄cūq3 illaꝝ hoc efficeret. ℭ Sic enim verbū diuinū efficit qd̄ eſt ſecūda trinitatis pſona aſſūmes humanā chriſti nām aut hoīem xp̄m. Nā vt aīt ariſto.ſepiſſime actiōes ſunt ſuppoſitoꝝ qd̄ eſt pſonis vel hipoſtaſis. ℭ Cū aūt pſona chriſti nō erat pſona humana:ſed diuina:nā verbū erat pſona ⁊ vniuit ſibi humanam nām oēs chriſti actiones attribui debent ſecūde trinitatis pſone xp̄s tn̄ loquebaſ: ⁊ mouebaſ:comedebat:atq3 cetā faciebat qui motus aut nō ſine motu erat. ℭ Sequiſ ḡ dici debere hos actus fieri p verbū diuinū ſiue ſecūdā trinitatis pſonā:poterāt ḡ oēs tres pſone aut eaꝝ aliqua ſpēm columbe aſſūmere atq3 deſcēdere ſup chriſti caput in iordanē aut q̄ oēs ſiue eaꝝ vna ſpēm aereā ſūmerent atq3 in ea hec loq̄rentur.ſ.hic ē filius meus dilectus in quo mihi bn̄ ꝯplacuit que fuerint ſup chriſti caput in iordane ꝓlata.

B Rñſio.

ℭ His r̄ndendu3 eſt p̄dicta exiſtere nō poſſe:nō ē.n.ſimile his q̄ applicanſ.nā ſi oēs tres pſone diuine aut aliq̄ eaꝝ colūbe ſpēm aſſūpſiſſēt ⁊ deſcēdiſſent cū ea ſup chriſti verticē aut figurā corpoream aſſūpſerāt vt p eā loquerētur atq3 actualr̄ loquute fuiſſēt ſequereſ diuinas pſonas p motū agē atq3 ſucceſſionē. ℭ Hec āt due ptes ſic ꝓbanſ.nā his poſitis ī deo motū ſeq apparet q̄ figura illa colūbe nō h̄3 aliquā ſbalem formā q̄ ſit radicale p̄ncipiū mot⁹ ſui ⁊ aliu3 actionū ſuaꝝ ſicut ſupra ꝓbatū ē. ℭ Seq ḡ q̄ ab aliquo āgelo bono aut malo moueret aut a deo ⁊ q̄ mot⁹ iſte ī ſucceſſione ſit ſequeſ ſi de⁹ moueret illā figurā q̄ actio dei in ſucceſſione foret. ℭ Idē ſequiſ ſi diuine pſone corpeā figurā ad loq̄ndū aſſūpſiſſēt ⁊ actualiter loquute fuiſſent.nā quecūq3 v̄balis ꝓlatio cū ſucceſſione ſit ſicē ī prioribus declarā ē q̄ āt q̄ncūq3 actū diuinū icōueniēs ſit fieri cū ſucceſſiōe ſupra declarā ē qm̄ totū eē dei ſimſ eſt:q̄ nō eſt in ꝯpōne ex actu ⁊ potētia. Ita quoq3 ois operatio ſua necēio ſine ſucceſſione erit. ℭ Induciſ ḡ oēs tres pſonaſ aut eaꝝ quālibet ſpēm colūbe aſſūmere nequiſſe. Idētidem quoq3 nec aereā figurā ad loquēdū aſſūpſiſſe.

C Chriſtus erat verus hō ⁊ ſic illi hūane actōnes aſcribūtur.

ℭ Q̄ āt verbū diuinū ſiue ſecūda trinitatis pſona aſſūpſerit nām humanā xp̄i nō erat ſiſe:q̄ xp̄s erat v̄us hō ex aīa ⁊ corpe ꝯſtāſ ⁊ ſicut q̄libet hoīum loq aut ambulare agere aut pati poterat q̄ōcūq3 nō agēte aut paciēte deo aut aliquā ī ſe recipiēte mutationē aut in actiōe ſua ſucceſſionē. Ita poterat hō chriſtus loq amblāre aut reliq̄ agē vel pati nulla mutatiōe ſuſcepta in v̄bo diuino ſiue ſecūda trinitatis pſona nec vlla ī actibus ſuis facta ſucceſſione. Nā lʒ ſuppoſita vel hipoſtaſes ſunt q̄ ab actiōibus aut paſſionibus denoianſ dicēdo q̄ ipſi faciāt aut patianſ nō tn̄ dūtaxat ſuppoſita aut hipoſtaſes agunt aut patiūtur:ſʒ indiuidua quoq3 ſbalia in ſe pfectam ſpeciei nō ꝯtinētia.

D Indiuidua nālia q̄ partes ſūt ſpēi nullam hn̄t actionem.

ℭ Indiuidua náq3 nālia q̄ ſunt ptes ſpēꝝ nun̄q̄ hn̄t actionē aut paſſionē ſicut ſunt corpus ⁊ aīa.nā3 corpus nihil opaſ aīa q̄q3 idētidē facit:ſolus āt hō ē qui opatur nā hō eſt indiuiduū naturale in ſe cōplete ꝯtinēs eē ſpeciei. ℭ Sic aūt erat de hoīe xp̄o.nā lʒ ipſe hō ſuppoſitū aut pſōa vel hipoſtaſis nō eēt ꝯtinebat tn̄ in ſe totū eē ſpecificū humanū poterat igiſ hō xp̄s loq ⁊ loquebaſ poterat moueri ⁊ mouebaſ poterat alia facē ⁊ faciebat igiſ cū v̄bo diuino xp̄s homo vnit⁹ aſſūptiōe foret poterat iſta facere ⁊ faciebat nec qcq̄ hoꝝ diuinū verbū efficiebat ſm ſe. ℭ Sic igiſ nlla in verbo diuino actio ſequebaſ in motu vel paſſio:vel q̄liſcūq3 ſucceſſio q̄ nō fuiſſet in v̄bo ſi hoīem xp̄m nō aſſūmeret v̄bu3 diuinū. ℭ Q̄ tn̄ v̄bū ē pſona ſuppoſitū vel hipoſtaſis ⁊ non hō xp̄s poterit oībus his actib⁹ paſſionib⁹ aut mutatiōibus denoiari lʒ nō faciat patiaſq3 hec: aut r̄cipiat eſt tn̄ perſona agētis paciētis atq3 recipiētis. ℭ Dicemus igiſ q̄ v̄bū ſiue ſecūda trinitatis pſona cibū ſūmebat ambulabat atq3 bibebat loquebaſq3 lʒ oia iſta ꝑ ꝓpꝛieque diuine pſone nō cōueniāt talis tamen predicationis modus apud doctores theologicos cōmunicatio idiomatum nuncupatur.

Ca. 60. A

ℭ Secūda diuinitatis perſona ſolū xp̄i corp⁹ ſi aſſūpſiſſʒ nequiuiſſet corpus illud moueri niſi auxilio angeli.

Ex p̄libatis igiſ necēio iduciſ q̄ ſi v̄bū aut ſa diuinitatis pſona ſolū corpus ihū aſſūpſiſſʒ nequiſſʒ illud corp⁹ moueri cibū ſūmere aut potu3 ⁊ nequaq̄ xp̄s loq potuiſſet aut alia facē niſi aliqs āgelus corpus id mouiſſet q p̄dicta ī eo opareſ.

p̄ma.rō.

ℭ Hoc āt ꝓbaſ:q̄ corp⁹ illud ſi examinatū foret nō hr̄et aliquā formā ſbalē cui ꝯueniret eē p̄ncipiū radicale aliu3 hoꝝ actionū.nā data forma ſbali in corpe aſſūpto a v̄bo necēio illa aīa rōnalis foret q̄ ꝯ hipotheſim ē.ſ.q̄ v̄bū diuinū aiā3 cū corpe aſſūpſiſſʒ necēm igiſ erat vt v̄bū aut aliqs angeloꝝ corp⁹ illud moueret. ℭ Verbū diuinū illud corp⁹ mouere nō poterat.nā ex hoc verbū diuinū diceref agē aut pati ⁊ in ſucceſſione opari qd̄ d̄ v̄bo diuino dici ipoſſibile eſt vt ī p̄libatis ꝯcluſū ē. ℭ Fuerat igiſ corp⁹ illud inutile motu carēs locutiōe vacās:aliꝭs quoq3 actiōibus īpfectū niſi aliqs angelus p̄dicta efficeret. ℭ Itē fuiſſet corpus iſtud vita carēs qm̄ nulla erat ei forma ſbalis vitā p̄ſtans aīa qppe rōnalis illud viuens cōſtituebat nec dici poterat q̄ v̄bū diuinū huic corpori vnitū ei vitā p̄ſtaret:nō.n.verbū vitā vllā ſic p̄ſtat ſicut ex prelibatis conſtat.

2.rō.

3.rō.

ℭ Itē in ſepulchro corpus dn̄icū erat exanimatū v̄bū tn̄ corpori illi vnitum erat nulla3 tamē eidē vitam preſtabat nec igitur aliā vitā illi preſtare valebat poterat. ℭ Inde ḡ erat valde aut ſere neceſſarium q̄ cum verbum carnē aſſūpturū erat nō corpus exāgue exanimatumq3 ſuſciperet:ſed corpus aīa rōnali vegetatum.

Ca. 61. A

ℭ Pars tertia methaphore ſecūde.ſ.qui audiebatur:

Hulus ſecūde figurate paradoxe ordine continuato tertia particula ſequitur.ſ.qui audiebaſ.ſ.q̄ leo iſte de quo in ſuperioribus audiebatur. ℭ Iuxta qd̄ aduertendum ē q̄ aliqd̄ audiri dupl'r accidit.ſ.ꝓpꝛie aut attri

Dupl'r aliqd̄ audiſ. B

butaliter ꝓprie aūt audit̄ ꝙ p ſe audit̄ hoc aūt dupl'r dr̄:q̄
aut per ſe ꝑmo aut p ſe nō p.¶Per ſe ꝑ audibile ē oīm po
tētie auditiue.ſ.ſonus.nā h̄ ē qui p ſe audit̄ ꝛ nō ē ſon⁹ qui
audibilis nō ſit ꝛ nō ē quicq̄ꝫ qđ p̄ter ſonū audiat̄ ſic ait ari.
in 2°.de aīa in.c.de voce.¶Alia ſūt p ſe audibilia nō tn̄ p ſe
ꝑmo vt ſunt ſenſibilia cōia.ſ.magnitudo:figura:nūerus:mo
tus:ꝛ q̄es hec.nāq3 ab oīb⁹ ſenſitiuis potētiis apprehēdun
tur vt i ſupiorib⁹ deſeruimus alia aūt ſūt que audiunt̄:ſed
nō ꝓprie audiunt̄.hec aūt ſūt q̄ in ſe hn̄t id p qđ audiri pn̄t
C ꝛ qđ p ſe ꝓprie audit̄ ſicut campana ſonitū reddit q̄ audit̄
Quō chriſtus audiebatur. p ſe hō q̄q3 audit̄:q2 vocē aut ſonū emittit.¶Iſte leo q xp̄s
erat audiebat̄:ſ3 nō ꝑmo mō:q2 ip̄e vox aut ſonitus nullus
erat:ſ3 audiebat̄ ſecūdo mō:q2 in ipſo aliqđ erat qđ ꝓprie au
D diebat̄.¶Hoc aūt dupl'r vt ſupra dicebat̄ euenit:q2 duo ſunt
Duo obā auditus obā auditus.ſ.qđdā oīm p̄ticulare potētie auditiue quod ē
vox.aliud aūt ē oīm vl'e qđ ē ſonus.Quōlibet aūt hoī in xp̄o
E erat ꝛ p h̄ audiri poterat:q2 ipſe corporeus erat i q̄libet aūt
Vox ē i oībus aīalibus perfectis. corpe ab alio pcuſſo corpe ſonus cauſat̄.ſic.n.in ſuo corpore
cauſabit̄.¶Itē xp̄s vocē hēbat ſm quā audiri poterat:quia
vox in oībus aīalibus perfectis eſt ſic ait ariſto.in 2°.de aīa
ſ.c.de voce ſola animalia vocant.

Ca.62. ¶De voce leonis.i.xp̄i frequētiſſime audita.

A Huius Aūt methaphorici leonis vox frequētiſſime
audita ē ꝑmo i ſua natiuitate.nā a plāctu vi
uere inchoauit idcirco vite atq3 plāct⁹ tp̄s initiale fuit. Tem
p⁹ auditio vocis. pus nāq3 q̄ dn̄s ih̄s nat⁹ ē hyems magna iportūitate rigebat
dn̄s aūt v̄go pānis dn̄ici corpis optorijs ꝑ paupertate carebat
B locus ēt i q̄ ſaluator hoīs ē oī ꝓuiſo carebat ſolatio carebat
Quo tēpore chriſtus natus ſit ꝛ vbi. ꝛ iportunitatū defenſionib⁹.nā cū ꝑ paupertate ad manendū
in bethelē hoſpiciū tē tplo nō hr̄ent declinauerūt ad q̄dā i
via poſitū diuerſoriū vt ſcribit beat⁹ lucas.2.c.¶Hec aūt fri-
goris nimietas ꝑ tpis iportūitate cogebat ad plāctū adhuc i
C fantulū nr̄3 redēptorē adiuuāte p̄terea ad h̄ carnis illi⁹ bn̄di
2° auditio vocis xp̄i. cte teneritudine.¶De h̄ aūt redēptoris nr̄i ploratu cātat ec-
cleſia i q̄dā q̄dragesimali imno.ſ.vagit īfans iter arcta poſit⁹
D p̄ſepia.¶Audita q̄q3 fuit vox ei⁹ i circūciſione.nā cū infans
dierꝫ octo circūcideret̄ ſaluator nr̄ vt pꝫ luce.2°.c.carne illa be
nedicta maxie teneritudinis exn̄te tū corpis puritate atq3 eta
tis:tū q2 ꝯplectiōis tenē erat tū ex cruciatu q i diuidēda ſeq̄-
bat̄ carne dolor amariſſim⁹ ſeq̄bat̄ q cū ad plāctū īpellebat.ō
Bonauentura. h̄ aūt doctor ſeraphicus q dr̄ bōauētura i libro ſuo q eſt vita
xp̄i.¶Fuit quoq3 vox ei⁹ exaudita cū iter legis ſapiētes:at-
q3 doctores i tēplo ō legis qōnibus diſputaret vt ſcribit bea
3° auditio vocis xp̄i tus Lucas.c.2.¶Fuit quoq3 audita vox eius redarguendo
exhortādo p̄dicādo arguēdo vt ex ꝓceſſu q̄ttuor euāgelioꝝ
E demoſtrat̄.¶Audita q̄q3 fuit vox eius corā pilato cū tenere
F tur iꝫ modicū teneret̄.Idētidē aūt corā cayphā ꝛ ānā ō q̄bus
4.auditio vocis xp̄i. matthei.26.ꝛ.27.c.ꝛ Ioānis.18.ꝛ.19.c.¶Audiebat̄ quoq3
vox eius i paſſiōe cū aliq̄ dicēt vt pote cū dixit ſitio ꝛ cū pro
G ſuis tortorib⁹ exorabat ꝛ cū p̄ri aīaꝫ cōmendauit.¶Fortior
5.ꝛ.6.ꝛ.7. auditio vocis chriſti. tn̄ atq3 ēribilior vox ei⁹ i exitu ſpūs fuit cū dixit hely hely la-
mazabatani.h̄ ē de⁹ de⁹ meus vt qd me dereliquiſti.h aūt vox
ērifico boatu lōgius audita ē.nā cū audire iudei dicētes he
Matthe⁹. liā vocari iſte ꝯſeſtiq3 bn̄dict⁹ ille ſaluator expirauit.¶Et q2
D nlīs viroꝝ fortiter clamās ſpirat cū tūc oēs vires vocū for-
8.ꝛ.9 auditio vocis chriſti. matiue deficiūt potiſſimū i hijs q vulnerib⁹ illatis exāgues ꝯ
cidere ſicut erat i bn̄dicto corpe ih̄u magnū ḡ ī audituq3 mi
raculū erat cū ſic vita defeciſſꝫ.¶Iō centurio q aſtitit morti
ſaluatoris vidēs ꝙ vociferās defeciſſꝫ tāto pauē fact⁹ mira
culo exclamauit dixit eū filiū dei fuiſſe ſic ſcribit beatus mat
theus.27.c.ſ.vidēs aūt cēturio ꝙ defeciſſet clamās dixit vere
fili⁹ dei erat iſte.¶Fuit quoq3 ei⁹ vox poſt briſſimā reſurre-
ctionē audita oībus.nāq3 q̄bus cū appariuiſſe ſcriptura cō-
memorat legimus eū fuiſſe loquutū p̄terq̄ꝫ petro ꝙ ex oīum
euāgeliſtaꝝ teſtimoniis ꝯfirmat̄ i vltimis ipſoꝝ capl'is.
¶Audita q̄q3 fuit vox eius cū ad celū aſcēdēs formā bapti-
zādi tribuit ꝛ oī creature euāgeliū p̄dicari iuſſit ꝛ credentes
euāgelio baptizari expoſuitq3.baptizatoꝝ p̄uilegia ō q̄b⁹ mat
thei.28.ꝛ Marci.16.¶Hic aūt methaphoricus leo nō ſoluꝫ
Mattheus audit⁹ ē:ſ3 adhuc vox ei⁹ auditu deſiderabilis expetibiliſq3
valde erat oībus nationibus:ſic.n.ſcribit beatus Matthe⁹
13.c.beati oculi q vidēt q̄ vos videtis ꝛ aures q̄ audiūt q̄ vos
Mat.13.c. audiuiſtis.amē dico vobis ꝙ multi reges ꝛ ꝓp̄he deſidera-
uerūt vidē q̄ vos videtis ꝛ nō viderūt:deſiderauerūt audire
q̄ vos auditis ꝛ ais nō audierūt.¶Ex p̄libatis ſatis diffuſis
cōplectitur inductionibus qualiter leo iſte methaphoricus
audiebatur.

¶Pars quarta ſecunde methaphore.ſ.qui n̄ audiebat̄. Ca.63.

In Hac aūt ſecūda figurata paradoxa p̄ticula q̄rta ē qui n̄ A
audiebat̄ q̄ dupl'r itelligi pōt:vt.n.deus erat audiri Aliqd audiri dupl'r ꝯtingit.
nō poterat q2 aliqd audiri dupl'r euenit.¶Primo aūt aliqd
audiri ꝯtingit cū p ſe ꝑ audit̄ aut p ſe nō ꝑ h aūt ſolū ē oīm
ꝓpriū potētie auditiue aut cōia ſenſibilia ō q̄bus in ſuperio
ribus p̄libauimus hoc aūt mō de⁹ audiri nō pōt:q2 nō ē vox: B
aut ſonus magnitudo:numerus:qēs:figura motus.¶Se- p⁹ mō
cūdus modus audiēdi ē cū aliq̄ res p ſe audibilis nō ē tn̄ in
ea aliqd ē ſm qđ audiat̄ ſicut corpa ꝛ aīalia audiunt̄.h q̄q3 2° mō
mō deus audiri nō pōt:q2 n̄ hꝫ aliqđ corpus i q̄ ex illiſione al C
terius ſonitus efficiat̄.¶Idētidē quoq3 vocē nō hr̄e q̄t nō ē Orgāa ad vocē exigēs
oīs aīalia:nāq3 pfecta ſunt que vocē hn̄t ſic ait ariſto. 2°.de
anima.c.de voce.ſola aīalia vocāt lꝫ quedam inſtr̄a vocar̄ vi
deantur ſicut lira.¶Itē ad hoc vt vox formet̄ multa orga-
na exigunt̄.de q̄bus ariſto.2° de anima.c.de voce.hec autēꝫ
niſi incorporea ibi eē nō pn̄t.deus aūt corpus nō ē igit̄ vo-
ces ſm quas audiatur formare nequit.

¶Expoſitio quarte partis huius ſecūde methaphore. Ca.64.

Amplius Aūt ꝛ qdā alius modus h intelligendi A
ꝯueniēs ē.ſ.vt methaphoricus iſte leo i
q̄ntū deus erat nō audiret̄.ſ.vt hoc nō intranſitiue:ſed per
trāſitionē aut q̄ſi tranſitionē itelligat̄.ſ.nō ꝙ ipſe nō audi-
retur:ſed ꝙ de ipſo nō audiret̄ ꝙ eēt deus.¶Nā gentes ō
chriſto ꝙ deus foret nō audierant:prophe enim de meſſia ꝙ
futurus eſſet deus ſub magnis enigmatibus preſagia ꝓtule
re.Conceſſo aūt ꝙ aliqui in ſacris ſcripturis eruditiſſimi ꝓ
phetica traditione meſſiā futurū deū intelligerent chriſtuꝫ
tn̄ ihm meſſiā fore prorſus neſciebant:lō de eo inauditū eis
erat deū fore niſi cū xp̄s de ſe aliquoties ꝓtulerit teſtimoniū
ſe deū eē atq3 filiū dei in pleriſq3 euangelioꝝum locis.¶Ad B
hoc aūt nō attendebāt oēs gētes v̄ba eius intendentes ꝛ lꝫ Oēs gētes non attendebāt verbis chriſti.
aliqui ei⁹ v̄bis crederēt eū deū eē neſciebāt:ſ3 eū magnū pro
pham vocitabāt vt pleriſq3 euāgelioꝝ locis ꝯprobat̄.Cū.n.
xp̄s aliq̄ magna mirabilia effeciſſet eū in iſrl' magnū ꝓp̄haꝫ
ſurrexiſſe aſſerebāt.¶Hoc aūt vlterius patebit ex pleriſq3 opi
nionib⁹ q̄s de xp̄o diſcordia corda ꝯfecerāt cū v̄bis ei⁹ inten
derēt atq3 ſcā diligēter aduerterēt q̄s beatus matthe⁹ deſcri
bit.c.16.vbi xp̄s a ſuis diſcipulis iquirebat quē eū hoīes exi
ſtimarēt.ſ.quē dicūt hoīes eē filiū hoīs.Reſpōdit petrus aliq̄ Mat.16 capl'o.
heliā aliq̄ Ieremiam aliq̄ Ioānem baptiſtā aliq̄ vnū ex ꝓp̄his
r̄ndit xp̄s.vos aūt quē me eē dicitis.r̄ndit petrus tu es chri-
ſtus fili⁹ dei viui.¶Gētes ḡ xp̄i vocē audiētes ꝛ q̄ n̄ audie
rant nō eadē de xp̄o:ſ3 varia ſentiebāt.aliq̄ vero iudeoꝝ au
dierāt xp̄m de ſe teſtimoniū phibere ꝙ eēt filius dei qui non
crediderūt:ſ3 potius ex hoc eū exoſum hūere:nā vt hētur io
ānis.5.c.Iudei xp̄m arguebant ꝙ curaret in ſabbato.Et dr̄ Ioānes 5.caplo
oderant aūt eū:q2 nō ſolū ſabbatū ſoluebat:ſ3 ēt filiū dei ſe fa
ciebat nō igitur crediderūt iudei xp̄m eē deū ꝛ ſic nō audie-
runt.i.audiētes nō crediderūt.

¶De eadem quarta pte 2° metha.hic agitur. Cap.65

Erat Enim hic methaphoricus leo tuus hō ꝛ ſm h q̄ A
q3 itelligi pōt ꝙ nō auditus ſit:nā ip̄e nō clama-
bat in cōtentioſis clamoribus aut iniuſtis lingūs ſicut mul
ti hoīuꝫ facē aſſueti ſūt:q2 in v̄bis ſuis tēperatiſſimus erat ꝑ
cipue cū ip̄e traditiōe ꝯfirmaſſet ꝓ ocioſis v̄bis puniendos
loquētes fore.Iuxta illud matthei.12.c.ō oī v̄bo ocioſo qđ lo Matt.
quuti fuerit hoīes ſup terrā reddēt rōnē i die iudicij.¶Iſte
ḡ ſaluator nr̄ nō ꝯtēdebat aut v̄ba ſua ꝓ nihilo proferenda
ducebat aut i lingūs hoīuꝫ alioꝝ.Sic.n. Eſaias teſtat̄.c.52. Eſaias 52.capi.
Ecce puer meus ꝛ nō clamabit nec audiet̄ vox eius in pla-
teis calamū caſſatū n̄ ꝯteret ꝛ titionē fumigātē nō extinguet
lꝫ ḡ leo iſte i p̄dicationib⁹ exhortatiōibus horrifico itonaret Eſaias
boatu in lingūs tn̄ atq3 ꝯtētionibus nequaq̄ꝫ auditus eſt. B
¶Itē leo iſte in doloribus paſſionis ſue cū acerbiſſima fo- Inſigne xp̄i miraculuꝫ ꝙ i. tantis angoribus nūq̄ꝫ fuerit conqueſtus
ret ꝯquerēs nequaq̄ꝫ auditus ē:tantū enī ei cruciatus infli-
cta ſunt vt quilibet viroꝝ de eis nimium q̄reret̄ xp̄s tamen
nihil clamauit qđ admirās Eſaias ait.c.53.tanq̄ꝫ agn⁹ ad
occiſionē ductus eſt ꝛ tanq̄ꝫ ouis coram tondente ſe obmu
tuit ꝛ nō apuit os ſuū.¶Fuit aūt inſigne miraculū cū in tan
tis cruciatibus nequaq̄ꝫ fuiſſe cōqueſtum potiſſimū cū hec
ī iniuſta lance penderent̄.Solent enī hoīes acrius ingemi-
ſcere cum iniuſtos tollerāt cruciatus q̄ꝫ ſi iuſtis torſionib⁹
plecterētur.

plecterent. Sic.n. ait ꝯſificator penas qui patit quas ñ tolle
rare mereret triſto: efficit ꝗ̃ ſi merito pateret. ¶ Lꝫ erudi-
tiſſimi alr arbitrant meli⁹ qppe ē hoiem inocentē puniri ꝗ̃
male meritū ꝯberari. Sic.n. iquit magn⁹ ille ſocrates lumē
ꝛ origo moralis phie iuxta traditionē auguſtini. 4. de ciui-
tate dei quē cū ab athenienſibus iudicib⁹ morti adiudicatus
vxor eius defleret ingens dñe mi inocēs moreris. Cui ille ta
ce inqt meli⁹ eni michi ē inocētē ꝗ̃ nocētē mori. ¶ Oia āt ſu
piora ſolidiſſimis ꝯſtāt ſentētijs breuit tñ has ꝓpoſitas pti-
culas poſſum⁹ explanare. ſ. ꝙ leo q xp̄s erat audiebat: q2 ve
rā carnē humanā aſſūpſerat nō audiebat āt: qa ve deus erat
deitas āt ſm ſe videri neqt. ¶ Ex ꝓbatis ſatis lōgis dedu
cit argumētis ꝗ̃liter leo iſte xp̄s videat ꝛ ꝗ̃lr viſus ñ fuerit.

C · Socrates athenienſes necarūt

Ca. 66. ¶ Pars qnta ſecūde methaphore. ſ. leo qui tangebatur.

A · Aliqd tāgi duplicit cōtingit.

Ordinē dui⁹ ſecūde figurate padoxe in ſequētib⁹
pticula qnta occurrit. ſ. q tāgebat q ſicut ī
certis ꝓbauimus ī iſto methaphorico leone exponēda ē. ſ.
ꝙ iſte leo tāgeret. Juxta qđ ſicut in ſupiorib⁹ diſeruim⁹ ali-
qd tāgi duplr accipi pt. ¶ Primo mō tāgit res q̄ p ſe tāgit
ſiue p ſe ꝑmo tāgat ſiue nō p ſe ꝑ. ¶ Per ſe ꝑ tāgibile eſt qđ
ē ꝓpriū obm ꝛ pticulare potētie tactiue. ſ. frigiditas. calidi-
tas humiditaſ. ſiccitaſ. duricies. mollicies ꝛ ſiles tangibiles
ꝗ̃litates ī qbus ariſto. in 2⁰. de aïa ꝛ in libris ī ſenſu ꝛ ſenſa
to. nā hoꝝ q̄libet potētie tactiue ſenſibile ē nec qcq̃ ꝑter h s
potētia tactiua ſentiri pt. ¶ Aliq̄ āt ſūt ſēſibilia p ſe ſꝫ non p
ſe ꝑ hec āt ſūt cōia ſēſibilia de qb⁹ in ſupioribus huius figu
rate padoxe pticulis ꝓbauimus. ¶ Scđo mō aliqd tangi
bile ē qđ p ſe tāgi nō pt ꝯtinet tñ ī ſe aliqd qđ ſꝫ ſe tangibile
ē h āt ſūt oia corpora nālia hñtia ī ſe aliq̄ ī iſtis ſenſibilibus
ꝗ̃litatibus q̄libet. nāqꝫ elemētū aut ex elemētis ꝯpoſitū cor
pus aliq̄s iſtaꝝ ꝯtinet ꝗ̃litates: ſic. n. ī quolꝫ hoīe dicē poſſu
m⁹ ꝙ ipe tāgat: q2 lꝫ frigiditas, caliditas. humiditas. aut ſic-
citas ipe nō ſit ꝯtinet tñ iſtaꝝ aliq̄s ꝗ̃litates. hꝫ āt duo tāgē
di diſtātes modi potētie tactiue ꝯueniūt q̄ pō als ſenſitiua ē
null⁹. n. tactus ē niſi ei ſēſus inſit nullūqꝫ tāgibile ē niſi ali-
qua haꝝ ſit ꝗ̃litatū vel in ſe haꝝ aliquā ꝯtinere dignoſcat.

B · Quid ſit p ſe ꝑ tāgibile

C · Ariſto. 2⁰ ī aïa. 2⁰ mō

¶ Eſt āt ꝑter ꝑdictos alius tāgēdi modus q̄ aliq̄ corpa nul
lā haꝝ ꝗ̃litatū ꝯtinētia nec ipe tāgibiles ꝗ̃litates ve tangi dī
cūtur. Corpa nāqꝫ celeſtia tāgere ſe luicē dñr ꝛ a qbuſdam
elemētalibus tāgi nō tñ ſiccitas aut humiditas caliditaſ aut
frigiditas mollicies aut duricies nec quicq̃ hoꝝ ī ſe ꝯtinen
tia. he, nāqꝫ oēs ꝗ̃litates pegrine ipreſſiones appellātur q̄s
a ſupra celeſtib⁹ corpib⁹ eliminat ariſto. ī qbus ī 2⁰. ī celo ꝛ
mūdo. ſic ait corpa ſupcaeleſtia nō ſuſcipiūt pegrinas ipreſſio
nes: ſūt āt ipreſſiones pegrine accidētia corruptiua. ¶ Spe
ra nāqꝫ ignis orbē lunarē ꝯtigit ꝛ mercuriale orbē orbis lu
ne ꝯtigit. Sic āt ī certis corpib⁹ ſup celeſtib⁹: ī oib⁹. n. ꝯtact⁹ ē
ſic. n. elemēta p ꝯtactū ſe locāt ita corpa ſup celeſtia ſe luicē lo
cāt atqꝫ ꝯtingūt nullā tñ ꝑdictaꝝ h corpa celeſtia cōtinent
ꝗ̃litatē. ¶ Hec aūt ꝯtactus ē cū aliq̄ q̄ntitas extēſa vni⁹ rei
alii q̄ntitati extēſe applicat ē āt h ꝯtactus ī loco ꝛ locato. nā
locus ꝓprie ꝛ ꝑ aſſūpt⁹ ſm ꝙ ariſto. cū in phicoꝝ libris iue
ſtigat cū ſit vltima ſupficies corpis ambiētis tāgit extremaꝫ
ſupficiē corpis locati. ¶ De h āt q̄ntitatiuo ꝯtactu loqt ari. ī
3. ꝛ. 5. phicoꝝ. fit āt h ꝯtactus ſm ſolam extenſam quanti-
tatem ſicut alij de quibus diximus contactus ſecundū quaſ-
dam qualitates cauſabantur.

D · Quō corpora celeſtia ſe luicē tangūt.

Ariſto. 2⁰ celi ꝛ mundi.

Que ſint pegrine ipreſſiones.

E · Ariſt. 3. ꝛ. 5. phiſi.

Ca. 67. ¶ Quomodo chriſtus leo tactus fuit.

A

Hunc methaphoricū leonē xp̄m ꝑdictis modis tactū
fuiſſe liquet. ¶ Primo tñ mō nequaq̃. nā ipſe
potētie tactiue obm ꝓpriū nō erat. ſ. q2 nec caliditas nec fri-
gidit as: ſiccitas: humiditaſqꝫ duricies: atqꝫ mollicies erat cū
corpea ſba eēt nullū aūt corp⁹ h mō tāgit atqꝫ ſentit tange-
bat tñ. leo iſto ſecūdo ꝑdcōꝝ modoꝝ q2 in ſe aliq̄s ꝑdictaꝝ
ꝗ̃litatū ꝯtinebat. ¶ Jtidē ꝛ alio qui dict⁹ ē mō ad pōm tacti
uā nequaq̃ ptinere tāgebat cū xp̄s extēſā q̄ntitatē hēret ꝛ
cū q̄libet extēſa q̄ntitate ꝯtctū hr̄e poſſet ita ꝙ tāgeret aut tā
geret lꝫ vtrūqꝫ ſimul ſit: q2 ī nālibus actio ſine reactiōe ñ ē.
¶ Tāgebat āt leo iſte xp̄s: q2 multi ad ei⁹ manuū, oſcula ꝓ
cedebāt ſiue veſtimētoꝝ ei⁹ fimbrias ꝯtingebāt aliqui. nāqꝫ
mēte deuota ī hoꝝ xp̄i creduli cū vt ei⁹ genib⁹ aduoluti ꝑdcā
ſuaꝝ hr̄e mererent auditionē iterdū ꝑmētib⁹ turbis nō pa
tebat liber acceſſus qdā q̄ſi furtiuo ꝯtactu ī ei⁹ ſola fimbria-
rū applicatiōe olum ſuaꝝ egritudinū remedia ſperātes iter
alios accedebāt ei⁹ fimbrias oſculātes. Sicut luce. 9. c. cōti-

B · In nālib⁹ agēs agendo repatit.

Luce 5 9. capl'o

net de muliere illa que fluxū ſanguinis patiebat a. 12. annis
ꝛ oia ſua in medicos ipendeat fide plenaria de ſalute recu-
perāda ſola acceſſione ad fimbrias ſaluatoris. ait ſi tetigero
fimbrias veſtimēti ei⁹ ſalua ero. Cōfeſti āt iter tu bas ꝯpꝛi-
mētes mulier illa fidei feruore ſuccēſa trāſitū faciēs ad xp̄m
acceſſ. ī veſtimētoꝝ ei⁹ fimbrias tāgens illico aūt ei oīmoda
ſanitas tedita ē. Xp̄s āt tūc q̄ſiuit qs me tetigit: cui Petrus
dñe turbe te ꝯprimūt ꝛ tu dicis qs me tetigit ad quē rurſus
xp̄s aliqs me tetigit. nā ꝛ ego ſenſi ꝟtutē exijſſe a me ſēſerat
qppe ꝟtute ei⁹ magnū mulieris lāgorē fuiſſe curatū. Qualr
aūt ī fimbrijs veſtiū ſaluatoris aut de corpe ei⁹ diuis lāgoꝝ
curatiua exierit ꝛ ꝗ̃lr xp̄s de ſe ꝟtutē ſēſerit exijſſe alteri⁹ ne
gocij a pñti diſtātia ē. ¶ Tāgebat quoqꝫ leo iſte xp̄s. nā ip-
ſe flagellis ceſus ſpinis capite plexus lācea ꝯfoſſus clauis
pforatus mltis q̄qꝫ in idē acerbitatū gñibus extit cruciatus
h āt ſine ꝯtactu nō fiūt: q2 actio ꝛ paſſio fiūt p ꝯtactū vt ait
ariſto. in 2. de gñone ꝛ corruptiōe. ¶ Jtē tāgebat iſte leo cū
a iudeis captus ē ꝛ ligat⁹ ane caiphe herodi ꝛ pilato ꝑſen-
tatus hec aūt in contactu funguntur apparet igitur ex predi
ctis qualiter leo iſte tangeretur.

C · Magna fides mulieris ſanguinis fluxum patientis.

D · Actō ꝛ paſſio fuerit p ꝯtactum. Ariſto.

Ca. 68. ¶ Sexta pars ſecūde methaphore. ſ. leo qui nō videbat.

A

In Predicta ſecūda methaphora pticl'a ſexta ſeqt. ſ. q
nō tāgebat ꝛ q2 leo iſte xp̄s ibs vtrāqꝫ humanā. ſ. ꝛ
diuinam ī ſe nām ꝯtinebat ſm vtrāqꝫ h exponi pt. ¶ Si āt
hāc pticulā ad xp̄m hoiez tpe q̄ iter gētes ꝯuerſatus ē refera
mus itelligi firma ꝟitate ñ poſt ī toto. nāqꝫ tpe ſue ꝯuerſatio
nis cū hoſtibus tāgebat vt ī ſupiorib⁹ diſeruim⁹. ¶ Fuit q̄qꝫ
tact⁹ poſt mortē ſuā cū miles pilati lat⁹ ei⁹ lācea pforauit vt
pꝫ matthei. 27. c. h āt ſine ꝯtactu nō fit tāgebat quoqꝫ cū cor
pus illō bñdictū ī cruce depoſitū ē. ¶ Jdētidē q̄qꝫ in tradē-
do illō ſepulture tāgebat. adhuc āt ꝛ vlterius eū deuote ſeie
tāgere appebāt cū eū aromatib⁹ ꝯdire molirent ſic pꝫ mat-
thei. 28. ꝛ marci. 16. c. ī q̄ voti ſui cōpotes facte nō ſunt: q2 pri
us q̃ ipe ad monumētū veniſſet xp̄s a mortuis reſurrexe-
rat vt ex eiſdē ꝑdictoꝝ euāgeliſtaꝝ locis pꝫ. ¶ Fuit aūt xp̄s
tāgibilis ꝛ actualr tāgebat poſt ſuā btiſſimā reſurrectionē
qđ ex appitione ei⁹ ſcā Marie magdalene liqt: q2 tum. chai
ſtū a mortuis reſurgētē pedib⁹ aduoluta oſcl'ari pararet rñ
dit xp̄s maria noli me tāgē: nōdū. n. aſcēdi ad p̄rem meū. Si
āt xp̄s nullaten⁹ tāgibilis foret nō īterdixiſſet ſe tāgere ma-
gdalene ſupflue. nāqꝫ ī ipoſſibilib⁹ ꝑceptius factus aut iter-
dictū apponit cū imutabile ſit. Realr āt ſaluator nr̄ poſt re
ſurrectionē ſuā tāgebat cū duab⁹ marijs in via ſe demōſtrās
ob eiſdē ei⁹ gēibus ꝓuolutis paſſus ē ſuos pedes beatiſſi-
mos oſcl'ari ī his Joānis. c. 20. ¶ Jdētidē ſcm̄ legit cū xp̄s
thome dubitāti viſus ē dicēs mitte manū tuā ī latus meū ꝛ
īfer digitū tuū ī loca clauoꝝ ꝛ noli eē icredulus: ſꝫ fidelis
qđ ꝯfeſti thomas expertus credidit dicens tu es dñs meus ꝛ
de⁹ me⁹. ī h Joānis. 20. c. h āt oia in ꝯtactu ſūt. ¶ Nō ergo
pōt h ī ipo itelligi. ſ. ꝙ ꝯtactū nō ſuſcepit dū ī carne iter ho
mines ꝯuerſatus ē ſiue añ ſuā acerbiſſimā mortē ſiue p⁹ ſuā
btiſſimā reſurrectiōes. ¶ Necēm q̄ ē hec ī xp̄s hoīe intelligi
ꝓut ī hoſtia ē: tūc. n. aut ſub tali ꝯditiōe nullaten⁹ ſentiri va-
let qđ euidēter iferī. xp̄s qppe ī ſpēbus panis ñ ſꝫ q̄ntitatē ex
tēſiuā: ſꝫ īdiuiſibilr exiſtit ſic diſerētes ꝑmā haꝝ figurataꝝ
padoxaꝝ elicuimus. ¶ Jndiuiſibile āt nullā ſenſationē cau
ſare aut termiare pt: color. n. in īdiuiſibili exñs videri neqt
eēe āt imutatiue ꝗ̃litates ſenſibilr aliequꝫ actiue ꝛ paſſiue
actionē paſſionē imutationēqꝫ hr̄e nequeūt niſi in ſbō diuiſi
bili exñtes. Sic igit hō xp̄s ſub ſacramētalib⁹ ſpēb⁹ ī hoſtia
ꝛ calice videri nllaten⁹ pt cū ſub eis īdiuiſibilr ſubſiſtat ita
tāgi neqbit. ¶ Potētia qppe tactiua magis extēſā coexigit
magnitudinē cū magis de nā māe potētia tactiua ꝗ̃ viſiua
ſit, ꝑcipueqꝫ: q2 h ꝯtactū nūcupamus applicationē hui⁹ q̄ntita
tis extēſe ad aliā talē aūt ꝯtactū ſine q̄ntitate fieri ꝓrſus im
poſſibile cēſendū ē. ¶ Ex qb⁹ liq̄de īducit ꝙ cū nos xp̄z ſub
ſpēb⁹ panis ꝛ vini ſacramētaliter ſūmimus lꝫ hoſtiā ī partes
minutiſſimas atteram⁹ eā dētib⁹ ꝯtrectātes fractionē hāc in
ſpēb⁹ panis ſuſcipi certū ē ī xp̄s āt nllaten⁹. ¶ Sic quippe
ī fractiōe xp̄i dolor ſeqret qđ ſubſiſtē nō pt vt ī priorib⁹ ꝓba
uim⁹ ꝑcipue āt: q2 corp⁹ xp̄i nullā in hoſtia paſſionē ſuſcipe
poterat: q2 ibi īdiuiſibilr exiſtit organa āt nr̄a vniuerſa q̄ ſi
ue actiōis ſiue paſſiōis ſūt q̄ntitatiuā ſuſcipiūt extenſionē
nec in quicpiā agere pñt niſi id quoqꝫ quantitate affectum
fuerit. ¶ De corpore chriſti in calice identidem ſentiendus

B · Chriſt⁹ adhuc poſt reſurrectionē tangebatur

Matthei 27. capitulo

Mar. 16. c.

Joānes. 2⁰ capitulo.

C · Jndiuiſibile nullā ſenſationē cauſat aut terminat.

D · Qñ ſūmit eucharīſtie ſacramētū panis frāgitur nō aūt xp̄i corp⁹ ſacratiſſimus

ē:q: ibi quoqȝ indiuiſibiliter ſubſiſtē notū ē: īdiuiſibilis aūt
a diuiſibili paſſio nulla eſt.
Ca.69. ¶ Rationes aſſerentes deum tangi non poſſe.
A **Hunc** Aūt de quo ſermonē agimus leonē deū quoqȝ
ſiē ⁊ hoiēȝ eē pſpicuū ē ꝺ ipſo igiꝭ ſm ꝙ de⁹ eſt
pdcā pticula exponeꝭ.ſ.ꝙ nō tāgereꝭ deo qppe null⁹ tripli-
cis ꝯtactus modus ꝺ ſup aſſignatis ꝯuenire vȝ. ¶ Prio eq
p⁹ rō. dē mō deū nō poſſe tāgi liqt:q: nec frigiditas:nec caliditas:
humiditaſ:aut ſiccitas:duricies:nec mollicies ē. Jnidēqȝ nec
qōlibet ꝺ cōibus ſenſibilibus.ē.n.de⁹ ſpūalis ſba ḃ āt q̄ pze-
2⁹ rō. dicta ſūt corpoꝝ q̄litates ſūt. ¶ De⁹ quoqȝ 2⁹ ꝯtact⁹ mō ad
potētiā tactiuā ptinēte tāgi negt.ſ.ꝙ res tāgaꝭ nō eqdēȝ ſe
ipſa:ſȝ qbuſdā tāgibilib⁹ q̄litatib⁹ qbus ipa affecta ē ḃ qp-
pe dūtaxat corpib⁹ q̄litates ſēſibiles ſuſcipiētib⁹ ꝯgruere li-
quet de⁹ āt corp⁹ nō ē:ſȝ ſpūalis ſimplexqȝ nā ſic ſcribit bea-
Joānes tus Joānes.4.c. ¶ Jdeīdē de⁹ 2⁹ mō tangi nō pt q q̄titate
ti extēſe ⁊ nō potētie tactiue ꝯuenit ḃ.nāqȝ ꝯtact⁹ duab⁹ dū
3⁹ rō taxat q̄ntitatē hntib⁹ reb⁹ ꝯuenire dignoſciꭍ cū altera alteri
applicaꭍ q̄ntitas āt iſolis corpib⁹ ſuſcipiꭍ: de⁹.n.corp⁹ nō ē in
eo igiꭍ nec q̄ntitas nec ꝯtact⁹ vllus ē leo igiꭍ iſte q de⁹ erat n̄
4.rō. tāgebaꭍ:q: cū de⁹ foret deo ꝯtact⁹ nō ꝯgruit. ¶ Adhuc āt ḃ
vltim⁹ maīfeſtaꭍ i xpo qppe due erāt nāe diuina.ſ. ⁊ hūana
pſona āt hipoſtaſis ſiue ſuppoſitū i xpo nō erat pſona hūa-
na:ſȝ diuina:q: v̄bū totā xpi pſonalitatē ꝯtinebat vt in hac
methaphorica padoxa deſeruimus. Q: v̄o actōes aut paſſio
B nes oēs teſte ariſt.pſonā hipoſtaſim aut ſuppoſituȝ noiant
Actioneſ ⁊ neēē ē ipſum noīari nō ꝯtactu ⁊ q: deitati ſm ſe ipſaȝ ꝯtact⁹
paſſiōeſ ſup nllaten⁹ ꝯgruebat dicemus leonē hūc q de⁹ ſit nullaten⁹ ta-
poſitum no ctū fore lȝ pſibate ſnie ſolide inīuncꭍ v̄itati breuiꭍ ⁊ velut ſb
minant. q̄dā epilogo pdicta diſerētes dicem⁹ leonē hūc q deus ⁊ hō
fuit:q: hō erat i paſſiōe v̄iſſime fuiſſe tactū ⁊ pcuſſoꝝ nepha
rīs manib⁹ attrectatū:lȝ igiꭍ ipſi qbus iniqtas ſua mēnta ē
hūc leonē tetigiſſe atqȝ penit⁹ extīxiſſe arbitrarēꭍ nihil tñ eū
tetigerūt:q: de⁹ erat q ꝯtactū nullū ſuſcipit. ¶ Ex pdictis li
quet qualiter chriſtus tactus aut non tactus fuerit.
Ca.70. ¶ Pars ſeptia methaphore ſecūde.ſ.leo q cognoſcebaꭍ.
A **Ordine** Cōſequēti hui⁹ ſecūde figurate padoxe p-
ticl'a ſeptima ē q coḡſcebaꭍ ſȝ āt ſupiorē ex
ponēdi modū leoni huic cui tanqȝ ſubiecto ppoſitiōis oia p
dicata applicāꭍ hāc pticulā attribui neēē ē.ſ.ꝙ leo iſte cog-
ſcereꭍ. ¶ Quāuis āt leo ḃ de⁹ verus eēt nō ē hui⁹ ppoſi
B tiōis ſēſus ꝙ de⁹ cognit⁹ nō ſit oīum.nāqȝ nationū cōis:iō-
Tullius in qȝ nālis extiſtimatio ē deū eē talis quippe eis neſcientib⁹ mē
tuſcu.q. tib⁹ coꝝ cognita ē cognitio v̄itatis de hoc tullius in p̄ qōnū
tuſculanaꝝ ediſerit cū de īmortalitate intellectus agit.
Lactantius ¶ Jdē ponit lactantius ꝺ nā deoꝝ li.p̄.c.2.vbi duoꝝ i phia
errantiū.ſ.diagore ⁊ pthagore deliramēta deſcripſit quorū
alter deos eē negauit ali⁹ v̄o eos eſſe in dubium reuocauit.
¶ De his tñ delirōibus pꝛſus relinquēdo cū oīum natio-
nū cōi atqȝ p ḃ nāli v̄itati ꝯnīti dubiū nō ſit. Nulla.n.q̄ntū-
cūqȝ barbarico mō depſſa gēs aut ſb q̄libȝ orbis cardine aut
ſub varijs climatum veſtigijs conſtituta:ita vt ad extremos
celi circulos inclinata ſic eſt que aliquam deitatis imagi-
nationem non habeat. Nec quiſquam de gentilibus nobis
obīcere poterit dicente pſalmiſta.notus in iudea deus ⁊
in iſrl' magnū nomē ei⁹ i quo a ceſis nationib⁹ deitatis notio
nē ſecludit:gentilibus aūt error in poſitione pluriū deorum
fuit ita vt eū qui nō erat deū facerēt nō tñ in nō cognoſcēdo
Paul⁹ ad deū errauere oēs quipe aut veꝝ aut falſos colebāt deos.
ro.p̄.c. ¶ Jtē apl's paulus in epl'a ad romanos.c.p̄.deū naturaliter
coḡſci atqȝ ꝙ eternus ſit ait.ſ.inuiſibilia dei p ea q̄ facta ſunt
a creatura mundi intellecta pcipiuntur ⁊ ei⁹ ſempiterna dei
tas ita vt inexcuſabiles ſint.ſ.ꝙ ſolo naturali iudicio p res
creatas deū ⁊ aliquas eius conditiones cognoſcere i pꝛom
ptū ē nec quiſqȝ ſe excuſare valebit ꝙ ignorantia deitatis q
piā inique geſſerit ſic equidem phiſici ſpeculatores inueſti-
Ari.7.⁊.8. gātes īuenere a rebus infimis ad cām altiſſimā ꝯſcendētes
phi. hūc inueſtigādi modū aliqualiter tangit ariſto.in.7.⁊.8.phi
coꝝ.deum eē nāliter cognitum fore atqȝ cuilibet p ſe patere
diūenis ab intentione noſtra inueſtigatio eſt de qua diffuſi⁹
ſuper exodum in.5.c.diſeruimus.
Ca.71. ¶ Expoſitio ſeptime partis ſecunde methaphore.
A **Hue** Jgiꭍ de qbus dicebamus pticule.ſ.q cognoſceba
tur ⁊ nō cognoſcebaꭍ ad hūc ſenſū referri neque
unt ꝙ de⁹ cognit⁹ nāliter aut incognitus ſit:ſȝ referri debēt

an iſte leo cognitus vel incognitus foret. ¶ Eſt āt leo iſte ꝺ
quo agimus hō de⁹ ⁊ meſſias ſm q̄ tria veniilandū ē an co
gnitus icognituſue fuerit. Primo āt leo iſte cognitus erat
ꝙ hō eēt:q: oēs eū intuētes nulla ambiguitate oppoſita ho
minē iudicabant cū corpus verū eū hre cernerent ſicut cete
ros quos hoies compellabant noſcebaꭍ quoqȝ a muliere na
tus ⁊ eadem que ceteri homines faciebant operari. ¶ Aliq B
tamen heretici poſtea in eccleſia chriſti exorti ſunt q in xpo Falſa he
maculam poſuere quam iudei capitales inimicitias in xpm reticorū
fouentes nequaqȝ arbitrabantur ponendam.ſ. ꝙ chriſtus opinio.
verus homo non erat:ſed corpus quod ex aere fantaſticum
ſumpſerit ꝙ totaliter condemnat eccleſia. ¶ Jta quippe ſo-
lida v̄itate catholica chriſtum hoiem confiteri compellimur.
ſicut eū verū deū vila ſine ambiguitate cenſemus.ſic ſcribit Atha-
athanaſius in ſymbolo fidei noſtre. ¶ Liquet igitur ex pdi naſius
ctis leonē hunc cognitū fore:q: eū oēs homines verum ho C
minē extiſtimarent. ¶ Erat quoqȝ cognitus iſte leo:q: vir- Chriſt⁹
go dña nr̄a eū certiſſime cognoſcebat myſtico ſpiramine nll'o cognit⁹
virili ſemine interpoſito genitū fore ipſaqȝ ſciebat nullūȝ ali a v̄gine
quid eius generationē virilē acceſſū interceſſiſſe ſicut in ce
teris concipientibus mulieribus effici notū ē. ¶ Cognoſce
baꭍ q̄qȝ leo iſte idētidē ab vtero prodījſſe nulla clauſtrorum
virgineorum facta ruptione ſicut in ceteris parientibus ex-
perimur hoc autem vere mater cognoſcebat vt quippe que
experiētis didiſcerat.
¶ De eadem ſeptima parte ſecunde methaphore. Ca.72.
Hic Aūt methaphoricus leo cognoſcebatur meſſias a A
matre.ſ.ꝙ ſaluator futurus erat:ſic enim angelus
diſeruit cum nomen chriſti quod in circuncisione imponen
de erat reuelauit ⁊ vocabis nomen eius ihm.i.ſaluatorēȝ:ip
ſe enim ſaluū faciet pplm ſuū a peccatis eoꝝ. ¶ Jtē ſic ⁊ ma
tri vt meſſias cognitus erat ita ⁊ diſcipuli eius eum cogno-
ſcebant eo quippe pdicante eum ſaluatorē ſiue meſſiam eſſe
crediderunt iō cum in celū aſcenſurus eſſet poſt ſuam beatā
reſurrectionē inquiſierunt qn̄ redempturus aut reſtituturus
eēt regnū iſrl' dicētes dñe ſi in tpe hoc reſtitues regnum iſrl'
vt hꭍ actuū primo.c. ¶ Demones quoqȝ qui arrepticiorum
corpora obſidebant eū vt meſſiā ⁊ veꝝ deū cognoſcebant ⁊ B
cū eos aliqn̄ ab obſeſſis corporib⁹ expelleret clamabāt eum Et dmo
meſſiā ⁊ filiū dei eē. ¶ Jō cū eos expelleret cogebat eos ſub ſi nes ipſi
lentio exire ne eoꝝ aut deū aut meſſiā clamarēt. Sic ait bea xpȝ veꝝ
tus marcus.ca. p̄ ⁊ 2⁹ ipſe āt increpabat eos nec ſinebat lo eē meſ-
qui:q: ſciebāt eū. ¶ Jtē hunc leonē deum eſſe dña noſtra v̄ ſiā cog-
go cognouerat:q: cū angelus ei diuinam referret ambaſia- ſcebant
tā dixit:iōqȝ quod ex te naſceꭍ ſanctuȝ erit ⁊ vocabiꭍ fili⁹ dei. Mar.i.
¶ Apl'i quoqȝ ihū eū deū crediderūt ⁊ cognouerūt iōqȝ in capitu.
eū credebāt. Et cū aliquē ꝺ diſciplis ad ſe xpūs vocaret predi
cāns ei ſe deū ⁊ meſſiā oñdebat ⁊ ſic meū credebāt ꝺ q̄ Joan.
2.c.qn̄ ꝯuertit aquā i vinū.ſ.ḃ ē iniciū ſignoꝝ qō fecit ihs co Joā.2.c.
rā diſciplis ſuis ⁊ crediderūt i eū. ¶ Ex pſibatis liquet qua
liter chriſtus leo iſte cognitus fuerit.
¶ Pars octaua ſecūde methaphore.ſ.leo q n̄ coḡſcebaꭍ. Ca.73.
Prenominate Hui⁹ ſecūde methaphore pti- A
cl'a octaua ē.q n̄ coḡſcebaꭍ.ſ.
ꝙ leo iſte n̄ coḡſcebaꭍ ⁊ q: leo iſte hō ⁊ meſſias atqȝ de⁹ ē vt
i pcedētib⁹ diſeraꭍ:neēē ē ſȝ ḃ ētiā pticulā hāc expōi. ¶ Jn
p̄ āt qō ē hūc leonē hoiem eē cognitus fuit nec pt dici inco-
gnitus oēs.nāqȝ xpm intuētes eū hoiem eē ſciebāt i eo cor-
pus veꝝ vt in ceteris inſpicientes. ¶ Hic tñ leo qui hō erat n̄
coḡſcebaꭍ a pluribus myſtico ſpiramie ſine virili ſēie genit⁹
atqȝ ſine v̄gineoꝝ clauſtroꝝ ruptiōe in lucē emiſſus:ſed po
tius v̄ginē dñam nr̄aȝ ab aliq̄ adulterino viro grauidatā exi
ſtimabāt:n ā viꝝ eius Joſeph pſenectute ad gignendū ipo-
tentē cenſebant.ſic in pma figurata paradoxa expoſuimus.
¶ Jdētidē aūt Joſeph.vir eius cū a ſe incognitam ſciret ab
aliquo adulterino viro grauidā iudicabat. Judicanſqȝ hui⁹
affligebaꭍ ſicut in pcedenti methaphora explicauimus.
¶ Hoies autem ſani cordis qui nihil properō in v̄gine ſcīi
extiſtimabant eā a viro ſuo Joſeph grauidatam credebant.
¶ Nō igitur erat cognitus iſte leo ꝙ ſpū ſcō conceptus at B
qȝ ſine clauſtrorum v̄gineorum ruptiōe in lucem editus ſit: Quō iu
ſed potius cōi aliorum hominum mō eū genitū natūqȝ arbi dei n̄ co
trabantur. ¶ Jſte equidem leo xpūs vt meſſias cognitus nō gnoſce-
eſt. Judei nāqȝ xpm ſaluatorem aut meſſiam non credebāt: bāt xpm
ſed q: ipſe aliquatenus ſe meſſiā reſpondebat ſemel eū igni

fierunt

ſierunt dicentes quouſq; tollis aiam noſtram ſi tu es chri-
ſtus dic nobis palam. ¶ Et licet interdum actiones aliquas
chriſti inſpicerent eum meſſiam pretendentes totaliter tamē
meſſiā fore nō credebāt ꝛ ſ; aliqñ eū meſſiā eē firmiter credi
derint ſuperſtitēte emulatiōe olb⁹ quippe xp̄i actib⁹ inuidebāt
excecatū ē inſpiciēs cor eoꝝ ꝛ eū plene meſſiā nō credebāt ꝛ
ſ; aliqñ crederēt rurſus leui motu diſcredebant. ¶ Adhuc
āt mortuo ſaluatore ꝛ a mortuis ſuſcitato iudei eū ſaluatorē
Actu. 5 capitu. C nēſciebāt: ſ; ō ſ potius ſub ambiguo iquirebāt vt p; actuū
5. c. vbi cū ſemel iudeis qd̄ ꝯſiliū ꝯgregātis ꝛ ſup vinculatiōe
Q̄ō orta in cō ſilio iudeoꝝ ō chriſto quādā apl'oꝝ mota qōne ō xp̄o an meſſias eēt dubia qd̄ or-
ta ē tūc Gamaliel vir boni animi ideoq; diſcipl'oꝝ xp̄i amator
vt quippe q poſtea ad fidē xp̄i ꝯuerſus ē ſub ābiguo exēplum
poſuit ō duob⁹ q ſe ſiſdē tpib⁹ meſſiā appellauerāt. ſ. theodaſ
ꝛ iudas galile⁹ quoꝝ vterq; cito pijt vt ibidē deſcribitur.
¶ Ꝯcludēs āt Gamaliel hac ſnīa vſus ē. vt doctrine chriſti
ſequaces nō exterminarent ꝯfeſtim: ſ; reliquarent ſuis tra-
ditiōibus q ſi fortaſſis aliqd̄ ṽitatis doctrina illi⁹ ꝯtinebat p-
maneret in miracl'oꝝ opatiōe. Si ṽo nō ꝯtineret ṽitatē cū
s fundamētis exterminādā fore atq; i ſe ipa ꝓrſus labefactan
dā liquet igit̄ eos dubitaſſe xp̄m fore meſſiā. ¶ Itē leo iſte
a iudeis vt de⁹ cognit⁹ nō ē. nā q̄q; eū hoiez ſciret deū tñ eē
nō opinabant: ſ; cū maiorib⁹ eū laudib⁹ extollerēt i miracu-
loꝝ manifeſtis opatiōib⁹ eū ꝓphetam magnū ꝑdicabant.
¶ Apl'i q̄q; eū deū nō cognouerūt. ſ; ſterdū cognouiſſet aliqñ tñ
nō arbitrati ſt. ſic accidit toto tpe paſſiōis ꝛ dñice ſepulture
vſq; poſt reſurrectiōez ſuā nā his q a xp̄o dcā erāt penit⁹ nō
aſſenſi ſūt. Sic ex duob⁹ xp̄i diſcipl'is eūtib⁹ i caſtellū emaus
D ſtqde ꝓprobatū ē qb⁹ xp̄s apparens ardēter eoꝝ icrepauit in-
Lucas. 24. ca. credulitatē ſic ſcribit beat⁹ lucas. 24. c. tūc ṽo tota fides man
ſit i ṽgine ipa ināq; firmiſſime aſſentiebat xp̄m ſurrectuꝝ ꝛ
ad celos aſcēſurū. ¶ Ex ꝑlibatis liquet qualiter leo iſte chri
Ca. 74. A ſtus cognitus non extiterit.

¶ Pars nona methaphore ſecunde. ſ. leo qui tenebatur.

Continuata Hec ꝑa quā ſepe appello paradoxaz
pticl'a nona ē q tenebat̄ hec āt ſic
B ꝛ ꝑcedētes ad leonē hūc xp̄m referēda p;. q tenebat̄. ¶ In
Teneri qd ſit. q̄ aduertēdū ē q teneri ē capi aut ligatū eē. Iſte aūt leo dñs
nr̄ capt⁹ ē qui eū colligauere iudei ꝛ q: iā ſepe refero chriſt⁹
de⁹ ꝛ hō erat ſm q̄libet hap pticulaꝝ exponēde erat xp̄m
leonē captuz fore. ¶ Primo āt ō xp̄o hoie exponēdū ē. naz
ipe hō xp̄s poſt cenā illā recolēdā qnte ſerie p noctē domū
egreſſus abijt i hortū trāſtorrētē cedrō i quē ipe freqñter ire
C Cayphas erat princeps anni q xp̄s paſſus ē ꝯſueuerat vbi cū magno oraſſ; ſpatio iudei ꝛ gētiles miſtri
miſſi a ꝑncipib⁹ ſacerdotū eū religatū tenuere. Erat āt reli-
gatū collū bñdicti ibu ſic ſolēt capite pūiēdi ad ſupplicia tra
hi ꝛ ſic ad ānā ꝛ Caypha ꝑncipes ſacerdotū duct⁹ ē. Erat
āt Cayphas ſūmus pōtifex āni illi⁹ vbi diu tētus ē nouiſſi-
me aūt illuſus ad domū pilati ꝛ herodis duct⁹ ē. In his āt
ꝓprie xp̄s captus erat qm̄ xp̄s ṽus hō erat ꝛ poterat detieri.
¶ Sed adhuc i ſ vlterius ſpeculādū ē: q: teneri vt tāgi eſt
Nom. D deterīs qdē ſine ꝯtactu eē nequit de xp̄o āt in ꝑcedētib⁹ ꝓba
uimus q tāgeret ꝛ q̄lr tāgeret. Idēndē g accipiēdū eſt q
xp̄s teneret aut detineret. ¶ Itē teneri aut detineri ſignt quē
piā in quouis loco inuitū eē aut q ad quēpiā locoꝝ traha-
tur inuictus ſ tñ in xp̄o adhuc ſm q hō ē totalr affirmare
negmus. ¶ Nā ſ; bñdict⁹ ille ibs p oium iſtoꝝ iudicū hoſpi
cia traheret inuictus tñ ſ nō ferebat: ſ; penitus ſpontanee
oia iſta ſubierat dignatus ē: nāq; predicta ſaluando huma-
no generi tollerare.

Ca. 75. ¶ Obo ꝯ ꝑdicta ꝛ qdā de duplici anima in deo.

Forſitan Aūt qſpiā i ſ niteſ ex his q xp̄s dixit ꝛ
hēt Matthei. 26. c. ſ. triſtis ē aia mea vſ-
A q; ad mortē nullus tñ triſtat̄ niſi de eis q eo nollēte euenīt
B ſeqtur g hāc penā xp̄o inuicto iflictā atq; p ſ eū nō ſponta-
Rñſio nee detineri. ¶ His āt rñdēdū ē in ꝑlibatis xp̄i ōbis aias p
C ſpū artus vegetante nō accipi: ſ; p vita hoc āt appet. nam in
In chriſto erat po aie lē ſitiua ꝛ rōnalis. xp̄o eadē q in ceteris hoibus cernimus erāt. ſ. duplr aie po
ſenſitiua ꝛ rōnalis. ¶ Senſitiua āt i iraſcibilē ꝛ ꝯcupiſcibi
lē ſcinditur iraſcibilis āt ē qua in eos qui nobis offenſi ſunt
debachamur aut in eos qui voce aut re iniuriā intulere ſiue
cum duntaxat contemptus factus aut extimatus ē: in hoc
Ariſto. 7. ethic. nim iraſcibilis tendit vt p; p ariſt. in. 7. ethicoꝝ in hoc autē
iraſcibilis ſemper mouetur q̄q; interdum ratio iudicet in
his vindictam non ſumendam. ¶ In hac autem ſola parti-
cula nullo alio accedente peccatum nullum aut recte factū
eſt: quia hec particula iudiciū atq; libertatis expꝯ ē. ¶ Alia
quoq; ſenſitiue pars eſt que concupiſcibilis dicitur qua ois
que guſtu ꝛ tactui delectabilia ſunt concupiſcimus hac aūt
frequenter concupiſcimus que rōni nr̄e diſſona ſūt ꝛ ea fie-
ri interdicit. ¶ Eſt igit̄ in his ſenſitiue particulis plerunq;
rōni diſſona affectio in quo tēptationes cauſant ꝛ afflictio
nes nimie eoꝝ qui modeſti ſm rōnē viuere volunt inſurgen
te ſenſitiua particula in arbitriū rōnalis ꝛ nō ſentiente rōa
li his que a ſenſitiua expetuntur ſic in continētibus atq; tē-
ptatis hoibus eſt. ¶ In hac ſenſitiua particula omnia de-
ſideria ꝛ affectiones reperiuntur q militant in rōnē ꝛ paſ-
ſiones a phis noiant. In hac āt pte letitiā triſtitiā reperimus
in q; exteriora his que intra ſunt aut congruunt aut diſſen
D Chriſt⁹ erat verus hō. tiunt: he autem ſenſitiue bine particule in omnibus homi-
nibus ſunt ꝛ q: xp̄s ṽus hō erat: necēm q̄q; erat in eo omnes
has affectiones eſſe ꝛ ptē rōnalē. tñ in nobis valde ꝛ i xp̄o
diuerſe erant: nam in parte ſenſitiua paſſiones in nobis ſūt
rōnis iudicium aut pturbantes aut ſaltem diſturbantes q i
terdū nos a rōnali decreto penitus diſtrahūt: freqñter āt ꝑ de
ꝑmūt aut ſi boꝝ nihil ſequat̄ valde affligūt ſ pacto viri ſan
cti diuerſis paſſiōibus tribulabant̄ i q eos minimis mereri
ꝯſtabat hoꝝ āt nullū i xp̄o veniebat ꝑ q: mot⁹ illi paſſiōales
rōnalē ei⁹ ptē nec pturbāt nec diſturbāt ita vt rō in xp̄o ſenſi
tiuis affectōibus agceſcēt: q: tūc necēm erat pctm̄ mortiferuz
aut veniale ſaltē ꝯfici qd̄ a xp̄o ꝓrſus diffitemur. ¶ Sic ait
Pet⁹. c. beatus petrus canonica ꝑma. c. 2⁰. xp̄s paſſus ē reliquēs exē
plū vt ſequamur veſtigia ei⁹ q pctm̄ nō fecit nec iuētus ē do
lus i ligua ei⁹. ſeqt̄ g i xp̄o paſſiones nō fuiſſe q eū turbarēt
ita vt eius rōnē in aliq̄ deprimerēt. ¶ Itē i xp̄o paſſiōes nlle
erāt q rōni derogātes eā mltū affligerēt ita vt xp̄s hō tribla
ret ſic nos i eiſdē ꝯſueuim⁹ tribl'ari. ¶ In xp̄o quippe iobediē
tia iſta ptis ſēſitiue ad rōnalē q i nob ē nl'latenꝯ erat: iſta enī
E In iuolūtario merituū nullum eſt pcti originalis pena ꝓpiqua erat q; i ſe chriſtus ñ hūit: q: ip
fectio magna erat: q: oēs taliū penalitatū modi iuolūtarij ſt
i iuolūtarijs āt meritū nl'm ē. Xp̄o tñ i olb⁹ aut penalitatib⁹
ſuis nimiū merebat̄ i nobis eqdē ꝯcupiſcētie paſſio ē q vos
F Vñ ſit q nll'a peccādi volūtas i xp̄o fuerit ad oia delectabilia tact⁹ ꝛ guſt⁹ ſcitat vt ea q rōni delectabi
lia diſgruūt ſepiſſime auelem⁹. ¶ In chriſto āt tale nihil fu-
it: q: nūq; i his in qbus nos tētamur tētatus ē vt iterdum
aut ad guſt⁹ illecebras aut ad venereā molliciē moueret̄ cu
ius fundamentū ē: q: facl'tati chriſti oēs ſue ſenſitiue pticl'e
ſuberant nobis autem nequaq; ſubſunt.

¶ In chriſto non erant paſſiones.

Ca. 76. A Quāquā Igit̄ vt ꝑlibauimus i ptib⁹ ſēſitiuis xp̄i
aliq motus vt nob ſūt exiſterēt paſſio-
nes tñ ñ erāt: q: iſte nos aut duriſſime affligūt aut ad iniq̄s
opatiōes puertūt. Xp̄m āt ſaluatorē nr̄z nll'o vnq; tal' mot⁹
aut afflixit. aut ad ipiā opatiōnē coegit. ſ; vocabat̄ mot⁹ iſti
ꝓpaſſiōes. i. mot⁹ lōge a paſſiōib⁹ diſtātes. ſ. q paſſionū nr̄a
rū ꝯditionē nullā hñt. i. q; lōge a paſſiōib⁹ ſūt ō his tangit
Magr̄ ſnīarum. magr̄ ſniaꝝ l. 3. i. 15. 16. ꝛ. 17. diſtictiōe. ¶ In xp̄o āt erāt ali-
q mot⁹ ptis ſēſitiue i ipo tñ nō eo nolēte iſurgebāt: ſ; vltro-
neo ꝛ iidē iubēte. Iſti āt ſūt leticie ſiue gaudia ꝛ triſtitie fa
ciebat nēpe xp̄s i ſua ſēſitiua ꝯcupiſcibili aliqñ leticie motū
iſurgē ꝛ ſ gaudebat. ¶ Idētidē q̄q; ſepi⁹ i ſe triſtitie motuz
B Chriſt⁹ ad libitū excitabat paſſiones qb⁹ triſtaretur: ꝛ gaudet. faciebat q ſat acerbe triſtabat̄. Q. autē he letitie aut triſtitie
paſſiōales i iuicto xp̄o ñ iſurgerēt: ſ; volēte illo atq; iubēte
ꝯficerēt liqt ex his q hr̄ Joānis. i i. c. vidēs āt ihs īfremuit
Joā. i i. c. ſpū ꝛ turbauit ſe ipm. ¶ Nō ē pat ſmo ō ceteis hoib⁹. ſ. q ip
Job. 33. c. ſi ſe ipos turbēt: ſ; q igruētib⁹ amaritudinib⁹ nolētes ptur
bent: nā cū turbationē ſūmopere fugerit eos ſeqt̄ pfecta ca-
lamitas cū i nll'o requiē hr̄e poſſint. Juxta illō Job. 33. Si di
xero ꝯſolabit̄ me lectul⁹ me⁹ tūc terore ꝯcuties me. ¶ De xp̄o
āt ſec⁹ dr̄. ſ. q ipe īfremuerit ꝛ ſe ipz turbauerit. i. q ñ i eū re-
nitētē turbatio igruerit: ſ; q ipe vltrone⁹ eā i ſe ꝯcitauerit at
q; ſi pturbari renuiſſ; ab eo ois ꝓrſus fugiſſ; calamitas.
¶ Scđm igit̄ has turbationū moles q̄s i ſe vltrone⁹ ꝯcita-
bat inqt qd̄ ꝑdictū ē. ſ. triſtis ē aia mea vſq; ad mortem.

¶ No^m penes predicta.

Ca. 77. A Quocirca Adhuc acuti⁹ ſpeculādū ē q ſ; xp̄s
ſpōtanee paſſiōes i ſe agnicl'os ꝯcita-
ret aut poti⁹ amaritudies ꝛ eas diuti⁹ pmanē iubēt q i nob
ꝓrſus renitētib⁹ ꝛ iuictis fuit. Cū ñ ſemel i eo ꝯcitate eēnt
qdē i eo efficiebāt qd̄ i ceteris hoibus fieri cognitū ē. ſ. q cū

chriſtus ſpōtanee aliquē letitie motū in pte ꝯcupiſcibili ſu
beret īſurgē ita eo motu vē gaudebat vt nos gaudē ꝯſueui-
mus rex pſpitate cōmoti. ¶ Itidē corpus ſuū illa letitia re
Salo. ficiebat ꝛ ipinguabat ſicē ſolēt cetā hūana corpa ipinguari.
Sic.n.ait Salomō ꝓuerbioꝝ. ¶ Animus gaudēs floridā
facit etatē ſpūs triſtis deſiccat oſſa. ¶ Itē ſic cū nobis alicu-
ius aduerſi ꝯcepti triſtitia obrepēs magnas moleſtias īge-
rit. Ita vt vehemēter labefatemur atqꝫ viribus deſtituti to-
ta corpis molle deficiamꝫ ita i xpō ꝯceptoꝝ aduerſoꝝ iſur
gens eiꝰ iuſſione triſtitia totā hūdicti corpis molleꝫ viribus
eneruabat. ¶ His tñ iconcuſſe manētibus facultati illiꝰ ho
minis ibi ſuberat iterdū affligi aut letari ſicē ſpōtanee decre
uiſſet poſtq̄ꝫ tñ ſemel illū motū ſuſcepiſſet nō ſuberat facul
tati eiꝰ affligi aut nō affligi:ſꝫ ita vt nos ad q̄ōcūqꝫ iſtoꝝ co
gebaꝭ dū eū motū i ſe manē indicaſſet. ¶ Hoc tñ ſpālr ei ſub
erat ꝙ quotieſcūqꝫ decreuiſſet motꝰ ille ceſſaret atqꝫ peride
ꝗcqd ex paſſionali motu efficacie ꝓſpe aut aduerſe i xpō ꝯſe
quebaꝭ. ¶ Liquet igiꝭ ꝙ xpūs amaritudines aut afflictiōes
A
In chriſti acerbiſſima paſſione triſtitia eſt cā ta.
qs nos ſuſcipimꝰ ſuſcepit ſicē igiꝭ ſi q̄ſpiā e nobiꝭ triſtitiam ſe
mel ſuſcipet illa inſiſtēte vehemēter ꝯqueret:ita cū xpō in ſe
iuſſione ſua motū talē ſuſcepiſſꝫ nimia affectōe augebaꝭ. Et
q: tpe acerbiſſime paſſiōis hūdictꝰ ibs i ſe triſtitie motū cau-
ſare dignatus ē ſecuta fuit i eo tā horrēda tribulatio vt iam
hoi illi miſericordiā ſicē afflictis hoibus mereremur. ¶ Hoc
ōt euidētius dilucidaꝭ:q: cū i hac vehemēti anguſtia chriſtꝰ
exiſteret acceſſit āgelus a beata trinitate miſſus vt hoieꝫ illū
Matth.26 caplo. penitꝰ deſolatū ꝯſolareꝭ ſic pꝫ Matthei.26.c.acceſſit āgelus
ꝯfortans eū. ¶ Hoc āt mō vba illa ꝓtulit.ſ.triſtis ē aia mea
vſqꝫ ad mortē.i.triſtis ē vita mea aut aia mea donec moriar
q̄ſi dicat añ mortē mihi triſtitia auferēda nequaq̄ꝫ ē:ſꝫ expo
nēdū ē triſtis ē aia mea vſqꝫ ad mortē.i.triſtis ē aia mea ſi-
ue vita vel ego ita triſtis nūc ſum ac ſi realr ocideret aut trāſ
C
Chriſtuſ in paſſiōe fuit triſtis
foderet gladio aut q̄libet alio cruciatu plecteret amariſſi-
mo. ¶ Liquet igiꝭ xpm i paſſione triſtē fuiſſe nō q̄dē ꝙ ipſe
mortē aut paſſionē illā refutareꝭ:ſꝫ i ſe triſtiū q̄ndā q̄ pena
rū ꝓs erat ſuſtinere decreuerat. ¶ Itē pꝫ nō ꝯcludi qō q̄daꝫ
voluere.ſ.chriſtum renitentem captum fore.

¶ Obiectio contra ea que ꝯria ſunt.

Ca.78.
A
Obulaturus Eis q̄ determiata ſt q̄ſpiā fortaſ-
ſis arguet aſſūmēs qō hr̄ mat-
th.26.pr̄ ſi poſſibile ē trāſeat a me calix iſte ſi tñ xpūs volūtariā
B
Solutio Eſaias
mortē ſubiſſet nllatenꝰ calicē penalitatis a ſe auferri p̄care
tur. ¶ Huic rñdēdū ē xpm vltroneū mortē illā amariſſimaꝫ
ſubiſſe. Qō euidēter īſinuat. Eſaias.liij.c.oblatꝰ ē:q: ipſe vo
luit ſi ē noluiſſet nequaq̄ꝫ fuiſſꝫ oblatꝰ. ¶ Itē ſi xpūs morteꝫ
vltroneꝰ nō ſuſtinēt nihil moriēs meruiſſet:q: actꝰ i tm̄ meri
C
Actus meritoꝝ̄ aut ō meritoꝝ̄ appellanꝭ q̄te nus volūtate ꝑticipāt.
toꝝ̄ aut demeritoꝝ̄ ſūt q̄tū de volūtario hūc vbi āt volunta
riū nihil ē nllm meritū aut demeritū repiꝭ. Itē ſi loca euāge-
lioꝝ i q̄bus ō morte xpi ꝓceſſus ē diligēter aduertanꝭ ſatis
ꝑſpicuū erat xpm nō inuitū:ſꝫ ſpōtaneū cruciatus tolleraſ-
ſe. ¶ Cū āt fortaſſis q̄cpiā inueniaꝭ mortē xpi inuolūtariā
fuiſſe iſinuās ñ ſic itelligēdū ē vt ipe mori noluerit:ſꝫ ꝙ xpūs
ſpōtanee aliq̄ꝫ triſtitie paſſionē aſſūpſit q̄ ſic ſolēt ceti hoīeꝫ
ve affligitur atqꝫ ex h q̄buſdā ñ attēte ſpeculātibꝰ mōtē ſui
tꝰ ſuſcepiſſe videbaꝭ lꝫ ſic reuera ñ ꝯſtat h āt euidēt pꝫ ex ꝑal
Matt.26.c. legata auc̄itate bti matthei.26.c.pr̄ ſi fieri p̄t trāſeat a me ca-
lix iſte ñ tñ ſicē ego volo:ſꝫ ſicē tu vis.

¶ Tres in chriſto inclinationes fuiſſe conſtat.

Ca.79
A
Quod Acutiꝰ ſpeculātibꝰ tres nobi i xpō. tē aut af
fectōes aut vīꝰ iclinatōes fuiſſe ꝓdit .p̄ꝰ āt
electō aut volitio diuia erat ō mōte xpi decernēs q̄ pateſit.cū
B
P̄ma iclinatio.
dr̄ ñ ſicē ego volo:ſꝫ ſicē tu:h āt ꝟba ad p̄reꝫ dirigūꝭ ex q̄ nccīo
iduciꝭ deꝭminatā volūtatē hūiſſe ꝙ xpūs moreretꝭ ꝛ q: p̄r: fi-
liꝰ ſpūs ſcūs vniꝰ ſbe nāe atqꝫ eēntie idiuiduaꝭ ſt: nccīm ē vt,
qō vna pſonaꝝ velit h ꝛ reliq̄ velit: iō ſꝫa trinitaꝭ pſōa q̄ v-
bū erat ꝛ hō xpūs deꝭmiate volebat mortē hois xpi que erat
2ᵃ. iclinatio
mors ſua. ¶ Scda electō ſiue volitō aut pꝰ affectō erat paſ
ſiōalis ꝑti ſēſitiue ꝛ q: i xpō ñ paſſiōes:ſꝫ ꝓpaſſiōes erant
vt i ſupiorib̄ declatū ē:h āt affectio erat q̄dā paſſiōaꝭ timor
q̄ xpūs mōtē aliq̄tenꝰ refutabat aut fugēt. ¶ Hāc āt affectōeꝫ
E
ſicē ceteros ō q̄bꝰ ſup̄ diximꝰ q̄ i xpō cībanꝭ xpūs ipe iuſſiōe ſua
cāuit h āt i extite timore oportebat xpꝫ mortē eo timē atq̄ꝫ fu
gē ꝛ ne ei ſupuēiret exorare. ¶ Hāc āt affectōeꝫ paſſiōalē in
Matthe. ſinuat btꝰ matheꝰ i p̄dicte auc̄itaꝭ ꝟbis cū ait: pr̄ ſi fieri p̄t
trāſeat a me calix iſte :h.n.dicēs iſinuatū eē aliq̄o volebat eum

mortem formidare atqꝫ pro poſſe vitare.
¶ Cur ē ꝙ xpūs iſinuabat ſe iuitū mōtē ſub ire cū a p̄nꝰ ꝓ Ca.80.
peccatoribus ſtatuiſſet mori. A
Aliquis Enī nūc q̄qꝫ igret cū xpō vus deꝰ eēt ꝛ ab
etnō mortē vltroneā ꝓ pctōribꝰ ſubiturꝫ B
ōcreuiſſꝫ ſolū cū i ſe talē paſſiōalē motū cībat q̄ iſinuareꝭ eū P̄ma rō.
ñ ſpōtaneā mortē ſbiſſe. ¶ Huic āt rñdēdū ē ꝙ ſicē ex p̄libā-
tis lucide pꝫ motꝰ iſte paſſiōaꝭ timor q i xpō iſurrexit ñ eo in
uito fuit:ſꝫ eo iubēte ꝯcitatꝰ ē ñ tñ a myſterio ꝓſus vacat in
xpō hūc timorē fuiſſe cāuū. ¶ Exiſtūs nēpe huiꝰ due rōes q̄
rū p̄ꝰ ē vt verā i ſe hūanitatē iudicaret ſciebat nāqꝫ hēſes iñ
ſua eccl̄ia pullulaturas ꝛ q̄ poſtea tpoꝝ iteruallis exorte ſt. C
¶ Quidā eq̄dē fuere heretici q aſtruebāt xpm carnē veraꝫ
humanā ñ aſſūpſiſſe atqꝫ ꝑinde nec veꝝ hoiem eē:ſꝫ corpus Hereticoꝝ opinio.
fantaſticū accepiſſe qui magnus valde error ꝛ a tota dānatꝰ
eccl̄ia ad quē penitus eliminandū q̄dā in ſe xpūs oñdit que
eū veꝝ hoiem eē ꝛ veꝝ corpus humanū aſſūpſiſſe indica-
rēt:hoc aūt ē vt paſſiōes hūanas accepit atqꝫ i ſe eas demō-
ſtrauerit.ſ.timorē ꝛ letitiā q̄ i oibus aialibus ꝑfectis ꝛ potiſ-
ſime in hoibꝰ ſūt cū igiꝭ xpūs in ſe iſtas demōſtraret magīꝫ
erat eū veꝝ hoiem eē hoc apparuit:q: in ſe timorē oſtēdit cū
veriſſime mortē illā timuerit. ¶ Secūda aūt ꝛ p̄cipua huiꝰ 2ᵃ.rō.
timoris cā cur in xpō ſurrexerit fuit vt totaliter affligeretur:
nam dolor:triſtitia:gaudiū ꝛ ſpes paſſiones ſūt in ꝑte ſenſi D
tiua vt āt dolor iſte vehemens in chriſto eēt in quo nimis Paſſiones i ꝑte ſenſitiua.
pateretur fuit in eo timor concitatus. ¶ Si enim timor iſte
moriendi ꝛ deſiderium mortē euitandi in xpō nō fuiſſet dū-
taxat ipſe paſſus fuiſſet cum illa ei cruciatus irrogata ſunt.
Nunc aūt incuſſo iſto timore mortis vehemēter affligebaꝭ i
ſe ipō priuſq̄ꝫ alia ſui corpis cruciatus experireꝭ q ab extra
inflicti forent :ipſe nēpe ſe certiſſime moriturum preuiderat
ꝛ hoc excuſari impoſſibile eſſe cognouerat. ¶ Nunc igitur
mortis incuſſo timore ꝛ deſiderio fugiēdi ꝯficiebaꝭ i eo acer
bus dolor ſicē cū ei flagella aut vulnera iſligebaꝭ h āt ſtupen
dū diuine ē bonitatis inſigniū ad nos ꝛ magne ſecuritatꝭ iu
dicū ad hoieꝫ xpm ſm qō deificus ille hō tā diutius afflige
reꝭ lōgiſſimas ꝑferēs paſſiōes. ¶ Nec.n.q̄ſpiā excogitet tē E
p̄mo xpi cruciatus inchoaſſe cū p̄mo ei alape ꝛ capitis tun- Quo tēpore in chriſto ꝑturbationeꝫ ꝛ dolores inchoauerint.
ſiones inflicte ſūt. Sꝫ ex eo quo ei deꝰ hūc inflixit timorem
horrificū equaliter q̄ppe timor h xpm afficiebat vt cetera q̄
ei poſtea cruciatus irrogata ſūt qō liquidius māifeſtat bea
tus matheꝰ.26.c.ſ.factus ē in agonia ꝛ ꝓlixius orabat.i.ꝙ
in xpō magna affectionū cōtrouerſia orta ē ita vt bellū ve-
riſſimū videreꝭ. ¶ Inſurrexit āt horrificus ille ꝛ paſſionaꝭ
timor i iu dictū rōnis ꝛ q̄tū diuia ſāctio iuſſerat afflictio in
xpō ſeq̄baꝭ nō q̄libet:ſꝫ ſtupēda:ita vt dñicū illō corpꝰ igruē Matt.26.c.
tiū ſpūaliū afflictionū igēti mole depſſū ſaguinei humoris
guttas exſudauerit qō niſi magnis igruētibꝰ cruciātibꝰ nun Matt.
q̄ꝫ ſit h āt ſcribit beatꝰ mattheꝰ.c.25.factꝰ ē ſudor eiꝰ tāq̄ꝫ gut
te ſaguinis decurrētis i trā. ¶ Hoc āt cruciatꝰ genꝰ ita horri
ficū extitit ꝙ tenerrimo hoī illi xpō i doloꝝ ſuoꝝ p̄mordijs
pene itollerabile fuit quā ob rē ſacta illa atqꝫ imenſa trinitaꝭ
hoieꝫ ibm quē ſibi ꝟbū ſiue ſecūda trinitaꝭ pſona vnitate hȳ
poſtatica vnierat penitꝰ ñ dereliquēs eiꝰ calamitatibꝰ ſōleuā-
dis ꝯſolatorē āgelū deſtiauit h āt ſcribit beatꝰ mattheꝰ.c.26.
Et acceſſit āgelꝰ ꝯfortās eū. ¶ Duabꝰ igiꝭ rōnibꝰ liq̄dū ē
q̄re ſcā trinitas hūc paſſiōalē timorē i hoie xpō iſurgē iuſſit.

¶ De tertia inclinatione omiſſa.c.79. Ca.81.

Inclinatio Aut electio ſtia q̄ tūc i hoie xpō exti A
tiſſe dignoſciꝭ erat q̄dā liberi arbitriꝫ
diffinitio q̄ mortē eligebat diuine volūtatis decreto ꝯſētiēs
ſꝫ quā hō xpūs ſpōtaneā ſbiſſe mortē recte dicebaꝭ q̄m huic
volūtas ſua o dicta erat. ¶ Hec āt hūane volūtatis diffinitio Matt.26.c.
oppet matthei.26.c.cū dr̄ veꝝ tamē nō ſicē ego volo:ſꝫ ſicē tu
vis qō igiꝭ xpūs vellet ñ ita fieri ſic ipe affectabat.ſꝫ ſicē diuia
libtas elegerat ſtia pādebaꝭ volitio q̄ſi ſub epilogo i his ꝟbiſ
igruēte paſſiōe tres i hoie xpō volitiōes iclinatiōeſue fuiſſe B
ꝯptū ē. ¶ Prima paſſiōalis affectō q̄ꝫ ꝟba illa liq̄de ꝯplēt.ſ. Paſſionaꝭ affectio in chriſto
non ſicut ego volo patenter quidem in his aperiūꝭ eum de
ſideraſſe nō emori. ¶ Scda hoꝝ volitionū erat diuina ele-
ctio atqꝫ firma ſanctio qua diffinitū erat chriſtum homineꝫ
moriturū qō opiꝭ cū dr̄:ſꝫ ſicē tu vis:h.n. volūtas alia erat q̄ 2ᵃ C
ab illis ō q̄ priꝰ dicebaꝭ diſtās erat. ¶ Tertia volitio erat rō
naꝭ volūtaꝭ ſiue hūani libi arbitriꝫ diffinitō ꝙ his ꝟbis pate 3ᵃ. D
ſit cū dr̄ ñ ſicē ego volo i q̄ diffi^{cm} ꝯſēſitiuā affec^{cm} tribuebat.

¶ Ex his

¶ Ex his rñderi pt illi auc̄itati btí Matthei ex q̄ aliq̄tenus appet xp̄m inuoluntarie iſtos ſubiiſſe cruciatus: ſ3 potius ↄ̄ riū ſeqꝉ ſic̄ ex p̄cedētibus declaratū eſt. ¶ Itē pdꝉ qḋ ſupius tetigeramus.ſ. xp̄m nō inuitū captū ꝛ detentū fuiſſe cū teneri coactionē aut colligationē dicat tollentē arbitriū volūtatꝭ.

Ca.82. ¶ Expoſitio 4ᵉ ptis 2ᵉ methapho.ſ. qui tenebaꝉ.

A **Preterea** Leo iſte xp̄s deus erat iō ſ3 diuinā nāz exponi pōt pticula iſta.ſ. q tenebaꝉ. nāz ſ3 diuina nā ſ3 ſe teneri nō pōt vt magis iſerius diſereꝉ poterat tñ dici deū teneri aut detineri: q2 hō ille q̄ ē tenebaꝉ deꝰ erat et tenendo hūc hoiez deus tenebaꝉ. ¶ Nōs q̄ppe actio
Ariſto. nes aut paſſiones pſonā ſuppoſitū aut hipoſteſim nomināt ſic̄ Ariſto. in plerisq3 locis ptestaꝉ. ꝛ q2 vbū diuinū qḋ deus ē eſt pſona hipoſtaſis vel ſuppoſitū in xp̄o neceſ ab iſto actu denominari debebat.ſ. vt dicamus deꝰ aut vbū teneꝉ. ¶ Itē ſic̄ cū hoiem xp̄m videmus dicimur deū videre ꝛ cū audiendo dicimur deū audire: q2 ille deus, ꝛ hō ē: ita tenendo illū q ē hō xp̄s detineꝉ deus. ¶ Itē cū hoſtiā cōſecratā videmus: aut in calice xp̄m ſub vini ſpēbus latentē dicimur xp̄m videre: q2 ſub illis ſacramētalibus ſpēbus in hoſtia ꝛ calice xp̄s latet: ita cū xp̄m hoiem detineri ↄcedimus: neceſ3 eſt vt deuz q3 detineri ↄcedamus: q2 hō ille deus erat. ¶ Idētidē h̄ ↄſiteri poſſumus ex q̄dā ſpāli locutiōis mō q apō theologicos doctores cōicatio idiomatū appellaꝉ q in h̄ ↄſiſtit vt p̄dicamenta hoi ↄ̄ñta deo attribuamus ꝛ p̄dicamēta deo ↄgruentia de hoie affirmemus.ſ. dicentes deus mortuus ē paſſus ē flagellatus eſt itinere fatigatus eſt atq3 ſiti ꝛ fame debilitatus iſta q̄ppe hūane ↄditionis p̄ra ſunt et conuertentes pre
B dicata ſoli deo ↄgruētia de hoie p̄dicamus. vt q̄ iſte hō crea
Attribu uit mūdū iſte hō mortuos ſuſcitauit. Infinitus atq3 oīpotēs
ta ſolius eſt. ¶ Sic igiꝉ in ꝓpoſito eē poterit q̄ iſtud p̄dicatū qḋ ē re
dei. neri qḋ hoi ↄuenit deo attribuamus dicentes deus teneꝉ q̄ aūt ſit rō cur theologica ↄſideratio vtaꝉ h̄ mō loquēdi q̄ḋ ē cōicatio idiomatū alterius ē ſpeculationis cuius inueſtigationē in p̄ñti relinq̄mus. ¶ Ex ſupioribus inducꝉ q̄lr iſta pticula intelligenda ſit.ſ. q̄ deus teneaꝉ aut q̄ leo iſte teneꝉ.

Ca.83. ¶ Paro.10.2ᵉ methaphore.ſ. leo q non tenebaꝉ.

A **In hac** Aūt ſcḋa methaphorica padoxa vltima pticula ē atq3 q nō tenebaꝉ. ¶ Circa qḋ aduertentes dōm. q̄ ſic̄ in ſupioribus liq̄t leo iſte deus ꝛ hō erat.
B ꝛ veluti pticula ſupior.ſ. q tenebaꝉ ō duplici nā in xp̄o expo
Rōnes ſita eſt: ita iſta pticula.ſ. q nō tenebiꝉ de vtroq3 intelligendū
pbātes eſt. ¶ Primo aūt ↄſiderantibus leonē hunc hoiez fore dicē
xp̄z ſpō dū ē cū nō teneri q2 vt in p̄libatis diſeruimꝰ teneri ē cū aliqḋ
te ſubiiſ in q̄uis loco iniuſte cuſtodiꝉ aut ad locoꝝ q̄uēpiā nō ſponta
ſe mōtē. nee trahiꝉ. ꝛ q2 xp̄s ēt vt hō erat nō inuitus tenebaꝉ reſtat vt eū hoiem teneri defiteamur. ¶ Manifeſtaꝉ aūt ſic: q2 xp̄s
pᵃ rō. hō ↄfeſſus eſt ſe libenter iuxͣ diuinā ſanctionē mortē ſubire velle ſi igiꝉ ↄ̄ niteretꝉ morꝰ eius electioni nō ↄſentiret diffini
2ᵃ rō. tioni diuine vt moreretꝉ. ¶ Itē cū xp̄s in horto in nocte p̄cedente paſceuen exiſſet ingrētibus cū iudeis ſe obtulit dicēs quē q̄ritis: ipſi aūt rñderunt ih̄m nazarenū q̄bus rurſus rñdit ego ſum: ſi ḡ hō ille xp̄s ih̄s vltroneus illā acerbiſſimā
3ᵃ rō. mortē nō amplecteretꝉ nō ſe obtuliſſet iudeis ingrens ab eis quē q̄rebāt. ¶ Itē cū iudei ꝛ gentiles xp̄m ingrentes rñderi ſibi audierūt ceciderunt retrorſu3 vt h̄ꝫ Mattheí.26. ſi igitur mortē illā hō ille ih̄s renuiſſet ipſis retrorſum cadētibus inde receſſiſſet. ſed non receſſit. ḡ illā libenter amplexus eſt.
4ᵃ rō. ¶ Itē poſtq̄ iudei cadentes in vigorē ꝛ ſtatū rediere p̄orez xp̄s denuo ab eiſdē inq̄ſiuit quē q̄rerēt q rñderunt ih̄m nazarenū at ille ait. ſi ḡ me q̄ritis ſinite hos abire ꝛ ↄfeſtim in eorū ſe tradidit p̄tāte: ſ3 ſi ipſe mortē vltroneus nō ſubiret i eorū manibus nō ſe poneret. ḡ mortez ſpontaneā amplexus ē.
5ᵃ rō. ¶ Itē cū iudei xp̄m in horto colligaſſent eū vinctū ducētes petrus pcutiens gladio iudei cuiuſdā ſui p̄ncipis ſacerdotū amputauit auriculā quē xp̄s increpans ait mitte gladiuz tuū in locū ſuū. oīs. n. q gladio ſerit gladio pibit: calicē quem dedit mihi pr̄ nō vis vt bibā illū. ſi tñ xp̄s mortē illā ſpontanee nō ſubiret petrū a pcutiendo nō ipediret: nec eū pcutientē argueret: ſ3 potius ei qḋ factū erat cōplaceret. ſ3 nō placuit q̄n potius petrū huius reuz fecit. ¶ Liquet ḡ eū voluntarie mortē hanc fuiſſe cōplexum.

Ca.84. ¶ Q̄nedam attinentia ad.c. p̄cedens.

A **Amplius** Dictis addicꝉ q̄ xp̄s poſt h̄ petro dixit an putas q̄ non poſſu3 rogare pr̄ez me um ꝛ exhibebit mihi mō pluſq̄. xij. legiōes angeloꝝ. ſ3 q̄uō iplebunꝉ ſcripture.ſ. q̄ ſi xp̄s mortē illā ſubiturū ſe non p̄uidiſſet atq3 elegiſſet affuiſſent pr̄es ibi q̄. 12. legiōes angl'oꝝ q iudeos xp̄i cōp̄hēſores q̄ſi in iſtāti deleuiſſent. ¶ Hec āt oīa de xp̄o hoie itelligunꝉ. nā de xp̄o vt deus ē itelligi nequeunt nā xp̄s vt deꝰ ītemunē rogaturus erat: nec pr̄em ipſe nempe pri eq̄lis ē ꝛ q̄cq̄d pr̄ facit h̄ itidē facit filius nō igiꝉ de xp̄o deo dixiſſe poſſum rogare pr̄ez meū ꝛ exhibebit mihi pluſq̄
12. legiōes ꝛc. nā xp̄s vt hō minor prē ē vt ait athanaſius in Athanaſiꝰ.
ſymbolo fidei eq̄lis prī ſ3 diuinitatē minor prē ſ3 humanitatē: h̄ igiꝉ mō vt hō xp̄s erat ei orare pr̄em cōpetebat. ¶ Itē ſi de xp̄o vt deꝰ ē itelligeretꝉ nō dixiſſet ꝛ exhibebit mihi pluſ q̄. 12. legiōes angl'oꝝ: ſ3 dixiſſet accipere pluſq̄. 12. legiōes angeloꝝ innuiꝉ igiꝉ ex p̄dictis hanc auc̄itatē de xp̄o deo itelligi n̄ poſſe: ſ3 de xp̄o hoie. Seqꝉ idētidē ex p̄dictis xp̄z mortē ſpontaneā ſubiiſſe ſic q̄3 iferꝉ eū tentū aut detentū nō fuiſſe ſed voluntarie captū atq3 ligatū.

¶ Expoſitio.10. ptis methaphore 2ᵉ. Capi.85.

Preter Hec āt pticula iſta exponi p̄t de xp̄o vt deus erat.ſ. ipſe teneri aut detineri nō potuit qḋ A
ſic liq̄daꝉ. ¶ Primo q2 ad h̄ q̄ aliq̄d teneaꝉ neceſſium ē vt illḋ pᵃ rō.
videaꝉ. ſ3 deꝰ videri nō pōt. ḡ eū teneri ipoſſibile erat: deū aūt
videri nō poſſe in ſupioribꝰ demoſtratū ē. ¶ Itē ad h̄ vt q̄c 2ᵃ rō.
piā detineri poſſit oz vt ip̄m poſſit religari: ſ3 deꝰ religari non B
pōt. ḡ deꝰ teneri nō pōt: deū aūt ligari nō poſſe ſic ꝓbatū eſt. Que ſint
Nā ad h̄ vt q̄cq̄ ligari poſſit oz vt corpus ſolidu3 ſit iō nul neceſſia vt ali
lus āt colligare valebit: q2 corpus rarꝝ valdē ē. ¶ Indē aquā q̄d ligeꝉ.
ligare negmus: q2 corpus fluxibile atq3 diſcontinuabile ē deus tñ corpus nullū h3 nec rarū: nec ſolidū cū totalr̄ icorpeus
ſit. ſeqꝉ ḡ deū ligari nō poſſe. ¶ Itē ad h̄ vt corpus aliqḋ re 3ᵃ rō.
ligeꝉ op3 vt mediocris ſit q̄ntitatis: nā ſi minutiſſime portionis ē religari negbit: ſic. n. q̄nū milij̄ aut minutiſſima arenarū religare nullus valebit: deꝰ aūt minoris q̄ntitatis ē q̄uacūq3 re cū penitus q̄ntitatē nullā hēat: q2 indiuiſibilis ē. ſeqꝉ ḡ
eū nō poſſe religari. ¶ Itē ad h̄ vt q̄cpiā detineri poſſit neceſ 4ᵃ rō.
riū ē vt alicubi ↄcludi poſſit ſic nāq3 teneri deſcribiꝉ vt illud teneri dicaꝉ qḋ violenter teneꝉ alicubi aut ad aliq̄uē locoꝝ
nō ſpontanee trahiꝉ deꝰ tñ in nullo locoꝝ claudi pōt: q2 deꝰ C
oīa ipleꝉ. iuxͣ illḋ Hieremie. 23. ſ. celū ꝛ terrā ego ipleo dicit do Deus oīa
minus detineri ḡ negꝉ. ¶ Itē ad h̄ vt aliq̄d teneaꝉ neceſſu3 ē iplet.
vt nō ſpontaneū ſit. ¶ Sic. n. ex diffinitōe huiꝰ termini patet Hieremias.
ſit: deꝰ tñ alicubi iuſtus eē negꝉ: q2 ſic aliq̄s deo vi3 iferret qḋ
ipoſſibile ē: q2 deus oīpotēs ē. ¶ Seqꝉ ḡ deū teneri aut de 5ᵃ rō.
tineri nō poſſe. Sic igiꝉ leo iſte q deꝰ erat nō tenebaꝉ. ¶ Omnibus p̄libatis expoſitiōibꝰ dīuas ſolida ſubnixa ē breuiꝰ tñ ꝛ
q̄ſi ſub epilogo ſenſus eſt q̄ leo iſte q xp̄s erat detinebaꝉ: q2 D
erat hō palpabilis ꝛ detineri valebat ꝛ realr̄ a iudeis in hor Decreti.
to religatus detētus ē vſq3 ad ſuā ſacratiſſimā mortē. ¶ Iſte capi.2.
q3 leo erat deꝰ idēq3 teneri nō poterat ex cāis p̄libatis. ꝛ l3 iudei arbitrarētꝉ fore illū detētū minime tñ detinebaꝉ. ¶ Ex p̄dictis colligiꝉ q̄lr iſte due pticule exponēde ſint.ſ. q̄ xp̄s tenebaꝉ ꝛ q̄ nō tenebaꝉ. ꝛ ſic h̄ ſa figurata padoxa explicit.

¶ Tertia methaphora que de agno eſt. Capi. p̄.

A **P Erſcrutātibus** Cōſequentē ordinē ep̄le q̄ mihi vr̄a regia trāſmiſerat celſitudo. Methaphora tertia ſeqꝉ in his v̄bis.ſ. fuit q̄daz agnꝰ q tondebaꝉ ꝛ nō tondebaꝉ agnus vulneratus ꝛ nō vulneratus: agnꝰ q vociferans erat ꝛ non clamabat agnus q paſſus ē ꝛ nihil pertulit: agnus q occiſus ē ꝛ nō occiſus eſt.

¶ In q̄ aduertēdū ē q̄ in exordio p̄ſe methaphore pſtrinximus ſic pᵃ illa methaphora. de dn̄a nr̄a v̄gine itelligebaꝉ: ita q̄ttuor ſequētes de ſolo xp̄o exponēde erāt. Sic̄ ḡ in p̄cedēti B
Noᵐ.
iſte bn̄dictus ih̄s leo vocitatus ē: ita h̄ agnus appellaꝉ in oībus āt trāſumptiōibꝰ gn̄ale h̄ ē ſic in pᵃ metha. diximus q̄ iter id qḋ trāſumiꝉ ad id ad qḋ trāſumiꝉ ꝓprietatū ſilitudo eē
dꝫ. ¶ Xp̄s igiꝉ agnus h̄ vocaꝉ ex ↄformitate ꝓprietatis agni C
ē āt agni ↄdītio vt maxie inocēs ſit ꝛ nulli noceat aīali nec Vn̄ ē xp̄m
q̄cq̄ pnitioſu3 alicui molliaꝉ h̄ āt i xp̄o p̄cipue fuit: q2 ab oī agnū voci
iq̄namēti labe imunis extitit ꝛ maxia inocētia polluit. ſic ait tari.
beatꝰ Petrus i cano. pᵃ c. q̄. xp̄s mortuus ē relinquēs exēplū Petrus
vt ſequamur veſtigia eiꝰ q peccatū nō fecit nec iuētus ē dolus

in ligua eiꝰ. ¶ Preterea agnus aial' e mãſuetiſſimũ ẽ nulli nocẽs et raro clamãs ⁊ cũ iterdũ tondet aut torquet voceꝫ nõ emittit. ¶ Hoc ãt xp̃o aptiſſime ↄuenit: fuit.n. xp̃s mãſuetiſſimus ſup oẽs hoies q morant in t̃ra in vbis ⁊ rebꝰ. ⁊ lꝫ interdũ iſferrent iniurie nõ clamabat ſic ait petrus in pma canonica.c.ij. q cũ malediceret nõ maledicebat cũ pateret non cõminabat.

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Xp̃i ⁊ agni ſimilitudo.

¶ Hãc ãt xp̃i ⁊ agni ſil'itudinẽ deſcribit Eſaias 53.c. vbi magis euãgelicus q̃ pphicus ſmo eſt.ſ. tanq̃ ouis ad occiſionẽ ducet ⁊ tanq̃ agnus corã tondẽte ſe obmutuit nec apuit os ſuũ. ¶ Alie plereq̃ agni ↄditiões ſunt xp̃o congruẽtes de qbus nihil nũc. iõ in ſacrificijs veteris teſtamẽti deꝰ volẽs pnoſticare magnũ illõ ſacrificiũ in q̃ nouũ teſtamẽtũ auſpicãdũ erat.ſ. imolatio ſaluatoris nr̃i ieſu in ara crucis

Exo: 34.c.

ſignificauit illõ i q̃dã agno ãnicl'o quẽ i q̃libꝫ iudeoꝝ domo, i veſpe phaſe iuſſerat imolãdũ. ꝫ h̃ exodi.12. ⁊.34.c. oẽs ãt ceri mõie agni h'i veteri teſtõ ſacrificio xp̃i i cruce ⁊ ſacr̃o eucha riſtie cõgruebãt ꝫ h̃ diffuſe diximꝰ ſup exodũ.12.c. ¶ Hic aũt

Joannes.

methaphoricꝰ locutõis modꝰ i nouo ẽt teſtõ vſitatꝰ fuit: nã cũ ſemel Joãne baptizãte mltos iudeoꝝ xp̃s l eiꝰ trãſiſſe cõſpectu. Joãnes eũ digito idicãs ait. Ecce agnꝰ dĩ ecce q tollit peccata mũdi. vt hr̃ Joãnis p̃.c. In multis q̃ꝫ alijs ſacre ſcripture

Capitu. 2.

locis xp̃s agnus vocitat. Ex p̃dictis liq̃t xp̃m agnũ vocitari ⁊ cur h̃ ſiat.

A

¶ Pars pꝰ methaphore 3ᵉ.ſ. agnꝰ q tondebat.

Traſũptio diuerſimode ↄtingit.

In hac vo ẽtia figurata padoxa pꝰ pticula ẽ q tõdebat. ¶ In q̃ aduertẽdũ h̃ maxiꝫ fieri trãſũptionẽ fit q̃ppe trãſũptio in ſbis dũtaxat iterdũ vo in ſolis p̃dicatis aliqñ aũt in vtriſq̃ tã ſubiectis q̃ꝫ his q̃ p̃dicant.ſ. qñ in ſbis dũtaxat aut p̃dicatis p̃ciſe trãſũptio fiat trãſũptio pua eſt ſi vo in

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vtriſq̃ fiat trãſũptio magna ẽ. ¶ In pma ãt methaphoraꝝ ⁊ ſa in ſubiectis ſolũ trãſũptio fcã ẽ. In pꝰ nẽpe methapho. dñã nr̃a vgo vas dicebat qõ trãſũptiue dici ambiguũ nõ ẽ: q̃ ipa vẽ vas nõ ſit. ſꝫ p attributionẽ. ¶ In hac ãt methaphora h̃ nomẽ vas p̃dicatũ ẽ oĩa ãt p̃dicata ſine vlla trãſũptiõe vgini ↄueniũt eẽ q̃dẽ clauſuꝫ: aut nõ clauſuꝫ; purũ ⁊ nõ purũ; puũ aut nõ puũ ⁊ de ceteris idẽ ppe de dñã nr̃a p̃dicant. ¶ Indẽ in ſa methaphora. ſbm trãſũptũ erat ſbm eq̃dẽ erat leo q̃ xp̃s ſigbat. xp̃s ãt ppe leo nõ erat: ſꝫ trãſũptiõe q̃dã: p̃dicata ãt oĩa ppa ſũt nl'a icidẽte trãſũptiõe.ſ. viſuſ ⁊ nõ viſus auditus ⁊ no auditus detẽtus ⁊ nõ detẽtus: vẽ q̃ppe de xp̃o. q̃ videret: aut nõ videret q̃ audiret: aut nõ audiret dicebat ſic de ceteris p̃dicatis. ¶ Alia ãt trãſũptio fit q̃ plena ẽ. h̃ ãt in vtriſq̃ tã ſbis q̃ꝫ p̃dicatis ẽ: h̃ ãt ẽ cũ ſbm ppe nõ dr̃ nec p̃dicatũ: ſꝫ vtrũq̃ attributiõe q̃dã qõ in pmis hꝰ t'tie methaphore pticlis accidit: nãq̃ xp̃s agnus tonſus appellat ⁊ attributiue dr̃: ẽ.n. ſubiectũ agnꝰ qõ ſub trãſũptiõe verũ eſt. ¶ Xp̃s eq̃dẽ vẽ agnꝰ nõ ẽ: ſꝫ attributiõe q̃dã: p̃dicatũ ãt eſt tonſus ⁊ non tonſus qõ indẽ in vã ppaq̃ ſignificatiõe nõ aſſumit: ſꝫ attributal'r dcm̃ accipit.

¶ Quare ſit locutõis iſte modꝰ.

Capitu. 3.

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Methaphoricus aũt locutiõis modus q̃ dicitꝰ ẽ ſit: q̃ xp̃s attributal'r agnus dr̃: agnꝰ ãt q ẽ veruſ agnꝰ eeal'r abſq̃ vlla trãſumptiõe tõſus: aut nõ tõſuſ p̃dicat. ↄueniet g̃ attributal'r xp̃o tõſuꝫ: aut nõ tõſuꝫ q̃m cui attributal'r ↄuenit ſbm attributal'e ↄuenit ⁊ p̃dicatũ ꝫ xp̃o ãt p̃dicamꝰ q̃ tõſus ipe ſit ⁊ q̃ tõſuꝫ eẽ ppe xp̃o ↄuenire neq̃at oꝫ vt tõſum eẽ aliq̃d in xp̃o ſignificet qõ i agno ſigbat aut ſil'e illi. ¶ Qua i re aiaduertẽdũ ẽ

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q̃ tõſuꝫ eẽ in agno duo ſigt̃. ¶ pᵐ ẽ corpeo detegi velamẽto.

Tonſuꝫ eẽ i agno duo ſigt̃.

¶ 2ᵐ ẽ q̃dã in tõſiõe fieri paſſionẽ h̃ duo in xp̃o repimꝰ. Ex qbꝰ eũ tõſuꝫ poſſumꝰ appellare. ¶ pᵐ ãt in xp̃o ceptũ ẽ: q̃ in paſſiõe ſua veſtimẽtis ſuis detectꝰ ẽ: ſic.n. i ceteris moris erat q capite plectẽdi erãt vt q̃õnarij aut q cẽſa cruciatꝰ iſlixiſſet

C

Quomõ xp̃s detonſus eſt.

veſtes lucrarent. ¶ Sic in xp̃o ſcm̃ ẽ cũ decreto põtij pilati mortẽ crucis ſubijt milites eq̃dẽ q p̃ſatã pilati põtij ſniaꝫ executiõi mãdabãt veſtes b̃ndicti ihũ iter ſe diuiſere: ⁊ q̃ iter ceteras q̃dã p̃cioſior veſtis erat q̃ dñã nr̃a vgo ppꝛijs ↄfecerat

pꝰ mõ.

manibꝰ dolẽtes eã ſcinditã: q̃ p̃cioſa erat tñ q̃ iuſtis rederet ſortiti ſũt eã qõ ſcribit bea. Matthe.27.c. ⁊ bi Marci.15. ⁊

Matthēꝰ. Marcus. Joannes.

Luc.23. ⁊ Joannes.19. de h̃ q̃ꝫ pſalmographꝰ ↄcinit. pſalmo. 21, diuiſerũt ſibi veſtimẽta mea ⁊ ſup veſtẽ meã miſerũt ſortẽ h̃ pacto redẽptor nr̃ in paſſione detõſus ẽ: q̃ cũctis veſtimẽtis ſuis extitit denudatꝰ. ¶ Itẽ ⁊ alr̃ xp̃s detonſus ẽ q ppꝰ

2ᵒ mõ.

tonſiõis modus ẽ agnus q̃ppe tũc tondet cũ ei lana p̃ſcindit lana aũt nõ ẽ aliq̃d agno extrinſecũ ſꝫ inatũ cũ ex ipo lana p̃pagat. Capilli ãt et vniuerſi corpis pili in h oie vice lane gerũt ſic igit inuſitato loquẽdi mõ cũ capilli alicui p̃ſcindunt detõſus ille pr̃. ¶ Hoc ãt in b̃ndicto ihũ neq̃q̃ã ſcm̃ extitit q̃ nullos ei iudei capillos forficibꝰ p̃cidere dici poterat tñ vilatenus tõſus: q̃ ei capillos iudei auellebãt ſic' ingt eũ in facie q̃tiebãt ſic q̃ꝫ capillos ⁊ barbaꝝ pilos auulſere de tõſiõibus vultus ⁊ capitis ſcribit bea. Matthe.c.27. ¶ Judei eq̃dem

Math.

xp̃o illudere cupiẽtes velõ oclis eiꝰ tegẽdis ipoſuerũt arundinẽ q̃ꝫ i manu eiꝰ dãtes vt q̃ſi nugatorij regni caſſaꝝ gereret ſil'itudinẽ eũ capite vgis tũdebãt ⁊ vultũ alaphis cedebãt dicẽtes pphiza xp̃e q̃ ẽ q te pcuſſit. ¶ De euulſiõe ãt capilloꝝ idẽtidẽ cẽſendũ ẽ. In iproꝑiũ q̃dẽ ei pilos euellẽ conabant ꝫ q̃ Eſaie dedi caput meũ pcutiẽtibꝰ ⁊ genas meas euellẽtibꝰ.

¶ De 2ᵒ quid ſignificat tonſum.

Cap.4.

A

In Detõſiõe vo agni ſꝫ ẽ qõ paſſionem ſuſcipiat. qõ xp̃o aptiſſime ↄgruit ipe nãq̃ pleroſq̃ in paſſiõe ſua dolores tollerauit. p̃cipue tñ dolor h̃ ad veſtiũ detectur̃ã ⁊ pilloꝝ auulſionẽ iſerẽdus ẽ multũ q̃ꝫ dñs i veſtiũ denudatiõe ruboris ppeſſus ẽ: oẽs.n. hoies de ſua nuditate erubeſcũt h̃ q̃dẽ vt pena peti pthoplaſti iflictũ ẽ. ¶ Nec h̃ dũtaxat de rubore ex nuditate genitaliũ pꝛiũ dictũ putauerim. ſꝫ de ceterarũ q̃ꝫ ptiũ corpis nuditate q̃ꝫ motus p̃cipue i ptibꝰ genitalibꝰ vt peti penã ſecutꝰ fuerit. ¶ Itẽ rubor de nuditate corpoꝝ gñal'r cãt ex vſu oĩs natõis ↄſuetudie oẽs q̃ppe natõeſ q̃ntũcũq̃ barbarice toto corpe tegi ſtudẽt cũq̃ aliqs oibꝰ velamẽtis carẽs i faciẽ oluꝫ nudꝰ fuerit oẽs q rõnis q̃ñũ hñt eũ i pudẽtẽ atq̃ ipru dẽtẽ dñt ipe q̃ꝫ niſi pꝛſus mẽte captꝰ ſit ꝫ ſua nuditate erubeſcit. ¶ Q: vo xp̃s cõne vrẽs ſup ceteros hoies

B

erat. rubore ſũdebat i eo l q̃ cõnal'r erubeſcẽdũ erat. ¶ Itẽꝫ hoies alti ⁊ magni nobil' atq̃ gñoſi cordis ſup ceteros hoies erubeſcũt hoies ãt viles ⁊ dgñes nihil aut modicũ erubeſcũt de xp̃o tñ ſic erat: q̃ ipe excellẽtiſſimi nobiliſſimi atq̃ nimis gñoſi cordis extitit cũ in eo excellẽtiꝰ oẽs hũane pfectiões q̃ꝫ i ceteris hoibꝰ extitẽ pꝫ. g̃ eũ nimis erubuiſſe q̃ corã ppli freq̃ntis nudaret. ¶ Itẽ nõ puꝰ xp̃i dolor fuit quẽ i capilloꝝ atq̃ barbaꝝ ptulit auulſiõe ad hoꝝ q̃ppe euulſũ ↄtiuoꝝ diuiſio ſeq̃t i q̃ dolõ p̃cipue ↄſiſtit potiſſime i xp̃o q tenerrime cõplexiõis fuit.

Qõ genus hominũ ſacilius erubeſcunt.

¶ Qual'r agnus iſte xp̃s detonſus fuerit.

Capi.5.

A

Accedẽdũ Aũt ẽ ignitõi q̃ aget q̃l'r agnꝰ iſte xp̃s detõſus fuerit ad qõ aduertẽdũ vt i ſupioribꝰ methaphori p̃libatũ ẽ duas i h̃ agno xp̃o fuiſſe nãs. diuinã.ſ. ⁊ hũanã ſꝫ vo haꝝ q̃libꝫ exponi pt̃. ¶ p.11. de xp̃o hoie exponẽᵐ ẽ. vẽ.n. hõ xp̃s detõſus ẽ oĩa nẽpe q̃ ſupiꝰ noie tõſiõis deſigṅri diximꝰ i hoie xp̃o eẽ ãbiguuitas nl'a ẽ. diximus q̃ppe xp̃ꝫ tõſuꝫ fore: q̃ veſtibꝰ ſuis denudatꝰ extiterit nudari ãt ppe hoi xp̃o ↄuenire dignoſcit nudari eq̃dẽ puationẽ dic

Due in xp̃o fuerũt nãe.

B

puatio ãt hitũ p̃ſupponit hitꝰ ãt quẽ iſta puatio q̃ ẽ nuditas p̃ſuppõit ẽ veſtiri aut veſtitũ fore: ſic ãt Ariſto. docet traddicio i pꝰ p̃dicamẽtis puatio ⁊ hitꝰ i eodẽ ſuſceptibili fieri debent cui igr̃ ppe veſtitũ eẽ ↄuẽit ppe ↄuenit ꝫnudari aut potiꝰ nudũ fore. ¶ Indui ãt aut idutũ eẽ hoi xp̃o ppe ↄueniebat: q̃ corpꝰ hẽbat ſꝫ q̃ veſtimẽtis tegi poterat: ipe g̃ eſt cui ppe velamẽta tollebant aut penitꝰ nudꝰ erat. ¶ Itẽ ⁊ h̃ ſꝫ nãꝫ diuinã i xp̃o itelligi pt̃: q̃ lꝫ xp̃s ſꝫ nãꝫ diuinã nudari non poſſit vt

Ariſto.

magis iſeriꝰ patefiet ↄueniebat ei iſtõ p̃dicatũ: q̃ q xp̃s erat ꝫ erat ſic i p̃oribꝰ diffuimꝰ q̃ ꝫo ↄueniũt hoi attribuimꝰ ⁊ q̃ ꝫ hoie ppe p̃dicat rurſus ↄuertẽtes ꝫ deo itidẽ p̃dicamꝰ. ¶ Cũ igr̃ nudũ eẽ aut pilloꝝ pati auulſionẽ hoi xp̃o ↄuẽit ⁊ xp̃s deꝰ ẽ: neẽiuꝫ ẽ vt nudũ eẽ deo ↄueniat ⁊ barbaꝝ pati vulſionẽ q̃ duo detõſuꝫ eẽ faciũt. ¶ Hec ãt ſũdãt i rl'a Ari. i.ij. elẽchoꝝ

Ariſt.2ᵒ elẽchorum.

ſ. q̃cũq̃ vni ⁊ eidẽ ſũt eadẽ iter ſe ſũt eadẽ.i. qñ ſũt duo tmini q̃ꝝ vtq̃ de t'tio tmio p̃dicat illi duo tmini ſic ſe hẽbũt q̃ ꝫ ſe iuicẽ p̃dicabũt. Sic ſupp̃ his tribꝰ tmis albũ dulce ⁊ lac h̃ nomẽ dulce ꝫ lacte p̃dicet cũ dicimꝰ lac ẽ dulce ⁊ h̃ nom̃ albũ itidẽ ꝫ lacte dicet.ſ. lac ẽ albũ mutuo igr̃ duo hi tmini ꝫ ſe iuicẽ p̃dicabũt cũ dr̃ dulce ẽ albũ aut ↄuertẽtes. ¶ Idẽtidẽ ãt in hiſ tribꝰ tmis fiet.ſ. deꝰ xp̃ſ detõſuꝫ. iſte tminꝰ deꝰ ꝫ xp̃o p̃dicat cũ dicimꝰ xp̃ſ ẽ deꝰ aliꝰ q̃ꝫ tminꝰ.ſ. tõſus ꝫ xp̃o p̃dicabit dicẽtes xp̃s ẽ tõſus viciſſiꝫ igr̃ iſti duo tmini p̃dicabũt ⁊ ſubijcient. ſ. deꝰ ẽ tõſus ⁊ rurſus ↄuertẽtes. ¶ In hac ariſtotelica traddiciõe potiſſiᵐ ſũdaᵐ ẽ illiꝰ modi loquẽdi q apꝰ theologicos cõicatio idiomatũ nũcupat. ¶ Alia p̃ter h̃ ſũt hꝰ locutõis ſolida ſũdamẽta ꝫ qbꝰ nũc ſupſedeo. Ex p̃libatis liq̃do viſũ ẽ q̃l'r xp̃s agnꝰ dtõſus ſit.

¶ Pars 2ᵉ metha. 3ᵉ agnꝰ nõ detõſus.

Capi.6.

A

Post hec ãt i hac 2ᵉ methapho. padoxa pticl'a. 3ᵉ ẽ ñ detõſus.ſ. q̃ xp̃s ſit agnꝰ ñ detõſus: q̃ ãt detonſus ⁊ ñ detõſus ↄdictoria ſit oꝫ vt idẽ ſignet. Et q̃ detõſuꝫ fore i xp̃o velamẽtoꝝ nudationẽ ⁊ pilloꝝ auulſionẽ nõt opꝫ vt nõ detõſũ ñ nudarũ nec barbaꝝ auulſionẽ paſſũ ſignet ⁊ vtut

in ſupioribus

i ſupiorib⁹ illa ꝑticl'a detõſus ꝺ vtraqꝫ i xpo nā exposita ē:ita hec q̄ꝫ exponēda erit. ¶ Primo aūt de xpo hoie intelligi poterit ꝙ detonſus nō fu:nā ſm i'am iuris volēti nō fit fraus ſic de iniuriaꝝ ꝑpeſſione dōm vt nullus volens iniuriā pati poſſit de penaꝝ q̄ꝫ ꝑpeſſione nō diſpar diffinitio ꝓcedere iure dꝫ.ſ.vt qui ſpōtanee penas ſubit penaſ ꝑpeti merito nō dicaſ: ⁊ qꝛ xps vltroneus nudationē paſſus ē capillis īdē depilatus ē eū.ḡ nec nudatū nec pilatū iur̄ ꝯfiteri poterimus. ¶ Hoc aūt adhuc ꝓprius de xpo vt de⁹ ē exponi ꝫ de⁹ quippe nullatenus detōſus eſt ꝟ ligdaſ:qꝛ detōſuꝫ eē vt ꝑlibatū eſt veſtiū nudationē capilloꝛūqꝫ auulſionē deſignare digno ſcit.de⁹ aūt nudat⁹ nūq̄ꝫ fuit:qꝛ veſtiri nequit veſtiri tn̄ atqꝫ nudari eidē ſuſceptibil'r viciſſim ineſſe debēt iux̄ Ariſto.traditionē in poſt ꝑdicamētis. ¶ Deū aūt inueſtiri ipoſſibile fore ſic patefit illud qdē dūtaxat veſtiri ꝑt qꝺ corpore ſubſiſtit in quo tegi poſſit:de⁹ aūt incorporeus ē veſtiri.ḡ negbat nec ꝯſiter nudari aut nudatū fore. ¶ Itē ad ꝟ vt quicpiā veſtiri poſſit oꝫ vt olfariā tegi poſſit ita vt nulla ex pte detectū illud ſit:deū aūt total'r opiri ipoſſibile eſt veſtiri igiſ de⁹ nō ꝑt modus euidēti pꝫ veritate ſi fortaſſis qſqꝫ capite manib⁹ aut pede adoptus foret ceteris ptibus derelictis eū hoieꝫ nequaq̄ꝫ quiſpiā veſtitū ꝯtēderet ſꝫ eū q oiuꝫ ex pte adoptus extiterit mino: aūt in patēti ē:deū quippe nulla locoꝝ ambit capacitas qm̄ vbiqꝫ atqꝫ extra oēm locū eſt oportebat qdē vt q deū veſtire vellet oīa ⁊ ex̄ oīa velamēto opiret. ¶ Inferſ ḡ deuꝫ nec nudū nec veſtitū vnq̄ꝫ eſſe. Jndē de⁹ detōderi negbat capilloꝝ aliq̄ auulſiōe:nā auulſio inexiſtētiā ꝑſuppōit. Jn deo aūt hoꝝ vnq̄ꝫ nihil extiti barbaꝝ aūt pili corpori hūano iſūt:de⁹ āt ꝑꝫ ſetale corp⁹ nllū hꝫ nil'aten⁹ ḡ detōderi valebat. ¶ Ex ꝑlibatis inducit q̄l'r xps agnus tōſus aut n̄ tōſus ſit.

Margin: B — Nullus volens iniuriaꝫ patitur. — Ariſtoteles. — C — Deus nec nudus nec veſtitus vnquaꝫ fuit.

Cap .7. ¶ Pars tertia methaphore tertie.ſ.agnus vulneratus.

Jnitentes

Ordini huius methaphore tertiā particulā repimus.ſ.agnus vulneratus. ¶ Sciēdū aūt ꝑticulas ſequētes huius methaphore notiores fore ꝑticulis aliaꝝ methaphoꝛaꝝ q̄ꝫto vulgarius ꝑtractanſ.iō in eaꝝ expoſitionē pncipal'r nō tātū inſiſtemus. ¶ Sciēdū q̄ꝫ ꝙ ſicut in ceteris figuratis padoxis ꝑticulaꝝ qualibet de xpo ſm vtrāqꝫ hūanā.ſ.⁊ diuinā nāꝫ exponebamus.ita hic exponēdā eſt. ¶ Primo aūt dicemus hūc agnū vulneratū:qꝛ hō iſte xps multa in bñdicto corpore ſuo vulnera tollerauit. ¶ Fuit aūt ꝑmo vulnerat⁹ dn̄s ieſus cū circūciſus eſt:ibi quidē ſanguis ſuus effuſus ē ⁊ caro prepucij circūciſa.hic aūt min⁹ dolor cauſat⁹ ē ꝑ teneritudine carnis qual'r teneritudo atqꝫ ſenſuſ in ꝑtib⁹ genitalib⁹ repiſ. ¶ Preterea cū iſta circuncīſio in etate tenerrima infantili facta eſt aliq̄ q̄ꝫ dolorē hūc accidiſſe autumant ex indiſpoſito organo amputādi.aſtruūt quippe circūciſionē lapideo cultro factaꝫ fore. Sic.n.inuit magiſter ſniaꝝ in q̄rto diſtinc.i. ¶ Hoc tn̄ falſuꝫ eſt qꝛ cū de⁹ ritus aliquos cerimoniarū veteris legis tribueret.ſi aliqd ſpāliter in illis obſeruādū erat eū in lr̄a exprimebat.totā tn̄ ꝯtinētiā veteris teſt'i pcurrēti liquebit locū nullū fore q de⁹ circūcidi lapideo cultro mādauerit.hi tn̄ innitunſ ei qꝺ p ſephorā vxorē moyſi factū eſt. Cū eniꝫ moyſes pgeret in egyptū ꝓfect⁹ de terra madiā diuina iuſſione adducebat ſecū vxorē ſuā ſephorā ⁊ duos liberos. Herſon.ſ.eliezer quoꝝ q natu minor erat.ſ.eliezer circūciſus nōdū fuerat: cūqꝫ eēnt in via in quodā diuerſorio aparuit angelus dn̄i interficē volēs moyſen ꝑꝑ incircūciſum filiū ſuū qꝺ cū vidiſſet ſephora ob incircūciſuꝫ infantulū factū extimās pauefacta ne vlterius angl's dn̄i ꝓgrediēs virū ſuū moyſen iterficeret accepit illico lapidē durīſſimū q circūcidit ꝑpuciū filij ſui eliezer qꝺ cū feciſſet ceſſauit angl's dn̄i torq̄re moyſē ex hoc aūt fulcimētū erroris ſui accipiūt. ¶ Huic tn̄ nihil hoꝝ q iſti volūt ꝯficiſ:ꝑt.n.ad ꝟ bifariā rn̄deri.ꝑmo quidē aliqs iudeus rn̄debit ꝙ ſephora vxor moyſi n̄ circūciderit filiū ſuū lapide accuriſſio ſed nouacula acutiſſima.aut ꝙ ex lr̄a nihil magis lapide q̄ꝫ ferro ꝑpuciū eliezer ꝑciſū fore cōprobari ꝑt:nā vbi in lr̄a nr̄a dr̄ tulit illico ſephora.acutiſſimā petrā i hebreo ponit q̄dā dictō equoca.ſ.zor.q tā ad lapidē q̄ꝫ ad nouaculā equocaſ qꝺ appꝫ:qꝛ ꝑs.51.q icipit qd gl'iaris in malicia dr̄ ſic nouacula acuta.vbi in hebreo ponit eadē dictio q h.e.ſ.zor. ḡ nō magis ꝓ petra q̄ꝫ ꝓ nouacula accipiēdū ē:⁊ ſic iudei cū ſucitatē iſtā exponūt indifferent dicūt nouacl'aꝫ acutiſſimā. ¶ Alij aūt rn̄dent ꝑt:ꝙ ꝯceſſo ſephorā ꝑciſiſſe ꝑpuciū eliezer petra acutiſſima vt lr̄a nr̄a deſcripſit:ex ꝟ tn̄ nequaq̄ꝫ ꝯficiſ ꝑt vt ſequētes lapideo cultro circūcidere debuerint an qꝺ priores.ſ.ꝑcedētes moyſē petra acutiſſima ꝑpucia reſecuerint.nā ſephora vxor moyſi nō iō cultro lapideo eliezer ꝑpuciū rupit q̄ſi aliq̄ diuina iuſſiōe aut antiq̄ta ꝯſuetudine cautū extitiſſet:ſꝫ qꝛ nihil deliberās ſic facilius et faciēdū occurrit:erat qppe ſephora.attonita moyſē virū ſuū ab angelo excruciari vidēs.⁊ ne ḡuiorib⁹ cruciarib⁹ eū ad mōtē vſqꝫ ꝑduceret ꝙ citius potuit opata ē. ¶ Fortaſſis eqdē tūc ſephora cultrū ferreū nullū hūit q ꝑpuciū filij ꝑcidiſſet aut ſi hūerit huius nihil recordata quē ꝓmptiorē hūit acutiſſimū lapidē illico arripiens forte magis rupit q̄ꝫ cidit prepuciū puerile. ¶ Incōueniēs aūt erat vt ex eo qꝺ incōſulte geſtū eſt gerēdaꝝ reꝝ directiua ſanctio ponereſ. Nō igiſ ex eo qꝺ tūc ſephora nihil deliberans egit inducitur poſterorū progenies lapideis cultris infantilia prepucia abſciſſuras.

Margin: F — Reſponſio. — G — H — Alia rn̄ſio.

Capitu.8. A

¶ Aliō arg^m ꝓbās circūciſiōeꝫ fieri ſolitā ex cl'tro lapideo.

Jnſtantius

Quiſpiā adhuc arguet circūciſionē cultro lapideo celebrādā qꝺ ex eo cōſici ꝑt qꝺ ioſue dux ſtrenuiſſim⁹ ppl'i dei atqꝫ ſegregat⁹ inter ꝓphetas egiſſe dignoſciſ. ¶ Cū eniꝫ ioſue deuictis regibus amorreoꝝ ⁊ mortuo moyſe. Jordane tranſito terrā ingredeſ hoſtilē quā de⁹ repromiſerat ſemini abrahe cū ꝑmū caſtra fixiſſent in Galgalis q fuit ꝑma caſtrametatio terre canaā.ioſue aſſūptis.xij.lapideis cultris circūcidit.xij.trib⁹ iſrael oēs quippe in deſerto icircūciſi erāt atqꝫ p longos vie circuitus nullus eos circunciderat vt pꝫ ioſue.5.c.debuit ḡ circūciſio cultris lapideis ꝯfici.nā huic rn̄deri nō ꝑt ꝙ incōſulte factū ſit ſic̄ ſephora attonita fecerit ioſue quippe vir prudētiſſim⁹ deliberatiſſime iſta egit. ¶ Huic aūt rn̄dēdū ē ex ꝟ nullatenus ſeq vt circūciſio in petris acutiſſimis fieri ōbuerit nihil qppe magis lapide q̄ꝫ ferro ꝑpucia ꝑſecari diſerebat.qꝺ appꝫ Gene.17.c.vbi cū deus circūciſionis ꝑceptū tradidiſſet poſitis oibus explicatius q circūciſionis ritū attingebāt de organo circūciſiōis.ſ.de cultro an ferreus lapideuſue foret nihil memoratū ē ſꝫ dictū fuit vt ꝑcidēt vnuſqſqꝫ carnē ꝑpucij ſui. Cū igiſ ioſue viderit referre nihil an lapide:⁊ an ferro circūciſio ꝯficereſ cl'tris lapideis celebrādā duxit. ¶ Cur āt ipſe n̄ ferro ſꝫ lapide circūciderit oēꝫ iſrl'i ꝓmptu ē.ſ.ob memoriale i gn̄iones poſteroꝝ oīa eqdē q tūc iudei memorialia eē ꝯſtituerūt lapidib⁹ efferebāt.qꝺ dilucidaſ i.xij.lapidib⁹ ḡndib⁹ q̄s de alueo iordāis trahēs iſrl'itica turba i ripa iordāis erexit.xij.tribuū memoriale i ſecl'a poſteroꝝ vt pꝫ ioſue.4.c. ¶ Itē ꝟ i lapidib⁹ ḡndib⁹ iformib⁹ atqꝫ ipolitis appet q̄s de⁹ in altū extrui ⁊ calce liniri iuſſit vt eis totū moyſi deuteronomiū iſcriberet memoriale ſcl'oꝝ. ¶ Itē de ipolitis ⁊ iformib⁹ lapidib⁹ altare iuſſit ꝯſtrui i itroitu tre ꝓmiſſiōis i mōnb⁹ garizin ⁊ ebal in q ſacrificia victimaꝝ ⁊ pacificoꝝ tūc dn̄o imolarēt.vt hr̄ deutonomij.27.qꝺ poſtea vt de⁹ iuſſerat ioſue execut⁹ ē i mōtib⁹ garizin ⁊ ebal vt pꝫ ioſue.8.c.hi āt lapides ad nll'ū poſtea vſū ꝓfuē ſꝫ i memoriale poſteroꝝ remāſere: fuit ḡ circūciſio i cultris lapideis a ioſue celebrata n̄ ob legiſ neccitatē ſꝫ ob memoriā ſcl'oꝝ. ¶ Cur āt ioſue lapideis cultris ꝟ egerit qꝺ nūc ⁊ al's ferreis cl'tris agebaſ diſuſius ſup librū ioſue i.c.5.dicem⁹. ¶ Itē adhuc ꝑdicta ꝯfirmāſ qꝛ cerimōie veteris teſti q nūc a iudeis obſuāſ ſꝫ eū modū obſuāſ q in lege obſuari iuſſa ſē:ſꝫ nūc iudei cl'tris lapideis ꝑpucia n̄ reſecāt ſꝫ ferreis gladijs ꝑcindūt:ſeqſ igiſ ꝑores idcīrdē gladijs ferreis āputaſſe. ¶ Judeos āt obſuare nūc veteris teſti cerimōias ſic̄ iudeis obſuari iuſſa ſē ex libris legalib⁹ in qb⁹ de cerimōijs agiſ clare pꝫ. ¶ Judei tn̄ n̄ obſuāt oēs cerimōias q i veteri teſtō obſuari iubebāſ:qꝛ q̄ſdā total'r q̄ſdā ꝺo ex pte reliquūt:q āt rō ſit cur cerimōie qdā totalit̄ qdā āt ex pte abolite ſint ſup exodū i.12.c.diffuſe egim⁹ ꝺ q̄libꝫ cerimōiali ꝑcepto ſpāliꝰ agētes. ¶ Xps ferro cultro fuit circūciſus.

Margin: Joſue. — Joſue .5.c. — B — Solutio argumenti. — Gen.17.c. — C — Cur Joſue nō ferro ſꝫ lapide circunciderit oēm iſrael. — Joſue. — Joſue .8.c. — D — Veteris teſtamēti cerimōias iudei hodie obſeruant.

Capitu.9. A

Redeūtes

Ergo vn̄ diſceſſim⁹ dōꝫ ē xpꝫ cl'tro lapideo n̄ fuiſſe circūciſuꝫ:ſꝫ potius ferreo cultro ſic̄ ceti circūcidebāſ:ibi tn̄ dolor nimi⁹ cāt⁹ ē ex cāu.ſ. aſſigītis. ¶ Identidē ſāguis bñdicti ieſu ibi ꝑmo effuſus ē. q in re qdā arbitrati ſē dn̄ꝫ ieſū tūc inchoaſſe effūdē ſāguinē i ꝑciū redēptiōis nr̄e. ¶ Quib⁹ dōꝫ ē eē iſte opinatos ſāguiſ nāqꝫ bñdicti ieſu.iō i circūciſiōe effuſus ē.qꝛ neccīū erat ſic eſfūdi ſi circūcidi ōbēt.qlibꝫ nāqꝫ circūciſiſ ſāguinē effūdebat xps autē non vt nos ab hoſte redimeret circunciſus eſt:ſed vt moſayce legis menſuram impleret. Sic enim de ſe Mathei.5.c.profeſſus eſt.ſ.non veni ſoluere legem ſed implere.

Margin: B — Falſa opinio quorūdam. — Mat.5.c.

¶ Impleuit

¶ Impleuit aūt xpſ in corpore ſuo cūctas veteris legis ce rimonias qbus vſqȝ ad vnguē expletis noui teſtamēti ſacri ficia auſpicata ſūt.ſ.q̄ euchareſtie ſtupēdū ſacramētū īchoa tū ē poſt qȝ nr̄e redēptionis act⁹ q in dn̄ica paſſiōe cōplebāt ſubſecuti ſūt. ¶ Nequaq̄ȝ igit̄ veritate ſubſiſtit pt ſanguinē

C
Obiectio.

in dn̄ica effuſuȝ circūciſiōe ſaluādo hūano gn̄i ꝓfuiſſe ſi ve- teris legis cerimonialib⁹ iuſſis iplēdis effuſus eſt. ¶ Qȝ ſi

D
Circūciſio inſtituta erat ad de- lendaȝ ma- culam ori- ginalem.

fortaſſis ampliſſime aſſūmētes ſanguinē dn̄ici corporis in cir- cūciſione effuſuȝ ꝓfuiſſe celebrāde nr̄e redēptioni:qȝ ipſe ſi bi circūciſus nō eſt cū ſibi ꝓdeſſe nihil circūciſio poterat cū ei nullū erat deletura pctm̄:erat tn̄ circūciſio originali macu le delēde inſtituta et h̄ in ſingulis q̄ circūcidebant̄ efficiebat ſi ergo circūcidebat̄ nobis circūdebat̄.ſ.nr̄e redēptioni in ta li ſanguinis effuſioue ꝓfuturus. ¶ Huic rn̄deri dȝ hoc pa-

E
Dilutio

cto vniuerſos ſaluatoris act⁹ nr̄e ꝓfeciſſe ſaluti:nec.n.hoꝝ quicpiā q̄ geſſit xpſ opatus foret niſi nr̄a celebrāda redem- ptio hoc exegiſſet. ¶ In q̄ ꝛ ſolida veritate cōfiteamur oēs dn̄icos actus ēt cibū potūq̄ȝ ſūpſiſſe ꝛ ſimilia opari nr̄e futu re redēptioni ꝓfeciſſe ſȝ indirecte ꝓfuerūt ſola aūt penalita tū perpeſſio q̄ in morte ꝯſumata eſt nr̄aȝ ſalutē directe con- fecit:hac eniȝ ſola redempti ſumus ēt nullo alio intercidēte.

A
Ca.io.

¶ De plagis agni.i.xpi redemptoris noſtri.

Hic Quoq̄ȝ dn̄icus agnus xpſ ieſus realiter plagas p tulit:nā pt ei illatos dolores cū collo ſunis colliga tus ē in quo excluſis ambagib⁹ in eo ob carnis teneritudinē ꝛ pp iudeoꝝ ipietatē nō hn̄tiū viſcera caritatis durā ipulſio nē vulnera ſubſecuta fuiſſe dōȝ eſt preter alapas ei illatas ꝛ capitis velati tūſiones in qbus ſi qȝ ei vulnus cauſaret̄ ſub ambiguo pēdet multa veriſſima vulnera cāta ſt in ei⁹ acerbiſ ſima flagellatiōe in q̄ vniuerſa corporis molles varijs cōtorſa

Eſaias.

flagellis ſanguinis riuulos exſudauit vniuerſalē corporis ap tionē ppeſſa:ſic.n.ait Eſaias.c.53.a plāta pedis vſqȝ ad vēcē in eo nō erat ſanitas. ¶ In xpo.dȝ veriſſima vulnera inflicta

B
Ad qd im- pōſ iudei ca piti xpi ſa- cratiſſimo coronā ap- poſuerūt

ſūt in ſpinaꝝ pūctiōe:duriſſime.n.ſpine aut ad oſſeā aut fer- reā duriciē ꝓpinquātes infixe vſqȝ ad craneū pforarūt in q̄ de bn̄dicto illo capite vberrime ſanguis efflurit. ¶ Hoc aūt in irriſionē impōſ fecē iudei:nā cū ſe regē cōpellaſſe ipſi acla mabāt quā obrē ſic̄ regie veneratiōis maximū inſigniā ē co rona ita ei ob magnitudinē obprobriȳ corōā dȝ poſita ē:regi bus.n.ex auro atqȝ lapidib⁹ pcioſis corone apponunt̄ in ho norē bn̄dicto aūt ieſu nr̄o in abiectionē de ſpinis duriſſimis

Mattheus

corona cōplexa aculeis ad craneū vſqȝ penetrātib⁹ cōplexa eſt h̄ oīuȝ euāgeliſtaꝝ teſtimōijs cōprobat̄.vt pȝ Matthei

Marcus.

27.ꝛ Marci.15.ꝛ Luce.27.ꝛ Iōānis.19. ¶ Alia dȝ copori illi bn̄dicto vulnera inflicta ſt:nā vtraq̄ȝ manus ferro duriſſi mo atqȝ ſatis groſſo trāſfixa ligno crucis affixa eſt. Sic eniȝ vtrinqȝ affixū pēdebat beatificū illud ſaluatoris corp⁹ his de tētū clauis ne de alta cruce corrueret. ¶ Indeq̄ȝ vulnera et in pedib⁹ irrogata ſūt:ambo.n.pedes ſaluatoris ſiue vnico clauo vt qdā aſtruūt ſiue vterq̄ȝ ꝓpo clauo affixi ſt:i h̄ qppe nō multū attinet ſȝ potius maior videbat̄ ꝯfect⁹ dolor ſi am- bo pedes vnico trāſfixi clauo forēt q̄ȝ ſi vterq̄ȝ ſuo clauo fige ret̄. ¶ Qȝ ſic liq̄dat̄ dolor.n.ex diuiſiōe ꝯtinui ſeq̄t̄ cū igit̄

Ariſtoteles ij. thōpico- rum.

maior i ꝯtinuo diuiſio fcā fuerit maior:ncc̄io ꝯſeq̄t̄ dolor iux ta rl̄aȝ vulgatā Ariſto.l.ij.thopicoꝝ.ſicut ſimplr̄ ad ſimplr̄ ꝛ magis magis:ita maxie ad maxie ſȝ vtroſq̄ȝ ſaluatoris pe

C
Maior do- lor in xpo eratq̄ vtq̄ȝ peſ vno cla uo affigere tur quaȝ ſi duobus ali ter ꝛ aliter figeretur.

de ſimul vnico affixo clauo maior ꝯtinui diuiſio ſeq̄bat̄ q̄ȝ ſi alt̄ alio ꝛ aliuſ alio figeret̄:maior ḡ dolor fuiſſet ſi ābo ſalua toris pedes vno clauo forarent̄ q̄ȝ ſi vterq̄ȝ ſinglr̄ ſuo clauo eēt affixus. ¶ Antecedēs liq̄t nā trāſfixis ambob⁹ pedib⁹ ſal uatoris vnico clauo pes q inferius eēt locat⁹ acutiori atqȝ g̃ cilior i claui pte foraret̄ pes at reliq̄ ſuppoſit⁹ maiori groſſio- riq̄ȝ claui pte trāſfoſſus eēt in q̄ uec̄iū erat amplius apiri ad āpliorē aūt apturā maiorē ſeq dolorē pſpicuū ē hoꝝ tn̄ q̄cū- q̄ȝ dato i dn̄o ieſu vtriuſq̄ȝ pedis vulnera fcā ſt. ¶ Itē i xpo plura vulnera ꝯſecuta ſt cū latus ei⁹ miles q̄dā lācea apuit ꝛ ꝯtinuo fluxit ſanguis ꝛ aqua:h̄ tn̄ vltio inflictū vulnus nō

D
Cur vuln⁹ illatū ſit xpo iā mor tuo.

ita ꝓprie vulnus ſiē cetera dr̄ qȝ mortuo dn̄o ieſu illatū ē vt oēs euāgeliſte teſtant̄. ¶ Ad qd aūt vulnus iſtud factū ē re ſpōderi dȝ.iō deū pmiſiſſe corp⁹ dn̄i ieſu vita defunctū in la- tere vulnerari vt inde ſanguis ꝛ aq̄ ꝓflueret ad qd aūt ſan- guis ꝛ aq̄ de latere xpi in cruce dormiētis ꝓfluxerit in expō ne.ij.metha phorice padoxe diſſeruimus ſup pticulā q vide- bat̄.hec dq̄ȝ pticula de xpo ſm nāȝ diuinā expōi pt:nā l; de⁹ ſȝ ſe vulnerari negt vt iſerius diſſeret̄ iſte tn̄ agnus ieſus de⁹ erat q̄ pp nec̄iā erat vt deū vulneratū dȝ cōfiteamur. ¶ Hic ſit locutiōis mod⁹ i ſacra ſcriptura cōicatio idiomatū appel- lat̄ q̄ pdicata deo ꝯueniētia hōi attribuūt̄ ꝛ pdicata hōi ꝯue

E
Cōmu- nicatio idioma- tum.

niētia de deo pdicāt̄. Sic.n.exēplificat alexāder in doctrina- li in.c.de ꝯſtructiōe manus dn̄i q̄ nos fecē ſt crucifixe. ¶ Ex pdictis infert̄ q̄lr̄ pticula iſta.ſ.q vulnerabat̄ itelligēda ſit.

¶ Pars quarta methaphor̄ tertie.ſ.agnus n̄ vulnerat⁹. Ca.11.

A

Huius Tertie methaphorice paradoxe pticula q̄rta ꝯſeq̄t̄.ſ.q nō erat vulnerat⁹ hec aūt pticula ſi cut in pcedētib⁹ facē ſoliti ſumus de xpo ſȝ diuinā ꝛ hūanaȝ nāȝ exponi poſſet ꝓprior tn̄ ſenſus de nā diuina expōi dēta

B
Q̄ūo dici poſſit xpm ho minē n̄ fuiſſe vulne- ratum.

pat. ¶ Hō qppe xpſ veriſſima vulnera ptulit igit̄ nō vulne rat⁹ dici negbat niſi in aliq̄ ſpāli atqȝ āpliſſimo mō ſūmeret̄. ¶ Modus aūt dicēdi xpȝ hoiē nō vulneratū hic ē.ſ.q̄ ſiē in pcedētib⁹ agebat̄ volēti n̄ fit fraus nec iniuria de pemo dȝ idē cēſendū de vulnerib⁹ aūt q̄ſdā ſic arbitraturos reor.ſ.q̄ q inuit⁹ pcuſſiōes ptulerit vulnerat⁹ ſit qui vero ſpōtaneus hoc ſubierit non vulneratus eſſe dicatur de homine xpo ſic fuit:nō nō ſolū et deū eū vltroneū ſubijſſe mortē cōprobam⁹ ſȝ vt verū hoiē ꝛ mortalē volūtarie mortē ꝯpleſſū ꝯfitemur.

C
Cur in deo do- lor ſuſci pi non poſſit.

¶ Dicem⁹ igit̄ xpm vt hoiē vulnerib⁹ nō affectū.ꝓpoꝛē tn̄ ſuiaȝ inſequētes hāc pticulā de xpo vt de⁹ ē exponēdā reor. de⁹ qppe nullaten⁹ vulnera ſuſcipe pt:naȝ cū vulnera alicui infligūt̄ dolor inde cauſat̄:in deo aūt dolor nullus eē pt nec igit̄ vulnera eē pn̄t dolorē aūt in deo nō ſuſcipi ſic māifeſtat̄ qȝ dolor impfectio q̄dā magna ē:in deo aūt ipfectio nl'la ē ſȝ

p⁹ cō.

oīode pfect⁹ ē. ¶ Itē dolorib⁹ ꝯſtitut⁹ pfecta felicitate n̄ fruit̄ ſȝ de⁹ totalr̄ felix atqȝ ipſa felicitas ē igit̄ in eo dolor nl'lus va lebit cōſtat aūt h̄ qȝ felicitas ē oīuȝ bonoꝝ plenitudo cū ma

2⁹ rō.

loꝝ quorūcūq̄ȝ abſentia. Sic vr̄ velle Boe.iij.de ꝯſolatione

D
Boe.iij. de ꝯſola tione p ſa.ij.

ꝓſa.ij. ¶ Itē vulnus iſligit̄ cū pteſ aliq̄ ſentiētis corporis aut aptūt aut iputāt̄:in deo at aptio aut āputatio fieri nulla pt: igit̄ i deo vulnera fieri ipoſſibile ē. ¶ Itē vulnera q̄lȝ iſligūt̄ cū aliq̄ȝ agēs extrinſecū agit i corp⁹ ſeſitiuū aliqb⁹ inſtrūs h̄ aūt iſtra q̄ntitatiuā extēſionē hn̄tia ſemp ſt ꝛ acutie aut he

3⁹ rō.

betudie figurata:nā idiuiſibile i corp⁹ actionē nl'lā hȝ ſȝ de⁹ indiuiſibilis eſt:nl'la igit̄ q̄ntitatiua res in eū aliq̄tenus agē.

4⁹ rō.

poterit atqȝ p hoc nec ei vllatenus vulnera infligent̄. ¶ Itē vulnus ꝛ dolor ſemp diuiſo ꝯtinuo efficiūt̄:in deo aūt ꝯtinui

5⁹ rō.

tas nulla ē:qȝ ꝯtinuitas in ſolo corpore ē:deus aūt incorpo reus eſt igit̄ nec ꝯtinuitatē nec vulnera hēbit. ¶ Ex pdictis elicit̄ qualiter particula iſta intelligi valeat.ſ.q̄ agnus iſte non vulneratus erat.

¶ Pars quinta methaphore tertie.ſ.agnus vociferans. Ca.12.

A
B

Quinta Aūt huius tertie methaphore pticula ſe- quit̄.ſ.vociferans.i.q̄ agnus iſte vocife- rās erat. ¶ Et qȝ vt ſepe appello xpſ de⁹ ꝛ hō eſt ſȝ vtrāq̄ȝ

Q̄ūo xpo vo- ciferauit.

in eo repiā nāȝ de eo exponi poterat aptius tn̄ de eo vt hō ē exponet̄ hō eq̄dē xpſ vere vociferabat. Qua in re aduertē- dū eſt q̄ ad hoc vt quicq̄ȝ voces formare poſſit:nec̄iuȝ eſt vt

C
Que ſit neceſſa- ria ad vocē for mandā.

animal ſit. Sic ait Ariſto.in.ij.de aīa in.c.de voce.ſola ani- malia vocāt l; q̄dā inſtrā vocare.i.formare voces videant̄ ſi cut cythara.q̄ſi dicat iſta nō vocāt ſȝ ſonitū cauſant:xpſ aūt ꝓpriſſime voces formare poterat qȝ erat aīal cum hō foret. ¶ Itē vt aliq̄d ꝓprie voces formare poſſit oȝ vt organa vo calia hēat q̄ multa ſt de qbus Ariſto.in.ij.de aīa.c.de voce.

¶ Rationes probantes xpm ploraſſe ſcōm ſignum. Ca.13.

A

Quod Aūt xpſ clamauerit multiplr̄ pȝ. ¶ Primo quidē clamauit cū nat⁹ ē vocē ploratuſ aliis hoib⁹ ſimilē emittēs pmā ex cauſis.ē.aſſignatis i.ij.metha phorica padoxa. ¶ Itē xpſ plorauit i circūciſiōe:nā ibi ſtupē

Bona- uētura.

dus dolor inſecut⁹ ē quē infantulus teneritimus tā pue eta tis ſine ploratu trāſire negret.de h̄ aūt doctor ſeraphicus q

B
Dubita tio quo- rūdā an xpſ in circunci ſiōe cla mauerit

dr̄ Bonauētura in libro quē fecit de vita xpi dicēs infantulū xpȝ plorātē ꝛ dn̄aȝ ỳginē cū a plāctu reuocātē. ¶ Aliq̄s tn̄ fortaſſis dicit ſub ambiguo pendere an xpſ in circunciſione clamauerit:qȝ nullus hoc auctēticus ſcripture locus ꝓdit. ¶ Et l; i ceteris hoībus nullus tā tenerrime etatis infans tā oriferū dolorē ſine magno vlulatu tranſire poſſet:in xpo tn̄ hoc ꝯuenīēter effici potuiſſet ipſe quippe dn̄s ieſus tanta ſapientia atqȝ prudētia preditus erat tēpore quo natus eſt quāta eo die quo vita defunctus eſt quantū in medijs tem- poris curriculis extitiſſet ꝛ quantū nūc in celis ſapiens eſt verbū quideȝ in.ij.trinitatis perſona ab inſtanti conceptio- nis corpus ꝛ animā benedicti ieſu ſibi perſonaliter vniens

cam animā

eam animã lumine illo eterno illuſtrauit eam in omnibus faciens intelligẽtẽ eq̃lr vt nũc eſt. ¶ Nec.n.de xpo q̃ſq̃ cõſiteri debebit q in adiſcẽdo aut itelligẽdo ꝓfecerit ſicẽ ceti hominũ vt qui rudiſſimi ſũt quottidianis incremẽtis ꝓficiunt lʒ bea. lucas dicat.c.ij.ihs aũt ꝓficiebat ſciẽtia ꝛ etate apud deũ ꝛ homines q qualr exponẽdũ ſit diffuſi⁹ deo dãte dicet cũ ad eundẽ locũ attigerimus. ¶ Si.n.xpm q̃tidianis incremẽtis in ſciẽdo adauctũ foꝛe fateremur pleraq̃ icõuenictia ſequerẽt de q̄bus in pñti ſpeculari nõ attinet.

C
xps in adiſcendo nullo eguit ꝓcepto re.

D
xps in circũciſione ſũma prudentia erat preditus.

¶ Ad ꝓpoſitũ vnde diſgreſſi ſumus redeũtes: qꝛ puer iſte ihs tanta ſcia atq̃ prudentia ꝓditus erat die qua circũciſus eſt ſicut cum treceſimũ annũ agebat ꝛ cũ.30.ãnos natus foꝛʒ lʒ aliq̃ ei cruciat⁹ iſligerẽt hoꝛrẽdi ꝓ magnitudie pruden⁹ ꝛ foꝛtitudine coꝛdis viriles lachꝛymas cõpeſcẽ potuiſſet. Ita cũʒ foꝛet octo dierũ qñ circũciſus ẽ vt be. lucas refert lachꝛymas cõpeſcere potuiſſet nec q̃cq̃ memoꝛis turbido vultu ꝓtẽdẽ. ¶ Huic aũt rñdẽdũ ꝓdicta poſſibilia ſane foꝛe.ſ.q infantulus ihs in ꝓdcõ circũciſiõis hoꝛrẽdo doloꝛe a lachꝛymis abſtinuerit tã ex aſſignatis cauſis q̃ ex aliĩs. Dato ẽt xpʒ tante ſapiẽ ñ fuiſſe die quos circũciſus ẽ quãte fuit ꝛ doloꝛes q̄s facta iſerebat circũciſio. Ita hoꝛrendi foꝛẽt vt nec q̃ſpiã illos viroꝝ ſine grandi eiulatu ꝑtrãſire potuiſſet: qꝛ cũ iſte iſantulus ihs deus erat.ſ.ṽbo diuino vnitus effeciſſet deus vt ex huius iſãtuli oculis lachꝛyme nulle ꝓrumpent voces nulle clamoſe ſonarẽt nec q̃cq̃ meſtũ aut lugubꝛe panderet i vultu. ¶ Hec tñ facta nõ ſũt: qꝛ fieri nõ expediebat: aliquĩ.n.infantulũ atq̃ teneꝛrime etatis tã imenſuʒ doloꝛẽ vllo ſine clamoꝛe trãſire cõditionẽ nature excedebat hũane. iõ circũcidẽtes ſaluatoꝛẽ noſtrũ cum iſpicerẽt infãtulũ etatis tã tenere i valido illo doloꝛe nullaten⁹ lachꝛymari ſtupidi cogitarẽt euʒ verũ hominẽ nõ eſſe nec coꝛpus verũ hũanũ aſſumpſiſſe: ſʒ fantaſiã coꝛpoꝛis ex aere ſumpſerit. Sic poſtea q̃dã heretici aſtruxerũt dominũ ihm verũ coꝛpus nõ habuiſſe aut opinarenẽ hoc monſtrũ aliq̃d magnũ foꝛe q eis malũ aliq̃d illaturũ erat aut ſaltẽ affuturũ malũ ꝓtinus deſigñret de h in ꝓma pticula methaphoꝛe ꝓme diffuſimus. ¶ Hoc pacto iudei occaſionẽ in xpm ꝓbꝛa cõnciẽdi hñent q deus nõ ꝑmittẽt tali occaſiõe ꝯceſſa: deus.n.oẽs has abſtulit occaſiões detrahendi xpo q̃ rõnalr auferri debuere q euidẽt appaꝛʒ iu his q̃ ſup diſeruim⁹ in ſecũda methaphoꝛa padoxa.ſ. q xps i ſe mortis timoꝛẽ oñderit quo eũ verũ hominẽ foꝛ pateſierʒ. ¶ Q̃ ſi foꝛtaſſis puulus ihs i circũciſione nõ fleuiſſʒ oĩa aſſignata icõueniẽtia ſequerenẽ: pʒ ḡ puerũ ihm cũ circũcideret lachꝛymatuʒ quo infert euʒ voces emiſiſſe.

Ca.14. ¶ De chꝛiſti clamoꝛe.

A
Idẽtidem

Aũt agn⁹ iſte q xps erat clamauit cũ i tẽplo cũ iudeoꝝ doctoꝛib⁹ atq̃ ſapiẽtibus diſputauit h aũ factũ eſt cũ xps.12.ãnos nat⁹ foꝛet. Q̃õ ãt quã tũc cũ ſapiẽtib⁹ illis vẽtilãdã duxit vt q̃dã ſatꝭ excellẽtes aſſerũt fuit an in lege ꝓmiſſus meſſias aduenıſſet an de reliq̃ expectaret futurus. ¶ Itẽ clamauit cũ ṽgini bñdicte reſpõdit q̃rẽti ſb his ṽbis fili q̃d feciſti nob: nã ego ꝛ pr̃ tuus dolẽtes q̃rebam⁹ te at ille ait. Cur me q̃rebatis neſciebatꝭ. n. q in his q̃ p̃ris mei ſũt oꝛʒ me eẽ: vt pʒ luce.2⁹.c. ¶ Itẽ agnus iſte clamabat i ꝓdicatiõe exhoꝛtatiõe vicioꝝ rephẽſiõe ꝛ generalr i oĩ honeſta cõfabulatiõe h nãq̃ erat ad que ihe pagẽda miſſus erat. Sic pʒ lu.2⁹.c. neſciꝭ.n. q i his q̃ p̃ris mei ſũt oꝛʒ me eẽ: vocauit.n. p̃ris ſui negocia ꝓdicatõnẽ ꝛ diſputatõnẽ q appʒ: qꝛ tũ õ diſputatiõe cũ iudeis acta ſmonẽ agebat. Audita q̃q̃ vox hui⁹ agni fuit coꝛã iudicib⁹ ſue paſſiõis: licʒ coꝛã his parũ. ¶ Audita q̃q̃ ẽ i moꝛtis ei⁹ ꝑpeſſiõe in cruce e q̃dẽ dñs ihs q̃dã loquut⁹ ẽ õ q̄bus Matth.27.c. ꝛ Marci.15. ꝛ luce.23. ꝛ Io.19. ꝛ.18. ¶ Audita itidẽ fuit vox ei⁹ p⁹ beatã reſurrectionẽ eis nãq̃ q̄b⁹ reſurgẽs apparebat aliq̃d loq̃baꝭ docuit q̃ppe oẽs diſcipulos ſuos p⁹ reſurrectionẽ q̃d in vniuerſo oꝛbe p⁹ eius ad celos aſcẽſionẽ facturi eẽnt. vt patʒ in Matth.28. ꝛ Marci.16. ꝛ Luce.24. ꝛ Io.20. ꝛ.21. ex his ḡ infertur qualiter agnus iſte voces emiſerit.

B

Cap.15. ¶ Pars.6. methaphoꝛe .3⁹.ſ. agnus non clamabat.

A
B
Q̃õ clamoꝛ accipiaꝭ
Inſequentibus

Nob hui⁹ t̃tie padoxe figurate oꝛdinẽ ꝯſequẽtẽ pticla 5. occurrit.ſ. ꝛ nõ clamabat. ¶ In q̃ aduertẽdũ hãc pticulaʒ ſec⁹ q̃ ꝓcedẽtẽ. 5. pticulã exponi poſſe illa nẽpe ſenſũ ꝓpꝛium iſequẽtib⁹ de agno iſto ihu vt ſolũ hõ erat exponẽda cẽſebaꝭ: h aũt de xpo tã vt hõ q̃ vt deus ẽ exponi põt. ¶ Pꝛio ẽt eã de xpo homine exponẽtib⁹ oſcendũ ẽ q clamare in ꝓpꝛiſſima ſignificatiõe acceptũ h eſt vt ingẽtes voces emittere ſignet h aũt cõtẽtiõibus coaptanꭍ illi q̃ppe qui cõtẽdũt magis clamoꝛibus cõcitanꭍ. Cum.n. ira incaduerit rõnis limites excedendum ẽ qua voce lʒ noſtrarũ accentus moderãdi erant. in xpo aũt cõtentiões has fuiſſe nullatenus cuilʒ in patulo ẽ: nulli.n. hominũ aut ṽbo aut opere offenſionẽ vllaʒ inferebat q̃ eum in ꝯtẽtionẽ inflãmaret ꝛ ſi q̃ſpiã iniq̃taꭍ ſiliũs aut verius ipa iniq̃tas eũ penit⁹ iniuſte agẽs ſmõe aut opere grauiꭍ moleſtaſſet ꝓꝛſus ac ſi elinguis foꝛet obmuteſcebat. ꝑcutiẽtibus ſiue iꝓꝛoperãtibus nullũ rediturus ſmonẽ. Sic ait petrus in canonica ꝓma.c.3. de xpo ingens qui cũ malediceret nõ maledicebat cũ pateꭍ non cõminabatur. ¶ Has q̃q̃ ṽboꝝ aut operis cõtentiões Eſaias a xpo diffitetur. Ecce puer meus nõ clamabit nec ꝯtẽdet nec audieꭍ vox eius in plateis calamũ caſſatũ nõ cõteret ꝛ ticionẽ fumigẽtẽ non extinguet. ¶ Itẽ agnus iſte i acerbiſſime paſſiõis ſue doloꝛibus nõ clamabat: lʒ iſti cruciatus hoꝛrendi foꝛẽt vt in illis bene iniurie q̃ſpiã viroꝝ q̃rẽtur: h aũt Eſaias.c.53. exp̃mit dicens tanq̃ ouis ad ad occaſionẽ ductus ẽ ꝛ tanq̃ agn⁹ coꝛã tondẽte ſe obmutuit ꝛ non aperuit os ſuũ. ¶ Ex pꝛelibatis inducitꭍ qualr agnus iſte ihs in grauibus coꝛpis cruciatibus aliĩſq̃ ſimilibus non clamauerit.

¶ Agnus vt deus non clamabat. ꝛ rõnes huius. Capitu.16.

Agnus

A

Iſte xps ihs. de quo ꝑñs ſmo trahitur vt deus eſt non clamabat deus q̃ppe clamare nequit: nã ad h vt aliq̃d voces foꝛmare poſſit exigiꭍ vt illud aial ſit ſola q̃ppe aialia vocãt vt ait Ariſt.in.2⁹ de ala.c. de voce lʒ q̃dã oꝛgana vocare videanꭍ vt cythara: deus ãt al' neq̃q̃ eſt igiꭍ nec clamare põt. Minoꝛ ãt ſic ꝯſtat: qꝛ al' ex coꝛpe ꝛ aia ſbſiſtit deus aũt cõpõnẽ nullã hʒ cũ ſbe ſimplex ſit igiꭍ nec clamat. ¶ Itẽ ſi aliq̃d clamare dʒ oꝛʒ vt vocalia oꝛgana hẽat õ q̄b⁹ Ariſ.l.2⁹ de aia i.c.õ voce. de⁹ tñ oꝛgana h hẽre ñ ꝑt igiꭍ nec clamaꭍ poteſt. iſtã ãt vocalia deũ ñ hẽre ꝯpꝛobaꭍ qm h vocãdi oꝛgana coꝛpea ſũt: de⁹ ãt nec coꝛp⁹ ẽ nec coꝛp⁹ hʒ igiꭍ vocalia oꝛgana nõ hʒ. ¶ Itẽ ſi q̃d voce foꝛmatuꝝ ẽ: neccẽ ẽ vt aerẽ recipiat atq̃ illidat ſʒ de⁹ nec ſuſcipe nec illidẽ põt igiꭍ voces nullas foꝛmabit maioꝛ ãt liq̃t: nã vt ſon⁹ cauſeꭍ tria cõpoꝛa opanꭍ.ſ. duo cõpa aliq̃lr ſolida ꝛ aer: h.n. ſe illidũt ꝛ aer q̃ iter eamedi⁹ ſuſcipiꭍ vtriuſq̃ cõcuſſiõe cõſtrigiꭍ ꝛ ſic ſonitus cãt⁹ ẽ aut ſaltẽ duo coꝛpa exigũꭍ q̃ꝝ alteꝝ ſolidũ ẽ. Reliquuʒ ṽo aer ex q̃ꝝ ꝯcuſſiõe ſon⁹ efficiꭍ. Ad vocis ãt foꝛmationẽ oꝛgana exigũꭍ i q̄b⁹ vox foꝛmeꭍ.ſ. vt aer recipiaꭍ ꝛ recept⁹ ſubtilizeꭍ poſtea ãt emitaꭍ deũ ãt nulli⁹ aeris ſuſceptiuũ eẽ pʒ: qꝛ ꝯdiuiſibil' ẽ aer ãt extenſã atq̃ ex h diuiſibilẽ q̃titatẽ obtinʒ deus igiꭍ nec aerẽ recipe poterit nec vocare. ¶ Aliq̃ſ foꝛſitã dicet deũ ꝑʒ ſe ipʒ vocaꭍ.i. voces foꝛmare ñ poſſe: qꝛ idiuiſibilis ſbe ẽ cũ tñ coꝛp⁹ aereũ ſũmẽ i q̃ varios ꝯficiat ſonos icõuenicns nullũ eẽ ſic pleruñq̃ i veteri ꝛ nouo teſtõ repiꭍ. ¶ Huic rñdẽdũ ẽ deũ vocaꭍ nullaten⁹ poſſe.ſ. qꝛ ſic ꝑ ſe ipʒ vocaꭍ neq̃t. ita nec i aſſũpto coꝛpe h efficiet: de⁹ q̃ppe coꝛp⁹ nullũ aſſũmẽ vʒ i q̃ loq̃ꭍ aut q̃cq̃ mot⁹ agat ſic i 2⁹. methaphoꝛa ſup pticula q ñ audiebaꭍ ꝓlibauim⁹. ¶ Cũ ṽo i vtroq̃ teſtõ loca aliqua repim⁹ q̃ deũ loq̃ aut cõp⁹ aſſũpſiſſe ꝓbẽt dõʒ ẽ deũ hoꝝ nihil effeciſſe: ſʒ ſingla anglis miniſtrãtib⁹ patracta foꝛe q̃õ diffuſius decl'auim⁹ in ſecũda padoxa figurata ſup pticulam q̃ nõ audiebaꭍ pʒ igiꭍ ex ꝓdictis q̃lr agnus iſte ñ audit⁹ fuit.

B
xps vt de⁹ clamare nõ poterat.

C
Tria ſunt neceſſaria ad ſonum cauſandus aut duo ſaltem.

¶ Pars ſeptima methaphoꝛe tertie.ſ. agnus q̃ patiebaꭍ. Capitu.17.

A
In

Prenotata.3. methaphõ. pticla.7. q̃ patiebaꭍ ſeq̃ꭍ eſt ãt aduertẽdũ q agn⁹ iſte q̃ de⁹ erat: erat ver⁹ hõ ꝛ doloꝛes ceteraſq̃ paſſiões vt aliĩ hoĩes ſuſcipiebat. Sic ãt i.i. methapho. diſeruim⁹ oẽs penalitates q̃ i nob iſurrexẽ ex ꝓthoplauſtroꝝ cl̃pa ꝑlaria ꝓuenerũt ꝛ q̃ ab eis deſcẽdũt neceſſario has penalitates icurrũt. õ xpo ãt ſic ñ erat xps q̃ppe de⁹ erat ꝛ potuiſſʒ oẽ⁹ hoĩeʒ illũ aſſũptũ cui⁹ cõp⁹ ꝛ aiaʒ diuino ṽbo vniit erat imunẽ ab oĩ pẽali⁹ ꝯſtituẽ: ſʒ ſic efficẽ voluit potr⁹ hũanẽ nãe ꝯditõnẽ accipiẽs vt penalitatib⁹ ſicẽ ceti hominũ ſubiect⁹ eẽt. ¶ Rõ ãt q̃ xps penalitates aſſumpſerit fuit ver⁹ homo oẽs q̃ppe hũana cõditiõe degẽtes h ſuſcipiũt. ſi igiꭍ nulla hoꝝ aſſũpſiſſet nec ver⁹ hõ putaret. ¶ Itẽ ñ erat vllo mõ ꝯueniẽs xpʒ fuiſſe ipaſſibilẽ itẽtio nẽpe icarnati filĩ dei fuit vt i carne nr̃a vitia nr̃a dleret penas nr̃i ſcelis eluẽdo ſi foꝛtaſſis ãt ipaſſibilitatẽ aſſũpſiſſet nos vt decreuerat redimere ſuis penalitatibus nequiſſet: opoꝛtebat ḡ incarnatũ ṽbuʒ in carne ſua humanas penalitates aſſumeret.

B
Rõ cur xps penas aſſũpſerit.

¶ Paſſiones

Capitu .18. ¶ Paſſiones biſfamiam ſecantur.

A **Nunc** Quoqꝫ vlterius ꝯſiderādū ē paſſiões diuidi.ſ. in paſſiones q̄ ſola imaginatione originē hn̄t ⁊
B in paſſiões q̄ realr ab aliquo agēte extrinſeco īfligunt.
Paſſio qd. ¶ Eſt aūt paſſio in cōceptu cū qſpiam ſola tribulū appꝛehē ſione aut ſolu⁹mali imaginatiōe torq̄t ēt ſi hoꝝ nihil actu ꝑ ferre videat ex hac tn̄ imaginaria paſſiōe verus inaſcit dolō qui lꝫ ille nō ſit q credit aut ſpatur aliā tn̄ quēpiā pululare firmiſſimis ſentētijs atqꝫ expimētis nō ābiguis cōpꝛobatur
C ¶ Huius qdē ſignū eſt cū qſqꝫ magnaꝝ curaꝝ mole depꝛi-
Nō phans mit hac tota coꝛpis magnitudo affligit ⁊ coꝛpoꝛe exſiccato
ex paſſione amariſſima moꝛte iterdū homo cōſumit. Sic ait Salomō in
doloꝛem cō pūerbijs. Animus gaudēs floꝛidā facit etatē ſpūs tri-
ſurgere. ſtis deſiccat oſſa h aūt in cūnis futuri mali expectatiōib⁹ ſi magna mole mētē oppꝛimāt euenire liquet. ¶ Sꝫ adhuc fir mioꝛ eſt hec ſnīa cū qd q̄ſi nobis moleſtū expectemus ꝙ co gnoſcim⁹notiſſime euenturū hec nāqꝫ cure vt p̄ſentes afflī gūt doloꝛes ⁊ ſepiſſime verā moꝛtē inducūt. ¶ In ſomnioꝝ autē viſiōe imaginaria h euidēter pꝫ:cum.n.qs triſtiū viſoꝝ ꝑ ſomnū imagine detinet īterdū ita vere affligit ac ꝑſītia euꝫ vrgerent mala quo fit vt q talia videt afflictiuo opiat ſudoꝛe. ¶ Fit quoqꝫ idētidē vt q talia viderit ad verā meſtitiā ꝓuo catus cū cōmotarū paſſionum turna eū nō ſentientē introꝛ- ſuo affligit veris lachꝛymis exundare cogat. ¶ Interdū āt p̄mētis afflictiōis tantum excreuit malū vt qui ſono validiſ ſimo detinent cum eū imaginaria repentina mala cient repē tino pauoꝛe cōcuſſus q̄ſi de moꝛte expgiſcere cōpellat.

D ¶ Alie autē paſſiōes ſūt quas realit̄r tolleram⁹cū qſpiā ab
Aliō gen⁹ aliquo agēte extrinſeco illatū malū ꝑfert. Oēs has paſſionū
paſſionum. formas in ſe xp̄s tollerauit. ¶ Pꝛimo qppe mētalibus aut potius imaginarijs paſſiōib⁹p̄mebat:qꝛ lꝫ in eum ab extrin ſeco malum inferr̄:nihil ſola tamē interioꝛ imaginatiōis cō motio eū ad veros cōpellebat doloꝛes vt foꝛtaſſis ſic magis q̄ꝫ qbuſdā realibus paſſionib⁹afficeret. ¶ Xp̄s qppe cū ve rus deus eēt oia q̄ futura erant cognouerat aūqꝫ fierēt quo fit vt cūcta que in coꝛpoꝛe ſuo tolleraturus erat p̄uidiſſet.

E ¶ Cū hic ſup hec cogitāo-v̄tebat eū affligi nimis:necē erat
Que erat h aūt afflictio in eo q̄ꝫ in ceteris hoīb⁹durioꝛ erat alīq̄ quippe
cā p̄cipua q̄ꝫ q̄ꝫ iterdū igruētiū nōdū maloꝝ imaginatiōe toꝛqueant ea
doloꝛis tn̄ aliquomō ſibi certiſſime euentura nō videt nō igit tā ac
in chꝛiſto. criꝰs ꝯtoꝛqueāt. ¶ Xp̄s aūt nō ſolū mala futura p̄ſtolari no tum erat:ſꝫ manauer at illa vtcerniſſima illū expectare ipſe qppe per ſingula mala ei euentura ēt ad minucias vſqꝫ p̄ui derat maloꝛem igit illi toꝛſiōeꝫ necē opoꝛtebat q̄ꝫ ceteris qui ea dūtaxat vt futura nōdū certa p̄ſtolant. ¶ Hoc equidē cū ctos inſpiciendo liquet ſic in oīb⁹cernimus vt ſi quiſqꝫ certa mala ſibi affutura p̄uiderit maioꝛi toꝛqueat accerbitate quā aliquis nō ſibi certa mala expectaret. ¶ Itē adhuc in xp̄o ſpe ciali⁹aliō quoddā erat q̄ eū adhuc acrius vrgeri maliſ necē erat:nā ⁊ ſi quēpiā cruciat⁹tolleraturū aut moꝛtis āguſtias ſubiturū certa p̄uiſiōe fateamur nō tamē diſtincte cognouit quātus ei doloꝛ aſſurget in ea quā operit ꝑpeſſiōe maloꝛum aut moꝛtis examine.ideo eū nō vltio gradu doloꝛis affici ne ceſſe eſt. ¶ Xp̄s aūt non ſolū mala per ſingl'uꝫ euētura moꝛ temqꝫ p̄uiderat:ſꝫ etiā quāta penalitatis accerbitate affligē dus foꝛet certiſſime p̄cognouerat alias qppe eū cūcta nō co gnoſcē in patulo erat quo fit vt hec imaginaria appꝛehenſio ineſtimabilr̄ ſup ceteras curaꝝ moles afflictiua ſit. ¶ Ita vt nihil quātūcūqꝫ hoꝛridū atqꝫ difficile alioꝝ imaginatiōe compꝛehenſum huic adequari queat.

¶ Xp̄s cruciatus ſibi affuturos minime cogitabat.

Capitu.19. A **Hic** Aūt de quo ſmonē agimus bn̄dictus homo chꝛi ſtus:lꝫ oia mala q̄ tolleraturus erat certiſſima cō pꝛehēſione ſi affutura p̄uidiſſet ſup ea tn̄ aſſidua aut freque ti cogitatiōe neq̄q̄ꝫ v̄tebat. ¶ Si foꝛtaſſis h que cognouerat quotidiana cōſideratiōe reuolueret nullus ei infelicioꝛ:aut mit⁹loq̄mur doloꝝ tolleratioꝛ in vniuerſo repertus vnq̄ꝫ foꝛꝫ ēt eū pauciſſimis viuer̄ dieb⁹niſi ſupnal'r id fieret opoꝛtebat. ¶ Hoc euidēti illa nōe īducit in oībus qppe quas mēte con cipē poſſumus imaginatiōib⁹ afflictiuis q̄ acrioꝛ toꝛqueat cruciatu repiri vlla neqt q̄ꝫ h q̄ dn̄o ibi eē ꝯceſſa ē.ſ.vt oi ꝑ ſingulū ei futuros cruciat⁹p̄cognoſcēt ⁊ quātū ex ſingulis affligēd⁹erat p̄uideret necēūꝫ igit erat eū ieſtimabilr̄ ſup q̄ lꝫ quātalꝫ vrgētiā curaꝝ molle deꝑſſū cōtoꝛq̄ri h pacto cun ctis afflictis afflictioꝛ atqꝫ ſi fas eēt cūctis miſerādis miſera bilioꝛē occaſiōe penaꝝ fatēmur:ſꝫ miſeꝝ ō xp̄o ꝯcedē fas n̄ eſt. ¶ Predcā aūt liquidant oēs qppe in magnis cogitatio

B nū molib⁹degentes breues vite metas hn̄t atqꝫ eas nō niſi
In ma- toto coꝛpe deſtituti atqꝫ pene deſſicati adipiſcunt in xp̄o tn̄
gnis co curas afflictiuioꝛes cūctis moꝛtaliū curaꝝ modis eē pſpicū
gitatiōi erat eū igit breuiſſimis vite metis cōſumari opoꝛtebat.
bus de ¶ Ea aūt que ꝓpoſuim⁹manifeſtiſſimo adhuc cōpꝛobāt ar
gētes a gumēto ingruēte eqdē tēpoꝛe dn̄ice paſſiōis dignat⁹ ē in ſe
tomoꝛti paſſionē illā ſcire q̄ affuturoꝝ ſibi de ꝓximo maloꝝ atqꝫ ex
tur. h igruētiū viuax p̄ſentaret effigies in qua tāta penali accer bitate eū cōtoꝛſum ſcimus vt inſtātiſſime clemētiſſimū p̄rem exoꝛauerit in h v̄ba pr̄ ſi fieri poteſt trāſeat a me calix iſte.i.

C o pr̄ benedicte tātis moꝛtis huius igruentis angoꝛib⁹p̄meꝛ
Expoſi vt pꝛoꝛſus mihi tollerabilis videat iō ſi fieri vllo mō pōt ro
tio v̄bo go vt tranſeat a me oꝛrifer iſte cruciatus. ¶ Succedentib⁹
rum xp̄i aūt huius afflictiuę cogitatiōis incremētis ⁊ xp̄o ꝓlix⁹ orā
in hoꝛto te tantā intra xp̄m cōflictantiū ꝓpaſſionū ciebat pugna vt
orantis. ſanguinei hūoꝛis vberrime guttas exſudauerit toto coꝛpoꝛe madefactus. ¶ Hec aūt a ſclis in nullo hominū ſola p̄mētis cure cōtoꝛſiōe ſequuta didiſcimus nullus igit hominū. Ita hoꝛrēdas afflictiuaſqꝫ acrit̄ paſſiōes in imagine hūit vt bn̄ dictus homo ille ihs. ¶ Sic igitur hāc hoꝛrificā imagina tionē igruēte tēpoꝛe paſſiōis hūit ⁊ ea cūctis hoibus hoꝛri bilius toꝛq̄batur cōfoꝛmi ſnīa cōſentiēdū eſt vt ſi h tota ſue vite tēpoꝛe in eo manſiſſet futuroꝝ ſibi maloꝝ cogitatio om niū hominū afflictioꝛ fuiſſꝫ i tribulib⁹ amaritudib⁹tota degēſ vite meta. ¶ Hoc aūt cōcedi rō nulla māifeſtat:ſꝫ poti⁹diſſo nū eſt non ergo ſemper ſic animo futura mala cogitatione voluebat peruigilr.

Cap.20. A ¶ Scire aliqd pt̄ ſꝫ habitum aut in actuali ſpecl'atōe.

Iuxta Ariſto.igitur ſentētiā in his dicendū erit in ſe ptimo ethicoꝝ.i.c.de ſillogiſmo icōtinent.ſ.ſci

Prim⁹ re.n.duplicit̄ arbitramur aut ſcir̄ qdē ſꝫ hitū aut ſcir̄ i actua
modus li ſpeculatione. ¶ Secūdū hitū ſcire dicimur cū aliq̄ pfecte i tellectu cōp̄hēdim⁹q̄ꝝ clara i nob̄ atqꝫ firma notio manet ⁊ actual'r n̄ itelligim⁹:ſꝫ cū voluerim⁹itelligēdi i actu facultas nob̄ ē hitual'r ſcire dicimur hit⁹eqdē ē aliq̄ i itellectu ipſius difficulē mobil'a ſb̄o vt ſiqs i dialecticis aut phiſicis aſtrolo gicis ue itelligēs ſatis ē nec tn̄ actual'r conſiderat. Sꝫ doꝛmit cibū ſūmit aut potū aut circa alia ſmonē agit:ſꝫ ei cū volue

B rit i dialecticis aut aſtrologicis itelligē actual'r pꝛōptū ē dici
Secun mus ſꝫ hitū dialecticā aut phiāꝫ aſtrologiā ue itelligē. Aliuſ
dus mo āt itelligēdi mod⁹ē cū qſpiā circa aliq̄ actual'r ſpecl'at vt ſi
dus. qs actual'r i dialecticis diſputet aut ſpecl'et. Idēptidē āt in phicis aut mathematicis ē. Ita igit i hoie xp̄o erat hitual'r qp pe cōguerat q̄ꝫti ei cruciat⁹affuturi eēnt ⁊ q̄ꝫ acri⁹ i qlꝫ ho rū affligēd⁹foꝛet h āt hō xp̄s cogſcebat:qꝛ v̄bū illū ad pſone aut hipoſtaſis vnitatē aſſup'erat ale illi⁹bn̄dicte cūcta q̄ in vniuerſo futura erāt reuelabat.hō tn̄ xp̄s h q̄ hitual'r ſciebat n̄ aſſidua cogitatiōe voluebat ſicuti i nob̄ ē q n̄ oia q̄ ſcimus actual'r ꝯtēplamur. ¶ Hec tn̄ tē itra ſe voluebat cū illa cogi tar̄ digbat atqꝫ id agē dcēs erat veluti cū vrgēte tpe paſſiōiſ oia ſuper ſe ventura mala ⁊ doloꝛis q̄ꝫtitatē reduxit ad mētē. ¶ Ex p̄libatiſ igit euidēt pꝫ q̄lr ⁊ q̄s xp̄s paſſiōes i ꝯp̄hēſiōe imagiaria ſolū ptulerit. ¶ De alio paſſionū genere.

Cap.21. A **Aliud** Aūt paſſionū gen⁹ē q̄ ab exterioꝛi agēte paciē ti īfligūt has idētidē xp̄s tollerādas ſuſcepit ex aſſigātis ſup̄ rōnib⁹alioqn ēt nos cōgrue vt dcreuerāt redi mē nequiſſꝫ qn̄ penalitatib⁹ſuis nos redimēdo ſtatuerat.

B ¶ In hac āt aliq n̄ modicā dubitatiōis hn̄t q̄s paſſiōes aut
Paſſio lāgoꝛes i xp̄o fuiſſe ꝓfiteri dbeam⁹. ¶ Aliq.n.xp̄ꝫ ſcabiē i
nes que petiginē vlcera ⁊ pediclos xp̄m hūiſſe aut ſaltē ſiē quēpiaꝫ
hoies af holnū hr̄e potuiſſe aſtruūt ⁊ i ſili ō aliꝝ āmbiguitate ꝯfūdūt.
ficiūt in ¶ Qō vt itegre diſcretos ſolidā ſnīa diffinitā ſit aduertēdū
duplici ē ꝙ paſſiōes q̄ i hoib⁹cānt dupl'r euenire necio ē aut ex ꝯdi
ſſ dr̄ia. tione nature hūane aut ex cōditiōe indiuidui ob malignā:aut inoꝛdinationē cōplexiōis. ¶ Paſſiones autēꝫ que hoies af ficiunt humanam cōſequētes cōditionē xp̄ꝫ pari afficere mo

C do erat qppe verus homo xp̄s quis ex re oia cōſequētia hūa
Xp̄s fu nam ſpeciem in eo ſequi neceſſe erat ¶ Ea autē que ex con
it ſolus ditione indiuidui ob inoꝛdinatā cōplexioneꝫ in hominibus
ex quin conſequunt in chꝛiſto nullaten⁹fuiſſe arbitratu dignuꝫ eſt
ta mix ipſe quippe oꝛdinatioꝛē atqꝫ temperatioꝛē complexioneꝫ cū
tione. ctis moꝛtalibus habuit. ¶ Fuit nempe de quinta mixtio ne ſolus ſicut Alber. magn⁹theotonic⁹i ſua ꝑua phiſica de

ſcripſit

ſerpſit quē alij quoqȝ ꝯſequūť doctores in eo igiť egritudines ob maliciā cōplexionis nō fuiſſe patet. ℂ Hoꝝ aūt exēplum ē fuit qppe in xp̄o fames: ē.n.fames cū ſtomacho vacuo aut euacuato digerēdū nihil manet: tūc.n.appetitus cibi ſeqť ad cōſeruationē hūidi radicalis ⁊ calidi nāliſ fames igiť paſſio ē: qua.hōs patiť atqȝ torqť ꝗ īdiuidui cōditionē aut inordinatā cōplexionē nō ꝯſeqť ſȝ naturalē cōditionē. ℂ Homo eqdē animal eſt ꝙ alimēto in cibo ⁊ potu nutriť ⁊ ꝑmanȝ: fames autē eſt appetit⁹ cauſatus cū in ſtomacho digerendū qc q̄ȝ defuerit cōditionē igiť ſpēi humane famis paſſio ꝯſequeť nō īdiuidui cōplexionē. ℂ Xp̄s aūt homo ver⁹ cōceſſus ī eo igiť cūcta ꝗ ſpēm ꝯſequūť hūanā cōſeq̄ oportebat nec qſq̄ȝ dicere poterit famē paſſionē īdiuidui cōditionē cōſeq: ſȝ potius ecōuerſo. ℂ Cū.n.hō cōſtitute nāe eſt.ſ.in pfecta ſanitate tunc fame afficiť tēporib⁹ qbus cōgruit ille tn̄ qui aut cōplexiōis male ē aut actualr īdiſpoſitę nō ita fame torqri ſolet in eo qppe natural' calor deficit aut magno ſupfluitatum cōgeries indigeſtoꝝ ē. ℂ Inducit igiť fam xp̄ȝ affeciſſe nec hāc vi pote cōditionē ꝯſequētem īdiuidui.ſ.cōplexiōis perverſitatē: ſȝ naturalē potius cōditionē. ℂ Idem vt apparet Matthe.4.c.ſ.cū ieiunaſſet q̄draginta dieb⁹ ⁊ q̄dragita noctibus poſtea eſuriit ꝙ veriſſime xp̄m fame affectū ꝓdit.

Cap.22. A — ℂ De ſiti quam xp̄s paſſus eſt.

Ipſū Quoqȝ ſitim tolleraſſe pſpicuū ē ſicut eni famē ſic ſitim tolleraſſe ꝓfiteri debemus corpa nanqȝ hūana ceterorūqȝ in id pſectoꝝ aīaliū cibo potuqȝ nutriunť eorūqȝ alterū ſine altero aīalis vitā diutius cōſeruare negt oȝ igiť vt quodlȝ aīalium vtroqȝ alatur atqȝ eo īdigēs ſit.

ℂ Et ſicut fames ē appetit⁹ calidi ⁊ ſicci.ſ.appetit⁹ cibi.ita ſitis ē appetitus hūidi ⁊ frigidi aut hūidi ⁊ calidi ſic ē pot⁹ deſiderii. ℂ Sic igiť fames paſſio ē cūctas aīaliū ſpēs ꝯſequēs ita ⁊ ſitis paſſio eaſdē ꝯſeqť cūctas xp̄s aūt aīal v͛e erat cū igiť affectū ſiti ꝓfiti ncēe ē. Idē omniū euāgeliſtaꝝ clariſſimis teſtimonijs cōprobať.ſ.ꝙ xp̄s ī cruce pēdēs paulo anq̄ȝ ab

B Xp̄s verā ſitim paſſus eſt.

iſta luce diſcederet dixit ſitio.i.potior ſitim. ℂ Hoc aūtē lȝ qdā in alegorico exponētes ſenſu xp̄m ſitiuiſſe.aīaꝝ ſalutē dicāt ſic qppe Micheas ī quoddā loco teſtat⁹ ē dicēs emittā in dieb⁹ illis famē nō famē panis: ſȝ famē v͛bi dei in ſenſu tn̄ hiſtorico aut litterali ꝗ ſcripturaꝝ fundamētū quoddā ē ⁊ qui pſupponēdus ſep qm̄ iux̄ Ariſto. in methaphoris nō eſt argue exponēdū eſſe cenſeo ꝺ xp̄i vera ſiti corporea. ℂ Hoc āt ſic liquidatur: nam cū ſitis ſit appetitus frigidi ⁊ hūidi aut calidi ⁊ hūidi cū iſtud defuerit ſitim in aīali ſequi neceſſariū eſt: ſed in xp̄o hūidū ⁊ frigidū defeciſſe q̄ntitas tēporis prodit vere igiť ſitiebat. ℂ Pȝ aūs: qꝛ xp̄s potū nō ſūpſerat ex eo tēpore quo cū diſcipulis ſuis cenā deguſtauit extremā.ſ. qnta feria cū accubuiſſet ſol in q̄ ⁊ ipe ꝓfeſſus ē nō bibā amplius vobiſcū de h̄ germine vini donec bibā illud vobiſcum nouū ī regno pr̄is mei.vt hēť Mat.26.c. Cū aūt h̄ v͛ba ſitim

C Sitis qd ſit.

exꝑmētia dixit erat fere hora iā nona ferie ſexte paſceue. cuȝ redēptor nr̄ vita defūctus ē. ℂ Itē ex fatigatiōe ⁊ labore ſitis cōficiť: ſed in tormētis xp̄s nimis laborauerat cū igiť ſiti affectū fuiſſe ſatis pſpicuū ē. has aūt rōgit rōnes ſeraphicus doctor q dicit bonauētura ī libro quē ſtimulū vocauit amoris. ℂ Preter has aūt alie ſūt adhuc magis ī fundamēto rōnes. ſ. ꝙ xp̄s ꝑ magnitudine cruciatuū ſāguine prorſus exinanitus erat factus ī corpore ſuo tātis atqȝ creberrimis cōfoſſuris q̄les flagelloꝝ plage. clauoꝝ fixure ſpinaꝝ pūcture in pedibus manibuſqȝ atqȝ capite verēdo xp̄i facte ſūt: dēnce.n. lateris apiura lācea militis neſcio cui⁹ ſcā nondū exiuerat h̄ aūt cū ſaluator accubuiſſet factū ē quotieſcūqȝ aūt corp⁹ aliꝗ euacuať humore ſitis ſeqť oportebat igiť in xp̄o ſitȝ ſeq nec q̄ȝ libȝ: ſȝ magnā valde. ℂ Hoc aūt liquet: nam cū homo qſpiā medicoꝝ arte aliquo replente leuatur atqȝ plene purgať humore magno in eo relinquitur ſitis ſi igitur euacuato illo ī naturali humore atqȝ corporis nimis nociuo ſeqtur tanta ſitiſ quanto maiorē ſequi neceſſe erit cū corpus cōnaturali hūore in quo magis corporis vita fundať ⁊ qui quātitatis maioriſ eſt euacuatur huius autem ſanguis eſt in xp̄o igiť ſitim magnam cōſequutam fuiſſe tunc in paſſione claret. ℂ Item h̄ adhuc ex ꝓnibus liquet. Cū.n.redemptor in limine mortis appoſitus ſe ſitire proclamaſſȝ qui aſtabant ex miniſtris mōtis huius ſpongiam aceto plenam cui fel admixtū erat arundini imponentes hēdicto ori domini iħu epotandā applicuē ipſe autem lȝ ſiti ſua torqueret ſiti cum illius amariſſimum

D Uera ſiti xp̄s ſuit affect⁹

cōperiſſet vt ibidē ſubiungitur cū guſtaſſet noluit bibere.i. cum eius inter palatū experireť saporē ꝙ guſtare eſt illud ñ deglutiuit ꝙ bibere euangeliſta appellauit. ℂ Si tn̄ xp̄s ſolam ſitim animaꝝ ſalutis pati expreſſiſſet atqȝ hanc ſolā pati expreſſiſſet atqȝ hanc ſolā pateret nō degrotaſſet in palato illius potus saporē qui ſaluti aīarū exꝑmende nihil attinebat. ℂ Euidenť ex ꝓdictis illatum eſt vera xp̄s aliquo modo ſiti affectum extitiſſe.

Capitu.23. A — ℂ Xp̄s frigora paſſus eſt ⁊ eſtus.

Amplius Autem ⁊ xp̄s frigora tollerauit ⁊ feruēte temporis eſtu ꝑuſtus ē ab hīs quippe paſſibilis fuit ⁊ paſſus ē. ℂ Nec qdē hec ei īdiuidui cōdiō attulit aut cōplexiōis indigeſta itempies: ſed ſpēi cōditio naturalis calor qppe ⁊ frigus poiētie tactiue obiecta ſūt oportet igiť eo frig⁹ atqȝ calorē pati ꝗ potentia tactiua informata fuit: xp̄s aūt vere potētiā tactiuam hūit cū equidē nō fantaſticum aīal eēt xp̄m igiť frigora ⁊ eſtus magno cū paſſione tolleraſſe liquet. ℂ Hoc aūt aīalis naturā ſm̄ ſe ꝯſeqť ⁊ nō indiuiduoꝝ cōplexiones aliꝗ nempe aīalis indiuidua in qbuſdā ſpecieb⁹ ꝓpter eē inclinata ad alterā ꝯtrarietatis extremitatē in potētia tactiua oīa hec ꝯtietatis extremo nō ſētiunt.ſ.ꝙ aīalia quedā ſūt que frigiditatē aut nullaten⁹ patiūť aut ab ea q̄ntacūqȝ ſit valde leuiter īmutenť. ℂ Hoc āt qꝛ cōplexio ſua aquatica eſt ad extremitatē frigitatis declinans ꝙ aūt frigidū eſt a frigido pati non eſt: qꝛ ad actionem alterius in alterū requiritur a ꝑincipio diſſilitudo ⁊ ineq̄litas a proportiōe aūt equalitatis nō ꝓuenit actio: nec motus cauſatur vllus: que.n.prorſus ſimilia ſūt actionē ⁊ reactionē nullā hn̄t terminus tn̄ actionis cū pfecta fuerit eſt ſimilitudo agentis ad paſſum. ℂ Alia aūt animalia ad caloris extremitatem inclinata ſūt q̄ȝ ob rem calorē nullaten⁹ ſentiunt: aut illum leuiť patiuntur ſic eſt de illo monſtro iter animalia qꝺ ſalamandrā maiorū vocauit auctoritas. ℂ Hoc equidem in medijs ignibus viuit ⁊ cum pellis eius aliꝗ fece polluta purgari debȝ eo pacto quo cetera aq̄ticus abluit humor hoc valido ignis caloř purgatur. ℂ Hoc tn̄ moderādū eſt: nec.n. ſemp ſalamandra medijs in ignibus viuit: ſȝ eos diuti⁹ quā cetera aīalia pfert. humane aūt nature cōplexio: qꝛ omnium cōplexionū temperatiſſima ē ad nullā cōtrarietatis extremitatē declinat mediū obtinens iter cūctas. ℂ Euenit igiť ex naturali cōditiōe humane ſpēi homines ſingulos calores. ⁊ frigus in potentia tactiua experiri. ℂ Xp̄m igitur calorem atqȝ frigora paſſum: quia hec humane nature adiecta ſunt fuiſſe perpeſſum liquet.

B Tertie actionis eſt ſilitudo.

C Mirabile de ſalamandra.

Capit.24. A — ℂ Xp̄s corporis laſſitudines paſſus eſt.

Recepit Autē preter h̄ xp̄s iħs fatigatiōis paſſiones: frequēt.n.in viaꝝ ꝑgreſſu laſſabatur atqȝ ab inde feſſus reſidebat. ℂ In quorūdā quoqȝ aliarū rerū opatione laſſabatur ſicē ceteris hoībus fatigatio euenit ſolet. ℂ Fatigatio nēpe in ſolis potētijs finitis corporeis organicis actiuis effici pōt. ℂ In potētijs aūt dr̄: quia qꝺ nec potētia eſt nec potentiā hȝ fatigari neq̄q̄ȝ valet ſicut lapides ligna ⁊ ferrū fatigari nequeunt nullū eqdē hoꝝ aut potentia eſt aut potentiā vllā ſaltē hȝ. ℂ Amplius aūt fatigationē potentijs finitis ſequi dr̄ potētia qppe īfinita fatigabilis nō eſt: nihil.n.maius a quo fatigari queat hȝ actio aūt appoſitiōe maiorū viriū cōficitur. ℂ Ulterius aūt potētia corporea dr̄ non qdem ꝙ potentia illa aut corpus ſit aut corporis pars: ſȝ qꝛ ipa in corpe ē ⁊ corpis virtus eſt q̄ȝ ob cām intellectus nr̄ atqȝ volūtas īfatigabilis iux̄ ſt. ℂ Intellect⁹ nēpe nā nulli corpis pti colligat⁹ ē nec ē v͛tus corpis aut corpaliū ptiū ꝓnis cōplexionē quo ſit vt q̄ȝtūcūqȝ actui ſpeculādi inſiſtam⁹ fatigatiōe dep̄mamur nulla: ſȝ pot⁹ cū diuti⁹ itellectioni operā dederim⁹ maiori ad itelligēdū ſuccēdimur deſiderio. ℂ Homines itidē qui accutiores īgenio ſūt ⁊ ſm̄ hītū ſapiētiorem in ſpeculando vlterius delectatur.

B Fatigatio ī qb⁹ ſit.

C potētia corporea tātuȝ dicta ſit.

Capitu.25. A — ℂ An intellectus ſpeculando fatigetur.

Fortaſſis Aūt qſpiā in h̄ moliet ſcutē.ſ.ꝙ homo ſpeculādo aut alijs qb⁹vis intellect⁹ actibus opaȝ tribuēdo laſſať atqȝ eoſ iterdū hoꝝ tediū torqt velut ſi magnis cōpeis laborib⁹ vrgereť ⁊ veloci⁹ hoīnū qdaȝ his occupatiōibus q̄ȝ corporeis actiōib⁹ fatigāť. Inferť igiť itellectū eē fatigabilē potētiā atqȝ laſſari freq̄nti⁹. ℂ Huic reſpondēdū ē intellectū in actu ſuo poſſe nullatenus fatigari ſȝ ſi interdū hō laſſetur aut debiliteť ſpeculādo aut quoſlibȝ

B Solutio.

intellectionis

intellectionis actus hñdo nõ ideo euenire q: itellectiua potẽtia ſatigabil' ſit:ſ3 q: organice potentie ſatigãt.ſ.fantaſtica vis iſta qppe corporea ẽ,de q̃ infra abũdãtius diſſeret.

C
Uñ ſit q̃ hõ ſpeculãdo ſatigeť.

℄ Actus at itellect' ſũt pſuppoſitis actib' fãtaſie itellectus qdẽ itellectionẽ actualẽ cãre neqt niſi cũ potẽtia fãtaſtica ſuper ſpẽs in fãtaſtica cella manẽtes actualr cõuertaſ ſic inqt vr ſentire ille Ariſto.tertio de aĩa :oз itelligẽtẽ circa fãtaſmata ſpeculari. ℄ Cũ igiť potẽtia fãtaſtica defatigata fuerit eo mõ quo iferi' diſſereť opatiõi ſue opam dare neqbit ⁊ q: opatio itellect' nulla niſi fãtaſia cõuerſa ſup ſpẽs fãtaſticas procedẽ põt:nc̃tum ẽ vt iterdũ hõ itelligẽdo laſſeť q̃q̃ itellectũ quouis ſatigari mõ ipoſſibile eẽ pſpicuũ ẽ. ℄ Idẽtidẽ ãt de volitiua potẽtia.diſſerendũ reor:ſ3.n.multa voluerim' volẽdo tñ neq̃q̃ laſſari poterim' qm̃ volitiua potẽtia fatigabilis nullaten' eſt. ℄ Nec.n.homo frequẽti ſatigatõe vrgeť volẽs ſicẽ itelligẽs qm̃ ad actus potẽtie volitiue nõ ẽ nccĩa ↄuerſio actualis potẽtie fãtaſtice ſup fãtaſticas ſpẽs ſicẽ i actu intelligẽdi ↄexigiť. ℄ Et ſi fortaſſis qſq̃ in actibus volitiõis ↄuerſionẽ ſup fãtaſticas ſpẽs coexigi dicat:q: volitio nõ ↄexiſtente itellectiõe nulla ſit ad itellectũ aũt reqriť cõuerſio ſup fantaſmata ad volutionẽ ǵ idẽtidẽ cõuerſio ſr fãtaſmata ſiet q̃ ob rẽ cõſil'io'i volitiõe defatigatio cõſeqť. ℄ Huic rñdẽdũ ẽ

D
An potentia volitiua laſſari poſſit.

q cũ itellectio ſit ſẽp actualẽ cõuerſionẽ ad fãtaſmata eẽ oз. In quo vſari itelligẽtẽ ncẽe ẽ:ſ3 cũ qſq̃ vult nõ oз eẽ ↄtinuaз cõuerſionẽ qm̃ ſ3 cognitiõe non pcedẽte volitio nulla ſequatur tñ cũ ſemel qſq̃ aliquid eligendũ eẽ cenſuerit volũtas in illud eligẽdo ferť nec p illo ↄtinuato actu oз eẽ vlteriorẽ intellectionẽ ⁊ ↄñt nec ↄuerſionẽ ſup fantaſticas ſpẽs ad quã laſſabaſ itelligẽs nõ igiť eq̃ in volitiõe ſicẽ in itellectiõe fãtaſie organũ ſatigaſ. ℄ Dõm igiť q ſicẽ cũ faber qſq̃ vt dcз organa opatiua.ſ.iſtrumẽta pata ñ hз opari neqt q̃q̃ hñt' artẽ facltas ſit ⁊ manuſq̃ ſuffrageť idẽtidẽ.q: itellect' ad opationẽ ſuã act' fãtaſtice potẽtie coexigit cũ fãtaſtica potẽtia fatigata aut impedita fuerit intellectus intelligere ñ valebit.

E
Obiectio.

F
Solutio.

Capitu.26.
A

℄ De eadem re ſuperiori.

Itẽ Ulterius in pdcã aſſignatiõe dicebaſ q potẽtia organica foret.i.q in aliq̃ corporis pte aſſigrata eẽt ⁊ q mẽbrũ reqret dterminatũ in figura ⁊ cõplexiõe iuxta q̃litatẽ potẽtie organice. ℄ Hoc pacto potentiã organicã viſiuaз dicim' auditiuã quoqз odoratiuã guſtatiuã ⁊ ſileз haꝝ nẽpe quecũqз dterminatã corpis ptẽ in figura ⁊ cõplexiõe coexigit. ℄ Oclus nãqз potẽtie viſiue organũ ẽ ⁊ determinataз figurã hз differẽtẽ a figuris ceteroꝝ organoꝝ q̃litas quoqз eidẽ differens ieſt.quoniam oculus aquatice complexionis eſt. ℄ Auditiua autem potẽtia aures tanq̃ organũ hз ⁊ illud in figura ab oclis ceteriſqз organis dĩuſa ẽ qualitas quoqз eidẽ diuerſa ieſt.qm̃ aures cõplexiõis aeree ſubtil' ſt. ℄ Nec qdẽ h̃ ad ipas aures q̃ chartilaginoſa mẽbra ſt referẽdũ ẽ:ſ3 ad organũ ipm̃ auditiue potẽtie.q pellicula conãl' aeris ẽ. ℄ Odoratiue ãt potẽtie organũ vtraqз naris q̃ in figura a ceteris organicis mẽbris diſtincta pз q̃litas q̃qз ei ſimil' cũ ceteris nõ ẽ nẽpe cõplexiõis aeree groſſe. ℄ De aliis in idẽ potẽtiis ſẽſitiuis ſimilr ſentiẽdũ reor i diſtinctiõe atqз aſſignatiõe organoꝝ. ℄ Dr aũt hãc potẽtiã organicã eẽ.q: cũ potẽtia ñ organica ẽ fatigabil' nullo mõ ẽ potẽtia nõ organica ẽ q̃ vllã corporis ptẽ ſibi dẽminat i figura ⁊ q̃litate a ceteris dĩentẽ i qua dũtaxat ſedẽ hñt ⁊ in q̃ aut p q̃ opetur vult potẽtia digeſtiua attractiua expulſiua gñatiua nlla nẽpe haꝝ corpis aliquã ptẽ tanq̃ organũ exigit in q̃ opeť. iõ in actib' ſuis haꝝ laſſatur nulla. ℄ Digeſtiua quippe potẽtia in nobis aut in ceteris aĩalibus ſatigari nequit:nihil enĩ magis laſſati ſum' cum digerẽ finierim' quã cũ digerẽ icõ uerimus. ℄ Non ẽ.n.in aliis ſic veluti i potẽtia motiua eqdẽ laſſamur magis cũ vnius leuce ſpaciũ cõfecerim' q̃ cũ illud metiri inchoauerim'. ℄ Idẽtidẽ ãt appetitiua potẽtia i deſiderãdo q̃ aĩali cõueniũt nõ laſſaſ. ℄ Idẽ de expulſiua de generatiua quoqз idẽ cẽſendũ ẽ. ℄ In organicis igiť potẽtiis dũtaxat ſeqť fatigatio.

B
Oclus aq̃tice eſt complexionis.

Capitu.27.
A

℄ Quedã his agũtur de potẽtiis.

Amplius Autem in pdicta aſſignatiõe dicebaſ q potẽtia actiua foret in potẽtiis qppe paſſiuis fatigatio nulla ẽ:q: fatigatio in actiõe ⁊ motu ẽ:ſ3 paſſiue potentie actionis inſtrã nõ ſũt ſ3 paſſionis. ℄ In quo aduertendũ q potentiaꝝ quedaз actiue quedã paſſiue ſũt. Ad quaꝝ diſtinctionẽ ſciendum potentias actiuas eas eſſe q̃ obm̃ imutent ⁊ a ſbis minime patiantẽ aut imutentẽ potentie vero paſſiue ſunt quas ſubiecta immutãt ⁊ ab eis nullatenus imutant ſba. ℄ Huius autẽ exẽplũ pз in potentia digeſtiua:potentie qppe digeſtiue obm̃ alimentũ eſt:q: cib' ⁊ potus hoc autẽ potentiaз non alterat digeſtiuã:ſed a digeſtiua potius alteraſ alimentũ equidẽ antea panis ⁊ vinũ erat deinde ṽtute digeſtiue potentie caro efficiť alterando.d' quo Ariſto.in ſecũdo.de generatiõe ⁊ corruptiõe. ℄ De potẽtia quoqз expulſiua idẽ cõſtat a ſuo nãqз non imutaſ obo ẽ qppe huius obm̃ ſupfluũ in digeſtiõibus nõ cõueniens aliquatenus aĩali q a potẽtia expulſiua immutaſ:q: ab ipa a cõpe expelliť ⁊ ipa ab illo non immutaſ:ſed potius eẽ'uo. ℄ Eſt autem potentie generatiue obm̃ ipſuз quod generandũ eſt: hз autem generatiua potentia actionem ſup ſemẽ ipſuз deſcindendo:alterando:⁊ organizando quouſqз animal perfectum ſit ſic igitur a ſuo obiecto non mutaſ:ſed potius ipſã mutat obiectũ. ℄ De his igiť.ſ.de appetitiua expl'ſiua attractiua digeſtiua generatiua potentiis dicendũ ẽ.ſ. q potẽtie actiue ⁊ non paſſiue ſunt.

B
Potẽtiarũ q̃dã actiue q̃dã paſſiue

C
Potentie actiue que.

D
Potentia digeſtiua.

E
Potentia gñatiua.

Cap.28.
A

℄ Potentia paſſiua que ſit.

Sunt Autem potẽtie paſſiue que ipſa oba non imutant:ſed ab ipſis potius imutant. ℄ Sic enim potentia viſiua:auditiua:odoratiua:guſtatiua: ⁊ tactiua ſũt omnes has quippe a ſubſtantiis immutari eas ṽo aliqtenus nõ imutare ſbm̃ pз. ℄ Q' ó in viſiua aũt potẽtia h̃ notũ ẽ eius eqdeз obз color aut lux ẽ:h̃ aũt a potẽtia viſiua nõ mutatur: ſic.n.lux aut color ſe hñt cũ nõ videnť ſicẽ cũ videť. Color ãt aut lux viſiuã imutat potentiã. ℄ Naз cũ nihil videm' potẽtia viſiua nullo mõ mutaſ. Cũ ṽo aliqd ituemur.potẽtia viſiua imutaſ ad aliquã ſpẽз coloris ea qppe coloris ſpẽ actuatur q̃ ãtea nõ actuabaſ qm̃ i organo viſus ſpẽs viſibil' recepitaſ. ℄ Auditiue aũt potẽtie ſon' obm̃.ita ſe hз cũ nõ audiť ſicẽ cũ audiť auditiua tñ potẽtia ab obo imutãť:nã cũ ſonus ſit ſpẽs ſoni aut ſonus ipe in aure ẽ quo iterdũ dolor ſeqť ⁊ pauor ſtuporqз incutiť cum vox fortẽ ſonans ẽ. ℄ Idẽtidẽ autẽ potentia odoratiua guſtatiua:atqз tactiua obm̃ ipз nõ imutant:ſed ab obo potius imutãt has igitur quinqз ſenſitiuas potentias paſſiuas eſſe conſtant.

B
Obз viſiue potentie.

Ca.29.
A

℄ Potentie ſenſitiue interiorum organorum.

Idẽtidẽ Autẽ de potentiis ſenſitiuis interioꝝ organoꝝ dõm eſt.ſ.q potẽtie paſſiue ſunt.ſ. ſenſus cõis imaginatiua fantaſia memoria: ⁊ extimatiua. ℄ Sunt h̃ qnqз diuerſe potẽtie organice q̃ oẽs in cerebro ſt celulas quaſdã itra craneũ hñtes p organis. ℄ Hec ãt potentie paſſiue ſũt abinuicẽ ex obis diſtinctionẽ ſortite nullaз ſpẽs qppe p exterioꝝ ſenſuũ organa ſuſcepte in haꝝ quaз penit' ſũt.ſ.vt oẽs ſpẽs viſu auditu:odoratu:guſtu:tactu apprehenſe in ſenſu cõmuni' ſunt eedemqз omnes in imaginatiua celula. ℄ Idẽptidem omnes in fantaſtico organo in extimatiua autem oẽs ⁊ in memoratiua oẽs ſunt. ℄ Hec tñ ſpẽs potentiarũ ſuis actibus differunt: nõ enim idem circa ſuſceptam ſpẽm ſenſus cõmunis operatur q h' imaginatiua potentia.nec enim imaginatiua q fantaſtica nec identidem fantaſtica q extimatiua memoratiue autem ⁊ extimatiue actus differre cuilibet notum ſatis eſt.qui autez cuiuſlibet haꝝ actus ppriũ ſunt pſentis ſpeculationis non eſt hoc ad ſecũdũ de anima ptinere dignoſcaſ omnes autez hec interiores potentie paſſiue ſunt quelз neqз receptiua potentie paſſiue ſunt quelз nãqз receptiua potentia.paſſiua eſt:q: recipit ⁊ imutatur ab eo q recepit. ℄ Ex pdictis aũt inferť potẽtiaз auditiuã viſiuã guſtatiuam odoratiuaз tactiuaз in actibus ſuis infatigabiles eẽ;q: actiue non ſunt. Sic hẽtur eccleſiaſticeз.5.c.oclus nõ ſatiabitur viſu:nec auris auditu. Si tñ h̃ i ſuis actib' potẽtie laſſareť ñ appeterẽt ſẽp i eis hñre vacationẽ veluti q̃ i ãbulãdo laſſaſ ↄtinue pgredi ñ dſideraт.

B
Queз receptiua potentia paſſiua eſt.

Cap.30.
A

℄ Obiectio penes predicta.

Ad Hec ãt qſq̃ obuiabit dicẽs has ſenſitiuas potẽtias infatigabiles non eſſe:nam cũ qs iqt diuti' i aliqd oclo͛ꝝ aciẽ fixerit vidẽdo laſſaſ. Idẽ q̃qз i guſtãdo i odorãdo in tãgẽdo repim':nã nõ ſẽp guſtãdo delectamur.nec odorãdo aut tãgẽdo i hoꝝ dз ſẽſatiõib' iterdũ veꝝ experimur dolorẽ aut ſaltẽ ſatigatiõe depmimur.de q̃ Ariſt.in.7.ethi.⁊ in libris d' ſenſu ⁊ ſẽſato. ℄ Rñdẽdũ aũt huic ẽ potẽtias has ſẽſitiuas minime ſuapte nã laſſari:ſ3 i eoꝝ actib' ſatigamur ex aliq̃ alẽo q ſatigatiõis occaſio eſt.illud aũt nec potentia auditiua:nec guſtatiua:nec viſiua:nec q̃q̃ aliarum eſt.

B
Rñſio.

℄ Nam

¶ Nā ſiquādo guſtādo laſſaſ nō ideo laſſaſ q̄ſi potētia guſtatiua q̄ paſſiua ē fatigaſ: ſʒ q: diuti⁹ guſtādo venit replet⁹ ē ad cuius repletionē appetit⁹ cibi extiguiſ quo p̄m⁹ in cibū ãhelādo ferebamur ablato aūt appetitu guſtatiuā potētiā delectabiliſ guſtare impoſſibile eſt; ex q̄ defatigari p̄dicamur.

¶ Sic autem fit interdū ceſſatio guſtatiōis aut in guſtādo laſſamur non q̄ſi potētia guſtatiua laſſeſ: ſʒ q: guſtatiōis organa fatigenſ ſicut ſiquis gēnaꝝ patiaſ dolorē. ex diutia frequentiq̄ʒ eleuatione atq̄ʒ depreſſione ſic q̄ in mādēdo ꝯficiſ.

Cap.31. A ¶ De tactiua potentia.

De Potentia autē tactiua attingētibus idē q̄ꝛ de ſuperioribus cenſendū eſt: tactiua enim eſt qua frigus ꝛ eſtū humorē ſiccitatēq̄ʒ duriciē molliciēq̄ʒ app̄hēdimus.

B ¶ Tactiua q̄ppe potētia tāgēdo minime fatigaſ ē t̄n̄ fatiga-

Fatigatio qd. tio q̄dā veruſq̄ʒ eſtus dolor: q: īterdū extremitatē ꝯtrietaſ tāgimus q̄ repugnat ꝓportioni ī qua cōplexio humana fundata eſt. ¶ Cōplexio q̄ppe hūana oibus alium cōplexiōib⁹ tēperatior eſt loq̄ʒ in medio ꝯtrietatis ē. ſ. in medio calidi ꝛ hūidi frigidi ꝛ ſicci. ¶ Si fortaſſis caliditas aliqua foret hūane ꝓportionē cōplexiōis excedēs eāq̄ʒ tactiua potētia ſentiremus neċē erat ab ea deſtrui hūanā cōplexionē vl̄ vt cuʒ ma-

C Cōplexio ſummaris oibus aliis cōplexiōibus tēꝑaſ. gnus homini coapproximaſ calor quo hō deſiccaſ ꝯburiſ atq̄ʒ ꝑit. ¶ Quāq̄ʒ igiſ in huius ſenſatiōe potētia tactiua minime fatigeſ t̄n̄ hūana cōplexio ꝑit eius. ſ. q tūc tangit quam ob rē impoſſibile ē potētiā tactiuā ī actu illo delectari.

¶ In odoratiua aūt potētia idem iudicandum eſt: odoratiua quidem potentia ſicut cetere a ſuo obō immutaſ in quo actu ꝑficiſ eius autē obm̄ odor ē q ſiue ſuauis ſiue ingratus ſit tādiū aut defatigatio nulla in potētia tactiua ē. ſʒ iō odorādo laſſamur q: īterdū ꝓportiōi in q̄ hūana cōplexio cōſeruatur odor repugnat. ¶ Odorū q̄ppe q̄dā cōſeruatiui nãe nr̄e ſūt q: cōplexioni ꝯueniūt aliq̄ aūt nociui ſūt ꝛ cāſiui morboꝝ ſicut q̄dā peſtiferi odores. Cū igiſ odor nãe nr̄e ꝯſeruatiu⁹ ē odorādo neq̄q̄ʒ fatigamur Cū v̄o odores nociui atq̄ʒ peſtiferi ſit in eoꝝ ſēſatiōe delectationē vllā ſeq īpoſſibile ē. ¶ Hic autē mod⁹ ē quo ī odorādo īterdū laſſari ꝓhibemur q̄q̄ʒ igiſ potētia odoratiua minime fatigeſ: q: t̄n̄ odores īterdū cōplexiōi noſtre repugnāt īpoſſibile eſt nos in eoꝝ ſenſatiōe gaudere atq̄ʒ per hoc triſtari atq̄ʒ laſſari neceſſarium eſt.

Cap.32. A ¶ De auditiua potentia.

Ad Audatiuā aūt potētiā accedētes ſic̄ in ceteris dōm in auditu fatigationē ſeq nullā: q: audim⁹ ſʒ q: īterdū ſoni nr̄e obuiāt cōplexiōi. quādā ꝑturbatiōeʒ īſerētes.

B quomō auditui cōtigat fatigatō ¶ Hoc āt dupl̄r euenit liquet ꝑ āt h̄ fit mō cū aliq̄ voces noſtras feriūt aures. q̄ ſʒ ſe audito nociue ſūt nec ſine leſiōe audiri q̄unt. ¶ Sic cū voces dure formāt nr̄ʒ ꝓpe auditū h̄ intra aures nr̄as mag̃ īpetu penetrātes organa potētie auditiue ledūt ſic̄ ſepe horrēde voces ꝓpe nos formāt q: aures noſtras īpetu validiſſimo q̄ciētes ꝓnos ī terrā feriūt. ¶ Has āt cōplexiōi nr̄e obuiare q̄ ī nimia ſādeſ eq̄litatis tēꝑantia repugnare nimis ꝑſpicuū ē. Sic q̄q̄ʒ īterdū vt iā duro boatu voces ad auditū vſq̄ʒ ꝑueniāt vt organo auditiue potētie rupto aut potius fracto penit⁹ ſurdi reddamur. ¶ Ad h̄ āt accutius ītelligēdū inſpiciēdū ē auditiuā potētiā in cōcauitate tipani auris nō eē. i. in cōcauitate ill⁹ chartilaginoſe ſbe ſʒ ꝓ-

C Notandum. pe craneū ſiue cerebrū ē: eſt āt h̄ mod⁹ vt q̄dā a nā āli apō craneū pelliculā rotūda affixa ſic q̄ aere plena ē. ¶ Hūc āt aerē nō ab extra de cōi aere quo inſpiram⁹ ꝛ reſpiram⁹ nā ſuſcepit ſʒ a formatōis exordio ī vſo gignit. Aīali naſcēti cognatuſ ē. ¶ In h̄ āt huius pellicl̄e aere potētia auditiua tāq̄ʒ in ꝓpiſſimo organo diffuſa ē q̄ ſi cāti rūpereſ aut frāgereſ ſpirāte aere illo conato penit⁹ exploſa veſica auditiua potētia depiret nec magis hō cui hec eueniret q̄ lapis aut lignū audiret.

¶ Cū aūt voces fortes cāuſ aer q in hoꝝ formatiōe collidiſ aliſ potius ex colliſiōe corpoꝝ teriſ ad aurē vſq̄ʒ ꝑueniēs ſi ſiſtu. ſʒ igreſſus patētē ꝯcauitatē ad pelliculā conālis aerē tēdit īpetu aūt ſuo tenuiſſimā illā cōnāl̄ aeris pelliculā rūpenſ. exploſo aere auditiuā potētiā excludit nec pōt iā hō vltra audire iam penitus ſurd⁹ effect⁹ ¶ Ut aūt h̄ īcōmoda ſepi⁹ nō euenirent nā q̄ in oibus potētiā hʒ ꝓuiſiuā organū potentie auditiue cōueniētē formauit effigie. ¶ Ita vt nec aures in q̄bus aer cōnāl̄ ꝯſuat⁹ ē rotūdo atq̄ʒ āplo hiatu vult ocl̄i patule forēt ſʒ eas anfractuoſas ī quoſdā formauit circulos. ita vt aer ꝯfract⁹ ex colliſiōe ad aurē ꝑueniret nō recto itinē pelliculā cōnāl̄ aeris petēt: ſʒ ꝑ ipſi⁹ tipani auris circlos anfractuoſe meāſ cū ſe pellicule conāl̄ aeris applicaret vt ſentireſ depoſita oī impet⁹ fortitudine q̄dā cū leuitate ſuſcipeſ. ita vt nec pelliculā frangēs aut rūpens aerē conālē exploderet.

¶ Si tamē hiatus tipani auris patētior ac maior foret nullisq̄ʒ anfractuoſis curuaturis aer ex coliſiōe fract⁹ cū autem ſubintraret recto itinere īteriora petens nullas īpet⁹ ſui ſubtrādo deponēt vires quo fieret vt tāto fragore ōlieata illa cōcuſſa pellicula ſepiſſime rūpeſ ex q̄ ſurdū effici neceſſe erat. ¶ Cū g̃ aliq ſonitus aut horrēdi fragores ſūt nãe nr̄e atq̄ʒ cōplexioni cōtrarij īpoſſibile ē in his auditiuā potētiā delectari hoc modo nobis interdum in audiendo fatigatio quedaʒ ꝛ tedia ſubeunt.

Capitu.33 A ¶ Secundus modus quo in animalibus in audiēdo fatigationes eſſe contingit.

Secūdus Modus quo in aīalibus in audiēdo fatigationē eē cōtingit eſt qm̄ q̄q̄ʒ ſonit⁹ ipſe temperatus ꝛ cōplexioni nr̄e cōueniens ſit nos ſēꝑ in audiēdo delectari nō cōtinget. ¶ Quia ꝛ ſi auditiua potentia in eo q̄ꝛ paſſiua eſt fatigabilis nullatenus foret: eſt t̄n̄ vlterius quedā v̄tus actiua cōtētiua ꝓportiōis organi ſm̄ quaʒ organū ꝑmanet ineē ſuo cum ex multiſ cōſtet hec aūt q: actiua ē debilitari pōt atq̄ʒ fatigari. ¶ Et qm̄ obiectū potētie auditiue agens in potētiā auditiuā agit ꝑiter in organū ꝛ ī acti-

B Cū fatigatiōe n̄ conſiſtit delectatio. uā v̄tutē organice cōtentiuam armonie illā actiuā potētiam aut virtutem fatigari neceſſe eſt cū fatigatione aūt nō conſiſtit delectatio accidet igiſ ex h̄ audientē nō delectari. ¶ Idē tidem autē de potētia viſiua definiendū reor: nam ꝛ ſi viſiua potētia ſm̄ ſe ipſam fatigabilis nō ſit dicente ſalomone eccleſiaſtices. 5. c. occulus nō ſatiabitur viſu nec auris auditu eſt t̄n̄ ꝑter viſiuā q̄dā alia actiua virtus cōtentiua armonie organi; nec eni iſta pōt dici viſiua qm̄ paſſiua q̄dē hec aūt actiua eſt de actiuis aūt dictū eſt q̄ꝛ fatigabiles ſunt. ¶ Cū ergo hec fatigata aut debilitata fuerit delectabil̄r vidē impoſſibile eſt: fit g̃ vt plerūq̄ʒ in vidēdo affligamur: ſʒ hec paſſiones vt cūq̄ʒ diminuūſ aſſuetudine de hoc Ariſtoliles ethicorūʒ li. 7. in fine.

Capit.34. A ¶ Potentie interiores intra craneum in cerebro organa accipientes.

B Preter has āt ſēſitiuas atq̄ʒ paſſiuaſ potē. q̄ exterioreſ ſūt qm̄ organa ſua ex capitis cōcauitatē hūt

Obiectio. ſūt alie īteriores. ſ. q̄ ītra craneū in cerebro organa acceperūt. ¶ Hec āt ſūt ſēſus cōis imaginatiua. fātaſia extimatio ꝛ memoratiua h̄ āt ſic̄ ꝛ ꝓcedētes paſſiue ſūt: iō nullaten⁹ ſʒ ſe fatigabiles: nō. n. fātaſia ī actu ſuo fatigaſ nec memoratiuā ꝛ ſic ō ceteris. ¶ Ad h̄ aūt q̄ſq̄ʒ obijciet fātaſiā ꝛ ceteras fatigabiles eē quod ex his q̄ ſuꝑ rn̄debam⁹ ſatis aliq̄ō cōprobari videſ. ſ. q̄ꝛ nos cū īterdū ītelligēdo fatigamur nō iō fatigamur

C Reſpōſio. tāq̄ʒ ītellect⁹ potētia fatigabil̄ ſit cū penit⁹ īcorporea ſit: ſʒ iō fatigamur: q: fātaſia in fātaſiādo debilitaſ ad quā ītellect⁹ q̄n dā hʒ cōiunctionē cū eā in ſuo actu regrat. ¶ Huic rn̄dēdū eſt fātaſticā potētiā in actu ſuo minime fatigari: quia paſſiua nec ſbm̄ quoq̄ʒ eius vllaten⁹ fatigabile ē Sʒ vt de ſ̄iorib⁹ ꝓbauim⁹. Ita ꝛ in hac dōm ē. ¶ Eſt. n. fantaſtica potētia paſſiua ꝛ ꝑter eā in organo ē quedā v̄tus actiua cōtinēs organi armoniā hec āt tenera ē ꝛ facil̄r fatigabil̄. Cū igiſ h̄ debilitata fuerit fatigationē ꝛ triſtitiā quādā ī fantaſiando ſequi neceſſe eſt. ¶ Idemtidem autem de extimatiua ꝛ memoratiua ceteriſq̄ʒ interioribus paſſiuis potenijs dicendū eſt quod fatigabilis nulla ſit nec ob eam in actu ſuo fatigatio conſequatur.

Capitu.35. A ¶ De duplici genere potentiarum fatigabiliū.

B Hec Enim que ſupra enarrata ſunt ſi vult in vnam formaʒ compegerimus in aphoriſmatis reſultabunt. modum inter omnes potentias que in homine aut quocunque animali ſunt ſola duo genera potentiarum fatigabilia

Loca potētie motiue ꝛ formatie eſſe ſcilicet potentias motiuas ꝛ vocum formatiuas. ¶ Hec autem potentie in tribus locis corporis animaliſ ſūt ſcilicet in pedibus manibus ꝛ organis vocatiuis. ¶ Motiua namq̄ʒ que pure motiua eſt ꝛ alias ambulatiua aut ꝓgreſſiua vocatur in pedibus eſt quāquam ꝛ in manibus atq̄ʒ brachijs abuſiue. hec fit vult in pueris qui nundum pedibus moueri plene poſſunt. ¶ Motiua autem que operatiua dicitur in manibus proprie eſt.

¶ Interpretatiua v̄o ſiue vocū formatiua in organis vocalibus ē. Fiet q̄q̄ʒ ex hoc vt in tribus homines ꝛ cetera aīalia

ꝑfecta

pfecta fatigent.ſ.mouendo pedes ſiue pgrediēdo mouēdo q̄ q̄ manus ꝛ voces qualcūq̄ formādo nec q̄cq̄ aliud ieē poterit in quo alia vllatenus fatigāt. ❡ Quod quidē accidit.

C
Quid potē tia appellat

qm̄ in his omniū cōditiões fatigabilis potētie repimus.ſ.q̄ potētie ſint ꝛ q̄ finite ꝛ corporee ꝛ q̄ actiue ꝛ q̄ organice q̄ rū ſingula de eis manifeſta ſūt. ❡ Potētie nāq̄ ſūt qm̄ non ſūt corpora.nec corpoꝝ ptīcle ſed vtutes corpoꝝ ħ aūt nos potētiā appellam⁹. ❡ Q̄ō.n.finite ſint dicē nō attinet.nā in reb⁹ q̄ ſiue corpa ſiue corpoꝝ ptes ſiue corpoꝝ ɔditiões aut vtutes ſunt īfinitū nihil ē:ſola.n.nām ſiue diuinā eēntiā infinitā eē cognſcimus ꝛ quodlȝ attributoꝝ ſuoꝝ vt infinitā bonitatē infinitā ſapientiā ꝛ ſic de ceteris q̄ diuis vnū infinitū cū cta ſūt.

D
ſola dei nā īfinita eſt.

❡ Quod vo iſte corporee potētie ſint apparet nō q̄dē corporeū appellātes ſolū q̄ ex corpore cōſtat aut ex corpe factū ħ pacto ſola entia que aliq̄ mō corpa ſūt corpea dici que unt ſȝ corporeū dico q̄ ad corp⁹ attinet tāq̄ corporis q̄dā cōditio.

E
Loca motiue potētie ꝛ opatiue ꝛ interptatiue.

❡ Q̄ō in his apparet nā motiua potentia in muſclis cruriū ē:opatiua autē in neruis ꝛ muſclis manuū brachioꝝ interptatiua vo i vocalib⁹ organis repit. ❡ Corpoꝝ igit vtutes ſūt q̄ ſba ſua corpoꝝ pticule ſūt. ❡ Quartū hui⁹ ɔditio.ſ.q̄ organice potētie ſint adhuc in his pȝ.nā organū eſt aliq̄ corpis determinata ps a ceteris in figura ꝛ cōplexiōe diſtāſ

F
Organū cō poris q̄d.

quēadmodū in occlo ꝛ in aure pȝ de his aūt ſic eſt.q̄ motiua pgreſſiua in ſolis muſclis ꝛ neruis cruꝝ ē ꝛ in brachijs.

❡ Motiua aūt que opatiua dicit in muſculoſis q̄q̄ ꝛ neruoſis brachioꝝ ꝛ manuū ptib⁹ ꝛ nō alibi ē. ❡ De vocatiua aūt idē pȝ:q̄ organa vocalia a ceteris corpis ptib⁹ ſatis diſtāt.

G
Actiue potētie obȝ trāſmutāt ꝛ ñ trāſmutant

❡ Quinte potētie fatigabil' cōditio erat actiua eē. Sūt aūt actiue potētie q̄ obm trāſmutāt ab ipſo aūt minime trāſmutant ſic de nālibus potētijs.ſ.digeſtiua appetitiua ac gn̄atiua pȝ q̄ in obm ſuū agūt in eas tn̄ obm ſuū nihil cauſat. De his.n.ſic ē q̄ p̄ in potētia motiua pgreſſiua liquet:nā ipſa hȝ pro obiecto corp⁹ mobile in quod agit mouēdo illud iſtrumētal'r ab ipſo tn̄ illa nihil recipit. ❡ De motiua potētia q̄ opatiua dr̄ idē pȝ qm̄ ipſa tāq̄ obm hȝ quodcūq̄ opabile aut ſic trāſmutabile ꝛ i illō agit ab eo tn̄ rōnē nulla ſuſcipit. ❡ Idētidē aūt ō formatiua ſiue iterptatiua dōm fore liquet. cuius obm vox ē quā ipſa agit eā formādo ab ea āt nec fit nec mouetur vllaten⁹. ❡ Apparȝ igit ex p̄dictis in hoīe aut in q̄ȝ alī duas dūtaxat fatigabiles eē.potētiā motiuā.ſ.large dictā.ꝛ vocatiuam ſiue interpretatiuam.

Capitu.36.
A

❡ De chriſti fatigatione.

Redeūtibus Aūt nobis vñ digreſſimus dōm ē fatigationē paſſionē ſiue ppetatē quādā ꝛ cōſequētē ſpēm hūanā eē qm̄ ꝛ in oīb⁹ al'ibus reperit ſm q̄ ɔtigit in eis duas repiri potētias fatigabiles.motiuā.ſ.ꝛ vocū formatiuā.

B
Fatigatio p prietas que dā ē inſe quēs huma nā ſpeciem

❡ Ex his aūt magis adhuc ptcula ti attigētib⁹ dōm ē in xp̄o verā fuiſſe fatigandis paſſionē qm̄ hō ver⁹ erat ꝛ has duas fatigabiles potētias in eo fuiſſe ſatis ɔſtabat. ❡ Ob ħ dōm ē xp̄m i itinerādo fatigationē verā ſuſtinē qm̄ laſſabat i eo potētia motiua q̄ i pedib⁹ ſuis ꝛ crurib⁹ erat. ❡ Indē cōcedi oȝ xp̄ȝ laſſari i opatiōe manuali.cū aliqd eū ɔtingeret opari qm̄ in manib⁹ atq̄ brachijs ei⁹ opatiua potētia ꝛ motiua q̄ ꝛ fatigabil' ē ſic in ceteris erat.

❡ Adhuc aūt alia in xp̄o fatigatio accidē poterat.ſ.i vocum formatiōe vt ſi clamore valido aut ſi mag̃ tēpore ħ agēt ħ āt q̄ potētia vocū formatiua i cūctis alib⁹ fatigabil' ē. ❡ Amplius ħ teſtimonio bea. Io.4.c.appȝ vbi xp̄s itinerādo laſſatus apō puteū ſediſſe dicat ſiue apō fontē vt alibi hr̄ ꝛ ſamaritana mul'r cū eo loquuta ē. ❡ Ampli⁹ aūt ꝛ in xp̄o cōſiteri oȝ.fuiſſe ſōnolētie paſſionē.ſ.vt ſōno grauari interdū potuiſſet vt ſi nimis vigilare niteret dies multos atq̄ noctes i ſōnes ducēs oportebat eū p̄grauari ſōno.ſic ceteris hoīb⁹ accidit. ❡ Cūctis eq̄dē hoīb⁹ naturai ſiim⁹ ſōnus eſt. Sīc teſtat Ariſ.in libro de ſōno ꝛ vigilia. ꝛ q̄ſq̄ multiphariā differāt homines cōtingat ſm exceſſū ꝛ defectū in magis aut min⁹ dormiendo tum ex differētibus cōplexionū armonijs q̄dā eq̄dē cōplexiones hominū ſūt que de ſōno magis exigunt. Quedam vo minimū. ❡ Tum ex drīa cibi ꝛ potus in quātitate nam qui vberiores cibos ſumunt atq̄ fecūdiores pot⁹ hauriunt equatis ceteris maiores exigunt ſōnos. ❡ Tum ex laboꝝ diuerſitate.qui enim abundātius laborant ſi cetera eq̄ ſint neceſſe eſt vt maiori p̄grauent ſōno q̄ſq̄ igitur hec multiplices hominibus drīe fuerunt nemo.tn̄ vnquā repiri poterit, qui in ſōnem diu vitam trahere poſſit ſicut in cibatus nemo diutius viuendo morās trahet. ❡ Quia igitur xp̄s ſicut ꝛ ceteri homo verus erat oportebat vt cum diu a ſomno abſtinuiſſet multum grauaret atq̄ quendā cruciatus experiretur modum ꝛ ſi in hoc niteret in ſolitam morā in ſomnes trahens virium fatigatio ꝛ totius corporis defectio ſequeretur.

❡ Paſſiones extrinſece alijs agentibus chriſto infligi poterant. Ca.37.
A

Sicut Aūt hec prelibate fatigationes in xp̄o ſicut ꝛ in ſingulis hominū eueniebāt ab intrinſecos. Ita ꝛ quedam alie paſſiones ab extra infligi poterant a gentibus alijs. ❡ Hoc autem eſt cum aliquod cōtrarium complexioni ipſius paſſi in illud agit. ❡ Huic autem penalitatū mō xp̄s ſubiectus erat ſicut ꝛ ceteri hominum.nā ab extenoribus ppeti poſſe non euenit ex cōditione īdiuidui ſȝ ex ſpēi ppꝛietate. ❡ Unde ꝛ dici oȝ.potuiſſe xp̄m comburi flāmis

B
xp̄s flā mis cō buri po terat.

tp̄e nāq̄ homo verus erat cōplexio aūt hūana tn̄q̄ temperatiſſima mediat inter extremitatē caloris ꝛ frigoris humiditatis ꝛ ſiccitatis quodlȝ igit extremū cōtrarietatis in aliq̄ qualitate pōt agere in hūanā cōplexionē ꝛ q̄ ignis hȝ extremitatē in calore poterat agē in corp⁹ xp̄i. ❡ Unde ſi ſe xp̄s flāmis inieciſſet aut eū q̄ſpiā i medios cōieciſſet igneos corp⁹ eius incinereos vſū fuiſſet niſi eū deus ſupnāl'r eruere dignaret.ſic ſi aliq̄ō corpoꝝ noſtroꝝ in medijs ignib⁹ ponētur.

❡ Idētidē aūt xp̄s a frigore pati poterat.nā ſi aer frigid⁹ foret vl' aqua aut aliorū q̄cpiā circūdans corp⁹ ihū illud ſic noſtra corpora infrigidaſſet:vñ ſi in aliquo loco exceſſiue frigida vl' vt in niue aut gelidis aq̄s ſiue fremēti borea corp⁹ ſaluatoris nr̄i diutius pmāſiſſet necē erat vt his factis moreretur. Sic.n.in nobis accidit niſi ſupueniēte miraclō ab ħ liberaret. ❡ Sic aūt ꝛ de alijs duabus q̄litatib⁹.ſ.humore atq̄ ſiccitate dicendū liquet.ab exceſſiua q̄dē hūiditate diſtēpotē hūidū fieri corp⁹ ihū necē erat. ❡ A uehemēti q̄q̄ ſiccitate deſiccari ꝛ ſic iterdū factū eſt vt his agētib⁹ qualitatib⁹ cōp⁹ illud bñdictū in diſpoſitiones varias mutaret.

C
Maria magdalene q̄re ſup xp̄i pedes vnguētum ſemel ef fuderit.

❡ Propt hās aūt penalitates nāe i corpe ihū maria magdalene effudit vnguētū ſemel ſup pedes ihū cū eēt i domo ſymonis leproſi accūbēs in cena. Pedes nāq̄ illius bñdicti ihū ardore mag̃ regiōis illius tū inueris labore atq̄ nuditate nudis q̄ppe pedib⁹ incedebat deſſicari atq̄ ardētes ꝛ cōtracti i rugas erāt. ❡ Effudit igit maria magdalene alabaſtrū vnguēti vt ardōr pedū vnguēti tēparet frigiditate: ſiccitas q̄q̄ illi⁹ mitigaret humore de his habetur luce.7.capitulo.

Cap.38
A

❡ Deus ſuffocari poterat.

Poterat Aūt alias adhuc ſubire penalitates.dominus ihs.ſ.q̄ ſuffocaret. ❡ Cauſatur equidem ſuffocatio in alibus:q̄ ptes vitales circa p̄cordia tēpant inſpirato ꝛ reſpirato aere.ſ.in eo q̄ cōtinue trahim⁹ ꝛ expellimus cum aūt aqua multa ſubintrauerit.ita vt oīa interiora repleant itercludit inſpiratiōis ꝛ reſpiratiōis.ita vt nullus aer ſubintrare aut īde egredi poſſit vñ al' mori necē ē.

B
quomō cāſet ſuf focatio i aialibus

❡ Amplius aūt qm̄ vita aliā p̄ſtim pfectoꝝ ɔſiſtit in q̄bita armonia caloris natural' ꝛ hūidi radical'. Cū vo alteꝝ horū ōletū ſit aut mutua fuerit ſublata pportiōis armonia aial depire neceſſe ē aq̄ āt ſubitrāte iteriora corpis atq̄ replēte totius corpis diſſolui armoniā iter p̄dicta duo necē ē vitā q̄ ō ficē ſiml' ɔſtat. ❡ Hāc q̄ppe cāȝ multi ſtatuē voluerūt ſaȝ tn̄ calūniabil' ē p̄ma aūt fundamētal' huius cā ē. Ampli⁹ āt xp̄s a quolȝ alio extrinſeco agēte ppeti poterat vl' vt ſi q̄s ei epotandū venenū tradidiſſet aut ſi eū beſtie aliq̄ peſtiferos venenatoſq̄ hñtes morſus attractaſſent aut ſi eū fera aliq̄ laceraſſet. ❡ In his enim oībus xp̄m pati potuiſſe ſicut ꝛ ceteros hoīes ſatis pȝ.huius aūt origo eſt ipſa hūane cōplexiōis armonia cui venenū repugnat. ❡ Idētidē q̄q̄ laceratio durorū iſtrumētoꝝ teneritudini cōplexiōis hūane obuiat:ſic.n. Ariſ.in fine tij de ala dic.dura q̄dē vitam tollere:quia tollunt ſenſum tactus in quo vita eſt

❡ Quedam quibus agentibus pati poterat. Ca.39.
A

Preter Hec aūt poſſibile erat corpus redemptoris noſtri a gladio lapide ꝛ ligno ꝛ q̄cūq̄ alia re dura ꝛ ſolida q̄ quidē ob hoc fit qm̄ dura ſenſum tactus auferūt in quo ꝛ vita ē. ❡ Itē quonīā dura cōtinuitatē rei auferūt ſ. ptes mediatione facientia:ɔtinuitas aūt dat vnitatē i vnitate vo eē ē cū ens ꝛ vnū eq̄ ꝛ ſȝ ɔuertibilitatē ſint id q̄ vnū eē dēſinit pariē q̄ eē dēſiſtit,vt ait boe.ō ɔſo.li.3.pſa dcīa.

❡ Alia

¶ Alia aũt duroꝝ hũane cõplexiõis armonie officiũt quibuſdã illatio dãnis. Pria equidẽ ſũt vt gladij aut accuta q̃cunq̃ ſecantia atq̃ p ſectionẽ tolliẽtia vnitatẽ. ¶ Scda vo ſũt vt lapidea ⁊ lig ⁊ quecũq̃ põderoſa q̃ pondẽ ſuo corpa aliũ atterũt ⁊ cõfringerũt aut ſãguinẽ effluere cogũt in quo aĩo vita eſt iuxta illud leuitici.17.c.aĩa oĩs carnis in ſanguie eſt idẽ deuteronomij.12.c.hec aũt penalitatũ atq̃ paſſionũ gña in xp̃i corpe claruerũt. ¶ Prio eqdẽ in circũciſione ſua agẽte ferro paſſus ẽ cũ ꝑpucij eius vã caro vt ceteroꝝ hebreoꝝ moris erat abſciſſus ẽ vñ cruorẽ effluxiſſe liquet h ãt tollerãs doleuiſſe neceſſe eſt nec a lachrymis abſtinuiſſe crediderim imo nec qſpiã eũ nllo doloris ſigno ꝑfecto ſuſtinuiſſe rõnabilr ↄfiteri valebit.multũ.n.h fidei nr̃e detraheret de quo i ꝑlibaſ vberi⁹ explicuim⁹. ¶ Patiebaſ q̃q̃ dñs ihs ab oĩbus aliĩs corpibus i ſe vires aut põdus hñtib⁹ quod liquidũ fit ex eo q̄ i horto ꝑpreſſus cũ cõphẽdẽtib⁹ eũ miniſtris potifi cũ atq̃ ſeuo cũ quodã ipetu q̃tiẽs ad terrã frequẽti⁹ deijciebãt. ¶ Ab aliĩs q̃q̃ ſolidis corpis q̃ñq̃ tollerabat anguſtiã vt cũ alaphas ꝑtulit ⁊ cũ venerãdũ caput eius arũdine ꝑcuteret dicẽtib⁹ miniſtris qs ẽ qui te ꝑcuſſit.de h Math.27.c.

B Flagella q̃lia erã qb⁹ xp̃i corpus ꝑcutiebatur.

¶ Eodẽ aũt gñe penalitatis patiebaſ cũ ſeuiſſimo flagella ſuſcepit erãt eqdẽ flagella ſolida corpa que carni eius illiſa magnũ cauſare dolorẽ neceſſe erat frequẽti⁹ q̃q̃ cõcuſſiõib⁹ aptiebãſ ptes corpis bñdicti xp̃i vnde ⁊ mult⁹ ꝓfluebat ſanguineus hũor. ¶ Jdẽtidẽ aũt ⁊ durius ꝑtulit cũ venerãdo capiti eius coronã de ſpinis plexã milites ipoſuere q̃ nõ quidẽ ſimplr capiti iproperiũ atq̃ deriſionẽ ãbati nec tñ hñti regni vt iudei exiſtimabãt ipoſuerũt ſ vt magni iflictiuã cruciatus. ¶ Jn his enim duricies ac accumẽ fuit q̃ duo inſtrumẽtales q̃litates ad nocẽdũ ſũt atq̃ his ꝑforatũ ẽ bñdictũ redẽptoris nr̃i caput vſq̃ ad durã cranei ſiue oſſis ſbaz q̃ iridẽ ſanguinis vbes defluere madoreſ. ¶ Hic aũt fuit penalitatiſ atq̃ paſſiõis modus cum clauoꝝ fixione manuum ⁊ pedũ ꝑtulit apturas.nã vt in his q̃ ꝑceſſere magis extitit declo rã in quaꝫ manuũ vnũ ſuſcepit clauũ tenerrimã ei⁹ carnẽ ꝑforãtẽ. ¶ Jn pedib⁹ q̃q̃ fixus ſiue eũ in ſinglis pedib⁹ ſingulis cõfixũ clauis ſiue vtrũq̃ eodẽ ꝑforatũ extimare malimuſ nihil differt.quoilo.n.mõ in vtroq̃ pede cũ ↄfixũ clauo cõfiteri neceſſe ẽ atq̃ ſine magno eũ hec ꝑtuliſſe doloſ arbitrari fas nõ ẽ. ¶ Jdẽtidẽ aũt latus eius lãcea qdã miles pilati apparuit.vnde ꝓfluxit ſanguis ⁊ aqua vt omnium euangeliſtaꝝ cõmunis aſſertio ẽ hec tñ aptio ſiue cõfoſſio vuln⁹ dici nõ mereſ nec xp̃s ibi aliquẽ tollerauit dolorẽ:iã.n.mortem xp̃s ſubierat in mortuis aũt nocumẽti ſenſus null⁹ ẽ vuln⁹ q̃q̃ ſolã nõ notat carnis apturã ſ vinctio eqdẽ. ¶ Hec igiſ que de multis pauca exẽplariſ enarrata fuere in xp̃o accidẽrũt nec qdẽ ex indiuidui cõditiõe tanq̃ ex mala hec ↄplexione ꝑtulerit ſed ex cõditione humaue ſpeciei. ¶ Totam nãq̃ ſpeciem iſta conſequũtur.

¶ Paſſiones que indiuiduum inſequuntur.

Ca.40. A

Accidũt Preter has quedã alie penalitates q̃ ſpẽi non cõſequũſ cõditionẽ:ſed indiuiduoꝝ ipſoꝝ qualitatẽ.malã.ſ.eoꝝ cõplexionẽ. ¶ Hec aũt in xp̃o ñ fuerint qm̃ cõplexio ſaluatoris nr̃i tẽpatiſſima omniũ hũanoꝝ fuit nec qſquã vnq̃ in toto orbe reptus eſt. aut debuit repiri qui tam eq̃li atq̃ iuſta polleret cõplexiõe vñ i eo nihil eẽ videbaſ.quo aliqua paſſio originẽ tanq̃ ex ipſa traheret. vnde in xp̃o nec tuſſim nec catharrum:nec ſcabiem:aut lepram tertianã ſiue q̃rtanã extitiſſe febres ↄcedendũ vllaten⁹ ẽ q̄ ſatis liquet.

B Tuſſis ⁊ catarrũ xp̃s nõ tollerauit.

¶ Tuſſis eqdẽ ⁊ catharrus paſſiões ſũt que ſpẽi non conſequũſ cõditionẽ. Sed ex ſupfluitate aut inordinatione alicuius humoris ꝓueniũt. ¶ Si enim ſpẽi conſequereſ hitudinẽ oẽs homines reumaticos atq̃ tuſſim pacientes ⁊ cetera ꝑdictoꝝ neceſſe erat quod notiſſima ſitate illuſtre ẽ in dño ihũ humoꝝ ſupfluitas aut inordinatio nulla erat hec igiſ in eo fuiſſe ab re eſt.

C Scabies lepra ⁊ vlcera in xp̃o nõ fuerũt.

¶ Jdẽtidẽ aũt corpus redẽptori ſcabiẽ leprã ⁊ vlcera pati nõ poteſ:nã h ñ cõſequũſ naturã ſ indiuiduũ alioquin oẽs homines ſcabioſos vlceroſoſ atq̃ leproſos fore neceſſe erat q̄ minime cerniſ indiuiduũ igiſ ⁊ nõ nãm cõſequũſ. ¶ Hec igiſ ex qbuſdã ſactis i cõporibus aut circa corpa corruptiõibus ꝓueniũt. ¶ Uidemus eqdẽ optie cõplexionata corpa ſcabiẽ aut leprã vlcera q̃q̃ ñ ꝑpeti de ſilib⁹ q̃q̃ paſſionib⁹ idẽtidẽ iudicãdũ ẽ. ¶ Jn xp̃o ãt nulla corruptio ꝓuenire in hũorib⁹ poteſ ab intra exiſtẽte bonitate cõplexiõis q̃ excellẽtiſſima in tota hũanoꝝ indiuiduorũ latitudine fuit nec igiſ vlceroſus aut ſcabioſus lepros⁹ eẽ potuit. ¶ Amplius aũt nec tertianã nec q̃rtanã aut ſiles morbos pati poterat:q̃nialr.n.h ex qbuſdã interioꝝ ꝓueniũt deordinationis. ¶ Xp̃s autẽ ordinatiſſimaꝫ habuit cõplexionẽ in ordinatiſſimo aũt deordinatio nulla eſt neq̃q̃ igiſ horum egritudinẽ aliquã pati poterat ex corruptiõe qppe indiuidui hec oĩa fiunt ſpẽm aut haꝝ nulla cõſequiſ. Penalitates aũt ſiue paſſiões q̃ in ꝑoribus enarrate ſũt hũanã ſpẽm ↄſequũſ q̃q̃ igiſ qſpiã hominũ ordinatiſſime cõplexiõis ſit in eo tñ oẽs exiſtent. ¶ Ex ꝑlibatis cõcluſum euidẽti diſcurſu ſatis pꝫ q̃ paſſiones in xp̃o fuerit ⁊ quas nũq̃ tulerit nãq̃ hũane ſpẽi cõditionẽ cõſequũſ ipm ſicut ceteros afficiebãt q̃ vo ab ipſius indiuidui in naſcũſ diſtempata cõplexiõe i ipo nec fuerint nec aſſumpſiſſe dicens fuit. ¶ Ex his igitur liquet xp̃ꝫ agnum eſſe qui patiebatur.

D Ordinatiſſimã xp̃s habuit cõplexionem.

¶ Pars octaua tertie methaphore quintus agnus q non patiebatur.

Capip. 41. A

Ordinẽ Tertie huius methaphorice ꝑadoxe in ſeq. ꝑticula octaua occurrit.ſ.qui non patiebaſ ſ.q̄ agnus iſte nõ patiebaſ. ¶ Et qm̃ iſtũ agnũ xp̃m multiplr paſſũ explicauimus q̄ qdẽ ſolida nitiſ ꝟitate cũ nullatenus paſſũ ſalua ꝟitate aſſeri nequit. ¶ Sed qꝛ vt plerũq̃ in ꝑpoſitus dictum eſt agnus iſte xp̃s deus ⁊ homo erat:qꝛ enĩ homo erat multiplr paſſus eſt vt vero deus erat nihil vnq̃ ꝑpeti potuit. ¶ Hoc aũt manifeſtaſ.nã vt ait Ariſ.in ꝑdicamẽtis ꝓpriũ ẽ paſſiõis inferri ex actiõe vt igiſ aliqua paſſio ſit neceſſe eſt actionẽ ordine quodã ꝑcedere in deũ autẽ nihil agere valet deus igiſ pati nõ põt. ¶ Q̃ õ vo nullũ agens in deũ ſit pꝫ qm̃ agentis ad paſſũ ſemp ẽ ꝓporcio maioris in eq̃litatis alioquin actio ipoſſibil' ẽ:ad deũ aũt nihil hꝫ habitudinẽ maioritatis imo nec eq̃litatis:ipſe.n.ſolus iſinitũ ens ẽ in deũ igiſ nihil agere poſſibile eſt ipſũ igiſ pati ẽ ipoſſibile. ¶ Amplius aũt oĩs paſſio inuolũtaria eſt ſed ↄ dei volũtatẽ nihil nec fieri nec tẽtari aut cogitari ſaltẽ põt deus igiſ a nemine pati põt huius iductiõis maior cõſtat. Minor autẽ ſic inducit qm̃ ſi qcpiã in deũ ageret.ſ.ↄ eius volũtatẽ nitẽs id deo maius foret q̄ ipoſſibile quidẽ liquet cũ iſinitus de⁹ ſolus ſit alia aũt ad eũ relata q̃ſi nullã obtinẽt ꝓtãtis q̃ntitatem. ¶ Adhuc autem paſſio imperfectio quedam eſt adeo autem omnes eliminãdas eẽ ipfectiões patet cum ipe totius pfectiõis origo ſit in eo igiſ paſſio nulla eẽ poteſt. ¶ Jtẽ pfcã felicitas dici ſtatum omnium bonorum agregatione ꝑfectum. Jux boetium de conſolatione.libr.3. proſa. ſecunda omni quoq̃ malorum abſentiam cum felicem eſſe ſit habere quicquid velis ⁊ nihil habere q̄ nolis:ſed deus perfecte felix eſt quin potius ipſe eſt vera felicitas in eo igitur nec vnquam paſſio fuit nec eſſe poſſibilis eſt. ¶ Amplius autẽ pati vt in hac methaphorica paradoxa ſummi neceſſe eſt dolorem deſignat ex chriſti cruciatibus venientem ab horum tamen nullo deus aut ſubſtãtia aliqua pure ſpiritualis quicq̃ pati poteſt. ¶ Huius cauſa in promptu eſt hoc quippe varios chriſti cruciatus inſtrumentis quibuſdã naturalis actionis inflicta ſunt inſtrumenta autem quantitatem quandaꝫ habẽt deus autem cũ pſone ſpiritus ſit in eum inſtrumenta agere non poſſũt quoniã applicari non põt quantũ non quãto. ¶ Ex predictis ergo inducitur iſtum manſuetum agnuꝫ qui ſaluator noſter eſt vt deus erat paſſum nõ fuiſſe nec vllatenus pati potuiſſe.

B Xp̃s vt deus pati nihil poterat.

C Paſſio ẽ q̃dam imperfectio.

¶ Pars nona tertie methaphore quintus agnus qui mortuus eſt.

Capit. 42. B

Nona Huius quam ſepe nomino tertie methaphore exponenda occurrit particula ſcilicet qui mortuus eſt quod ad agnum ꝑdictum refertur.ſ.quod ipſe mortuus fuerint. ¶ Jn quo ſicut ⁊ in prelibatis .ita ⁊ hic pro hipotheſi tenendum eſt chriſtum verum deum ⁊ hominem eſſe duas perfecte habentem naturas.ſecundũ quarũ alterã humanam.ſ.mortua eſt ſecũdã vero reliquam diuinam.ſ. mori nequiuit. ¶ Jpſe igitur vt verus homo erat veraꝫ mortem ſubijt. Si enim ſecus factum foret nos ab ea qua tenebatur humanum genus eterne mortis obligatione nequaquam liberati fuiſſemus. ¶ Nec quidem hoc ac ſi manus domini abbreuiata foret ſecus liberare non potens:tot enĩ modi liberandi genus humanum deo extabant quot ipſe velle poterat idẽ nãq̃ deo facẽ eſt q̄ velle facere. ¶ Sec⁹ tñ fieri non potuit in tempore cũ ab eterno ⁊ ante mundani

B Xp̃s vt verus homo erat mortẽ ſubijt.

C Jdẽ deo eſt facẽ ⁊ velle.

orbis

orbis ſecula,a deo iſte liberatiõis modus decretus foret nos tñ cõfitemur redẽptos fore.pño ğ eſt vt xp̃m mortẽ ſubĳſſe fateamur. ℂ Xp̃m autem paſſũ ita p ſe pʒ vt ſtilo nõ egeat cũcta.n.euãgſiorũ ſeries imo vt abundãtius quid dixerĩʒ totus noui ac veteris teſtamẽti canon h mõſtrat h equidẽ iudei intẽtores petierũt. Pilat⁹ autẽ eis inducẽtibus capitalem illi ſententiã milites vo eam executioni tradiderũt eũ variis atq̃ʒ amara cõficientes morte. ℂ Fuit autẽ hec vo mors vanãq̃ʒ ac vere magni ei cruciatus illati ſicut vere quoq̃ʒ aiam expirauit. Sed vltra hec ad veram mortẽ nihil adiacet fuit. ergo vere mortuus q vere homo factus eſt. ℂ Hec at mors in h agno ſaluatore noſtro idem euenit qm̃ ipſe voluit niſi n.ipſe nobis cõmori elegiſſet.eum iudei occidere nequiuiſſent,nec aliunde ei mors infligi potuiſſet aut euenĩſſet erat quippe natura in poteſtate ſua.

D
A pilato xp̃s morti fuit addu⁹.

Capit.43.
A

ℂ Dubitatio nunquid vere chriſtus in cruce mortem obierit.

In his autem fortaſſis adhuc aliqs vlterius ſpeculans dubitabit an vere xp̃s in cruce mortuus fuerit i quo quiſquã cõtra nitet dicẽs xp̃m mortem non guſtaſſe.naʒ ſi in cruce mortuus eſt neceſſe eſt a corpore aiam extitiſſe diſiunctã. ℂ Et tũc aut aia volente xp̃o corpori diſiuncta eſt.ſ. nulla alia pexiſtente cã niſi q: ipſe eam ſepare voluerit aut imani dolore hec diuiſio inducta eſt. ℂ Nec quidẽ dici valʒ xp̃m nulla exigente cã eam de corpore abſtuliſſe:hoc.n.pcõ verus homicida extitiſſet vl'ut cũ quis ſibi manibus iniect⁹ ſe ppria morte cõficit h at licuit dubie ſcelus graue ẽ et fortaſſis celeꝝ ceteroꝝ caput. ℂ In xp̃o aũt peccatũ nullũ extitit dicẽte bea.petro in canonica pma.c.ĳ.q peccatũ nõ fecẽ nec inuẽtus eſt dolus in lingua ei⁹ gnimo nec poteſtas peccãdi in eo fuit vt iducit p magiſtrũ in.3.ſẽtẽtiaꝝ diſtinctiõe.12. ℂ Idẽtidẽ aũt nõ vr dicẽdũ fore aiam a corpore xp̃i prementibus cruciatib⁹ fuiſſe ſeiunctã.nã cũ xp̃i immanitate doloꝝ preſſus expirat nulle in eo manẽt vires corpe penit⁹ad extremã debilitationẽ deducto natura iam nõ potẽte dolori reſiſtere in xp̃o tñ nihil tale accidit qm̃ cũ expiraſſet vt excelſa voce clamaſſe ac ſi nihil vnq̃ʒ paſſus foret dolores igit ei mortẽ nõ itulerũt. ℂ Ampli⁹ aũt cũ quis fortior nãli cõplexione q̃ʒ alius eſt q̃ʒq̃ʒ ei equi vt reliqs cruciatus inferant. tñ non ita cito vt alĳ morit. ℂ De xp̃o at nõ eſt cõcedẽdũ q ipſe ceteris in nãli cõplexiõe debilior fuerit.nã vt in ſtibatiſ diffuſius cõcluſũ eſt nullus ita cõueniẽtẽ hũit armonia iter oẽs cõplexiões hũanas ſiẽ ea q fuit in bñdicto corpe redẽptoris noſtri:ſed nullus alius homo mortuus fuiſſet inflictis ſibi vulnerib⁹ ſolis q redẽptori noſtro inflicta ſũt quãtũcũq̃ʒ debil' nãc fuiſſet ipe igit ex his ad mortem adductus non eſt. ℂ Hec aũt inductiõe liquẽt nã et ſi in vita flagella ſaluator noſter ſuſcepit ex quoꝝ pũcturis cõfracta atq̃ʒ diuiſa cute vberrima ſãguinis effuſio fcã extiterit ad mortẽ tñ hec ſufficiẽte nõ pſtabant cãm. ℂ De fixuris aũt clauoꝝ i manib⁹ atq̃ʒ pedibus q̃ʒq̃ʒ ſi nullo medicoꝝ arte aut deo agẽte curate fuiſſent dicẽdũ eſt q mortẽ inflicture forẽt verũ tñ nõ ita cito mori poterat. ℂ Xp̃s nãq̃ʒ poſtq̃ʒ in cruce appenſus eſt pauco tempore ſuperuixit.

B
Xp̃s ſi tñ ſi peccauit vel et peccandi poteſtas nulla erat in eo.

Capi.44.
A

ℂ Quedam de chriſto et de latronibus cum eo in cruce pendentibus.

Apparẽt Aũt q dicta ſũt.nõ xp̃s et duo latrones qui pẽdebant eodẽ tẽpore appẽſi ſit xp̃s tñ hora nona expirauit iuxta omnĩ euãgeliſtaꝝ teſtimoniũ latrones aũt tũc nõ defecerũt. ℂ Hora nãq̃ʒ cõpletorĳ milites pilati venerũt vt deponerẽt de crucibus corp⁹ xp̃i et eoꝝ q cũ eo crucifixi erãt ne manerent corpa eoꝝ in cruce in ſabbato die magno feſtiuitatis eoꝝ latronib⁹ autẽ q: viuebant vt cito morerent crura fregerunt ad xp̃m autẽ cũ veniſſent inuenerũt q iam expiraſſet adeo crura eius fracta nõ ſunt. vt pʒ Jo.19.c. ℂ Infertur igit rõnabil'r nullum hominẽ ita cito mori potuiſſe vt xp̃s mortuus eſt nullis aliqs illatis vulneribus. ℂ Tot.n.plagas latrones q cũ xp̃o pendebãt vt ipſe ſuſcepant eodẽ quoq̃ʒ eiſdẽ tẽpore iflicte ſũt ſed ipe ante eos defunctus dicit. ℂ Qd aũt oibus eodẽ tẽpore vulnera illata fuerit euidẽs ẽ qm̃ eodẽ tẽpore oẽs crucibus affixi et appenſi ſunt vt ſatis innuit ex vbis euangeliſtaꝝ ſiqs attendat. ℂ Quod autẽ eadẽ xp̃o et latronibus vulnera illata ſint.nõ vult xp̃s crucifixus eſt.ita et latrones cruci affixi ſũt vt pʒ Jo.19.c.ſ.crucifixus eſt dñs ihs et cũ eo,alĳ duo nec q̃ʒ q

B
Xp̃s ac latronib⁹ eo. tẽpore vulnera fuerũt illata.

cũq̃ʒ igit ad crucifixionẽ exigũt eque in latronib⁹ vt in xp̃o fuerunt. ℂ Ad xp̃m autẽ crucifigendũ pedes eius et manuſ clauis perforati ſũt vt his totũ pondus pendẽtis corpis teneret.ita igit in latronib⁹ crucifixis neceſſariũ erat vt pedes ac manus inductis clauis forarent. ℂ Nec qſquã exiſtimet latrones cũ xp̃o pendẽtes nullis clauis in manib⁹ et pedib⁹ vlnera ptuliſſe dicẽs eos funibus alligatos cruci.ita vt manus brachĳs crucis ſinglis funibus necterent pedes quoq̃ʒ ſimul trunco ſiue pedi crucis firmo retinaclo ligarent ſiẽ in eccleſĳs iſipiẽt valde pictores deſcribũt.ita vt hãc iniuriã de nobis infideles in qbuſdã dicant q pingim⁹ qual'r volumus nulla inq̃ʒ rõne h arbitrari qſq̃ʒ debet vt immediate rõ ſubiunget. ℂ Hoc autẽ quorũdã vt in qbuſdã aliqs aſſolʒ indiſcreta deuotiõe inſcodiatũ reor pleraq̃ʒ equidẽ alia in hũc modũ fcã ſũt q iam apud ſimplices in religiõis trãſiere cultum. ℂ Volũt.n.penas dñi ihu a penis latronũ diſtinguer vt in hoc q̃dã xp̃o reuerẽtia tributa videret q̃ʒq̃ʒ iudei h nõ attenderint quin potius eũ morte turpiſſima cõdẽnare voluerint inhoneſtius adhuc q̃ʒ latrones ipos. ℂ Patet autẽ q dictum eſt iudei nãq̃ʒ latrones vt morerent cũ xp̃o appẽderũt:ſed ſi ſolũ man⁹ et pedes crucib⁹ ligati forẽt nllo alio inflicto nocumẽto hoc cruciatu niſi p longã tẽporis ſpectationẽ nõ morerent.ita vt pmus fame cõfecti q̃ʒ dolorib⁹ exanimati viderẽt. ℂ Itẽ euãgeliſte manifeſte ſignãt latrones eadẽ vulnera q xp̃s tollerauit ſuſcepiſſe:nã ſic eũ dicunt crucifixũ.ita de latronibus cõfitẽt vt pʒ Jo.19.c.cum dicit crucifixerunt ihm et duos latrones cum eo vnum hinc et aliũ inde et ihm medium. ℂ Sicut h ipſe clauis fixus eſt.ita et illi aliter equidẽ crucifixi minime dicerẽt :nam crucifixus crũci affixus dicit affixio autẽ ſine clauis nõ fit. ℂ Si igit crucibus alligati forẽt crucifixi minime dicerent. ℂ Amplius autẽ q pene illate ſaluatori noſtro rõnabil'r nõ ſufficerẽt vt aliqs eas tollerãs ita velociter moreret adhuc apparet.

C
Judei turpiſſima morte chriſtũ cõdẽnarunt.

D
Latrones qui cũ xp̃o mortui ſũt eadẽ vulnera ſũt paſſi q xp̃s

ℂ Quoniã cũ miniſtri pilati fregerũt crura latronibus vt cito morerent ne ſequẽti die magne feſtiuitatis in patibulis affixi manerẽt venerũt quoq̃ʒ ad ihm vt ei crura frãgerent exiſtimantes q adhuc viueret et cũ inueniſſent eũ defeciſſe itactũ reliquerũt corp⁹ eius exiſtimabant tñ q rõnabil'r nundũ mortuus eẽ debuiſſet alioquin ad eũ nõ veniſſent vt crura frãgerent. ℂ Sequit igit rõnabil'r aut de cõmuni alioꝝ lege neminẽ ex tã paucis nec valde grauib⁹ inflictis vulneribus mori debuiſſe. ℂ Idẽtidẽ autem aliorũ hominũ h experientĳs demonſtrat alĳ nãq̃ʒ cruci affixi ſũt ſed maiori tẽpore in cruce pmanſere viuentes ſic nãq̃ʒ de bea.andrea fuit qui p triduũ pſeuerauit in cruce pẽdẽs vt ex eius pʒ hiſtoria. ℂ Itẽ adhuc ſolidius h inducit eum.ſ.nõ debuiſſe aut potuiſſe rõnabil'r.ita cito mori illis inflictis vulneribus.naʒ cũ Joſeph abarimathia ciuitate inter iudeos nobil' decurio diſcipulus quidẽ ihu ſed in abſcondito pp metũ iudeorũ acceſſit ad pilatũ vt peteret corpus ihu ad ſepeliendũ illud admiratus eſt pilatus ſi iã obĳſſet. ℂ Sic hr marci.15.ca. cuʒ dicit et cũ iam ſero factuʒ eẽt q: erat paſceue qd eſt an ſabbatum venit Joſeph abarimathia nobilis decurio qui et ipſe erat expectãs regnũ dei et audacit incidit ad pilatum et petĳt corp⁹ ihu. Pilatus aũt mirabat ſi iam mortuus eẽt et cũ cognouiſſet a centurione donauit corpus Joſeph. ℂ Si tamẽ xp̃s talia vulnera ſuſcepiſſet ex qbus rõnabil'r:ita cito mori debuiſſet non miraret pilatus an ſi iam obĳſſet videt ğ q nõ potuiſſet rõnabil'r.ita cito mori ſuſcepto tã puo nocumẽto. ℂ Aliqs aũt fortaſſis dicet vulnus q redemptor noſter in latere ptulit ad cauſandã velocẽ mortem ſuffeciſſe. ℂ Reſpondẽdum illud equidẽ ad xp̃m attinuiſſe nihil .nam quãdo illud xp̃s ſuſcepit iam expirauerat.vt pʒ teſtimonio omniũ euangeliſtarum. ℂ Induci ergo videt ex his xp̃m i cruce veram non ſubĳſſe mortem.

E
Dubita.

F
Solu.

ℂ Xp̃s veram mortem tollerauit et quedam alia de eodem.

Ca.45.
A

His Autem reſpondẽdũ eſt chriſtum veram tolleraſſe mortem ſicut omniũ euangeliſtaꝝ teſtimonio cõprobat totius quoq̃ʒ catholice fidei indubitata aſſertio hec eſt. ℂ Juxta modũ autẽ quo mors xp̃i cauſata fuit aduertẽdum eſt chriſtũ deũ verũ fuiſſe et hominẽ ideo ſicut ei deo exiſtenti cuncta ad nutum ſubiecta erant.ita quoq̃ʒ nature humane ſue partes ſubiecte erant omnia quoq̃ʒ his accidentia aut quouis attinentia modo vt mors et vita. ℂ De

his igitur

bis igiť faciebat vt volebat ⁊ qñ volebat poťat igiť eas ſeiungē atq̄ ꝯiungē ꝑ ſolo nutu cū vellet ⁊ ꝓñr viuire et ēt meritū vellet li berū erat qḋ gdē alḡs hoib⁹ nō adiacet. ℭ Nō.n.dñanť nāe ſue:nec moriūť cū volūt:nec viuūt ex volōtate gdē dūtaxat.

B Chriſt⁹ vite ac mortis i ſeipſo erat

ℭ Nā accidit vt moriať qs qñ vult.ſ.ſi ſibi manus iniecerit mortē ꝓcurās tūc tñ ñ moriť qñ ſolū vult:ſʒ q2 mortē ſibi in ferť realr agēdo. ℭ Sic ḡ xp̄o vite ⁊ mortꝭ i ſe ip̄o erat. Ita ⁊ ſi aliq̄ colligātia potētiaꝝ nālīū actiuaꝝ vľ paſſiuaꝝ in ip ſo erat dñs ipſi⁹ eēt poſſʒ:q2 cū vellet illā tenē colligātiā cuʒ āt colibērū foret q̄ nālr ꝯiūcta erāt diſiūgēt. ℭ Et h̄ modus ē q̄ ſacri doctores aſſignāt i hoīe xp̄o q̄ i paſſiōe ſua fuerit ve rus ⁊ plen⁹ ꝯp̄hēſor pfectā ſuſcipiēte delectationē aīa ſua in diuīe viſiōis eēntia q̄ ſp ei p̄ñs erat:hāc āt viſionē cū ꝯñti de lectatiōe fautionē vocāt i q̄ plena ꝯſiſt felicitas. ℭ Erat q̄q3 acerbiſſime afflict⁹ pferēs dolores amariſſimos:ita vt triſti mus atq̄ afflictiſſim⁹ viroꝝ ſimľ dicēť. ℭ Hec ſe ſimľi nľo viroꝝ ſʒ nāʒ eē poſſibile ē i aīa eq̄dē rōnali nr̄a vires q̄dam pure ſp̄ūales rōales ſiue itellectiue his āt deū cogſcit atq̄ i eo cognito delectať i q̄ plena felicitas hūana ꝯſiſt. ℭ Quā q̄ h̄ gl̄ia q̄ directe i potētias rōnales recipiť poſteri⁹ redūdat i ptes ſēſitiuas q̄ ſſ vires iferioris ꝯditōis he āt i deū tēdē ñ p̄ñt qñ excedit ꝯditionē obiecti ſui. Sūt.n.p̄ter rōales vires i hoīe alie q̄ ſēſitiue dñr ō gb⁹ nūc tāgebať:he.n.illi vt aīal ē ꝯueniūt ℭ Sūt q̄q3 nā iferiores rōalib⁹ gb⁹ ſētim⁹ atq̄ vita liť imutamur ab his q̄ corpea ſſ aut corpoꝝ ꝯditōes. ℭ Hic āt hitudinis modus his virib⁹ mutu⁹ ꝯſtat q̄ cū oēs eiuſdeʒ aīe vires ſint colligate ſſ ⁊ ad eādē opatiōeʒ tēdūt:ita vt in eā opationē i quā rōales tēdūt vires ſēſitiue q̄q3 ferāť ⁊ i q̄ ſēſitiuas moueri dixerim⁹ rōales q̄q3 idētidē mouerī ncēē ſit. ℭ Nec tñ i h̄ q̄ſq̄ itellexerit vtrarūq̄ eādē fore actū: nā nō les vires itellectōi vacāt ſēſitiue āt potētie nūq̄ intelligunt. Idētidē q̄q3 ſēſitiue ad ſēſatiōes ſſ itellectiue tñ ſēſatiōis ac tū nūq̄ explēt. ℭ Sʒ ē ſupioꝝ ſēſus q̄ tñ rōnales potētie i actu ſuo ſſ q̄q̄ ſēſitiue ñ ꝯpleāt aliquē itelligēdi actū vt rōa les tñ ad illū actū rōnaliū viriū attēte ſſ:ita q̄ nulli alii actuī ſui gñis occupāť. ℭ Hoc pacto q̄q̄ vires rōnabiles ſēſatio nē nullā cauſēt aut ſuſcipiāt ſēſatiōeʒ tñ q̄ a potētijs ſēſitiuis ē attēte ſſ.ſ.tē nllm ſpāliť ſui gñis expletes actū. ℭ Hec aūt

C Aīa ope rationū nroꝝ ra dicale ē pncipiū Ariſto.

viriū ſēſitiuaꝝ itellectiuaꝝ colligatio i nob ē pp aīe vnitatē i q̄ oēs ſſ.vñ cū aīa q̄ opationū nraꝝ ē radicale pncipiū iuxͣ ariſto.⁊⁹.ō aīa ē itēta opatiōib⁹ ſpeculatiuis ſʒ vires rōales ñ p̄t vacare actib⁹ ſēſitiuaꝝ potētiaꝝ. ℭ Cū āt ꝯͣrio vacat ſēſitiuis expimēť ſʒ potētias ſēſitiuas ꝯtēplatiōi ſpeculatiue ſʒ rōales vires itendē negt. Hoꝝ āt tota vita exēploꝝ plena ē:nā ſi qs i ſūmēdo cibos:aut delectabiles armonias audiē do delecteť.ipoſſibile ē tūc eū delectari circa ſpeculatōeʒ aut i actu ſātaſiādi circa aliqd. ℭ Accidit āt ꝯͣrio eꝯ ſi qs ma gne atq̄ altiſſime ſpecľatōi operā dederit cui penit⁹ dedit⁹ ſit huic opatiōi ñ poťit vacare delectatōi q̄ ē i cibo:aut i po tu:vľ tactu ⁊ ſi quē tūc cibos ſūmē ꝯtigat neſciet an cibi ſa pidi:aut iſipidi ſint ⁊ ſi audierit ñ diſtiguet cui⁹ ꝯdidōis audi ta vox ſit. ℭ Et ſi qs hui⁹ ſpeculanti aptis ocľis ſe obiecerit neſciet diſtiguē qs ille ſit ac ſi nemine ꝯſpexiſſʒ. ℭ Q. ſi for taſſis ad altiſſimū atq̄ extremū delectatōis gradū iſta itelle ct⁹ attētio puenerit negbit q h̄ patiť gcq̄ vidē auditu pcipe frigus calorēue ſentire:aut cibum ſiue potum ſūmere ⁊ ſi ei cuncta ſentienda apponantur.

Ca.46. A

ℭ Quedā attinentia ad ſuperiora.

Apparet Aūt abundāti⁹ q̄ dcā ſſ i his q raptum aut extaſim patiūť velut iterdum ꝓphis eueniebat. ℭ Accidit q̄q3 doctori gētiū paulo iterdū q̄q3 q buſdā añ mortē h̄ accidūt. ℭ In his.n.aīa i corpe ē cū exta ſim patiūť qḋ appet:nā ſi hȳ mortui eēnt cū hoꝝ q̄ſdā inter dū p triduū:aut q̄triduū raptos eē eueīat ſič ō eo q vulgarit tudan⁹ dict⁹ ē reciťať corpa eoꝝ ḡuē odorē emitterēt ſič acci dit i corpib⁹ mortuoꝝ atq̄ iā reſolui icipent ſuccedētib⁹ ſibi nľib⁹ ḡdib⁹ reſolutionū. ℭ In his tñ q extaſim aut raptuʒ

B Qñ qs extaſim patitur nilaʒ tē ſēſitiuaʒ hʒ ope rationeʒ

patiūť nec ḡuis exalať odor nec q̄uis reſolutio fcā appet.nā ſordida q̄dā ide tabes diffluē apperet mortui igiť q h̄ patiūť ñ ſſ. ℭ Cū ḡ q̄ſpiā rapt⁹ ē aīa ei⁹ i corpe ē nihil tñ videt aut auditu pcipit nec cibū aut potū ſuſcipē p̄t nec q̄uis aliā ſen ſitiuā tūc hʒ opationē. ℭ Idētidē āt motiua opatio i eo ñ eſt aīa nāq̄ illa corp⁹ tūc mouē negt moueri nāq̄ nllaten⁹ poſ ſet ēt igne ei circūpoſito vt ſic flāmis vrereť. Aut ſi ei varia cruciatuū gñā iſligereť mori qdē poťat:ſētire āt minime:nāʒ

tūc ſp̄ūs ille q art⁹ vegetat altiſſima occupat⁹ ſpecľatiōe ſēſū i corp⁹ ñ iſluit q̄ dolorē aut aliquā quāuis ſentiam⁹ paſſiona lē imutationē. ℭ Nec qdē q extaſiʒ patiť ſolľ tē ſēſitiuiſ ope ratiōib⁹ q̄ aīales appellāť deſtitut⁹ ē:ſʒ ēt vegetatiuis acti b⁹ q nālīū potētiaꝝ eē dñr qḋ mirabili⁹ eq̄dē h̄ āt appet qñ tūc nihil digeſtiua aut expulſiua:vľ appetitiua potētia opať ita vt i hmōi corpe vitaľ calor nllꝰ appeat. ℭ Qñ calorem ſpiritib⁹ reſolutis a corde ꝓuenientib⁹ cāri aiūt q cū ꝯtinuis reſolutōib⁹ mľtiplicāť calor ⁊ vigor corp⁹ iſormāt cū ꝟo ho rū penit⁹ ceſſauerit reſolutō calorē atq̄ corpeū ceſſare vigo rē ncēē ē ō his tāgit ari.i li⁹.ō dr̄is ſp̄ūs ⁊ aīe q̄q̄ a pleriſq̄ hūc ñ eē ariſtotelis librū ferť. ℭ Cū vero aīa totalr occupata nullā alterā opationē pncipiare p̄t nequit ſp̄ūs vitales atq̄ motiuos i corde reſoluē ex gb⁹ vigor ⁊ calor i corpe gñeť q̄ ſit vt q talia patiť ꝯͣrius vita defūct⁹ videať ñ appete i ip̄o ali q̄ vitali opatōe. ℭ Hoc āt pp nihil aliḋ euenit niſi:q2 aīa tē ſūme attenta eſt ſecundum potentias rationales. Ariſto.

Ca.47. A

ℭ Magna rōnalium potentiarum attentio facit vt nullā ſenſitiuam delectationem pcipiamus.

Amplius Aūt ex his iſeriť q̄ cū q̄ſpiā magnā val de rōnaliū potētiaꝝ delectatiōem expiť nequeat nllaten⁹ ſʒ actū ſēſitiuaꝝ potētiaꝝ delectari.ſ.i ci bo ſūpto aut potu aut i q̄uis corpeo expimēto. Idētidē autē nec aliquā i eiſdē ſēſitiuis ptib⁹ afflictiuā paſſionē tolerare p̄t. ℭ Vñ ſi qs audiat aliqd qḋ vehemēter audire ꝯcupiue rat nec illā vnq̄ audierit et ſi fames aut ſitis eueniaťt illas tñ nūq̄ ſētiet. Sic.n.vulgarit loq̄ntes i ſiľib⁹ dicim⁹ h̄ nocti b⁹ diebuſq̄ manēt nľo cibo aut potu vegetat⁹. ℭ Ex oppo ſito āt euēit cū qs vehemētiſſimā ſʒ aliq̄ ſēſitiuā potētiā de lectatōeʒ expiť vt i viſu aut guſtu circa act⁹ rōnaliū potētiaꝝ vacare negt vñ ſi ei aliq̄ itelligibilia apponāť circa illa nlla ten⁹ itelliget. ℭ Ampli⁹ āt cū delectatiōeʒ ſēſitiuā tñ excre uiſſe ꝯtigat vt ad altiſſimū atq̄ extremū ſēſitiuaꝝ delecta tionū graduū deuenerit q̄ nlla i ſēſitiuis repiať maior ñ ſo lā q h̄ expiť alicui itellectōi vacare negbit:ſʒ ēt nllaten⁹ ge q̄ itelliget. ℭ Idē āt ad ſēſitiuas potentias partiť.ſ.vt ſm nullā eaꝝ gcq̄ pcipiat. Sic.n.i actu venereo accidit q ē act⁹ tactiue potētie ō q̄ ari.ethi.li.viꝭ.ait nūt.n.i ip̄o itelligē poſſe neminē. ℭ Idētidē āt ſi i pte ſēſitiua aliqs iſurgat dolor ſʒ act⁹ rōnaliū potētiaꝝ nllaten⁹ delectari valebim⁹ velut cuʒ qs acutiſſimū expiť dolorē circa nullā p̄t vacāř ſpecľationē: ſʒ ad ſētiēdū dolorē:ncēēio ꝯuertiť. ℭ Vñ ſi qs validiſſimis dolorib⁹ circūſcept⁹ foret velut gehēnalib⁹ icēdijs mācipatus q̄ ſe erit⁹ māifeſtū reddēt ſič ſe btis aīab⁹ i vita eťna oſten dit q̄ viſiōe bře ſſ delectari qdē negret niſi ei pri⁹ de⁹ illos au ferret dolores. ℭ Hec āt oīa eueniūt pp nālē colligatiōeʒ rō naliū atq̄ ſenſitiuarum potentiarum in actibus ſuis cū om nes in eadem anima ſint.

B Qui dele ctatiōibus ſēſitiuiſ plu rimū oppreſ ſus ē nihil itelligē p̄ot

Ari.7.ethi.

Ca.48. A

ℭ De quadā potētiaꝝ ſēſitiuaꝝ atq̄ rōnaliū colligatiōe in chriſto exiſtente.

In xp̄o ſaluatore nr̄o cū ꝟus hō foret:ncēm ē hāc ꝯfitēri ſuiſſe potētiaꝝ ſēſitiuaꝝ atq̄ rōnaliū vt i nob colli gatōeʒ vnica qpe i eo aīa erat. ℭ Et cō ſʒ rōales poās gcq̄ agēt ſēſitiue ad h̄ attēte erāt cū ꝟo i ſēſitiuis ei q̄cunq̄ foret opatō rōales q̄q3 ad h̄ vacabāt. ℭ Qñ tñ nā ſua hūana ſue ſuberat p̄tāt poťat cū vellet hāꝝ ſōluē colligātiā.ſ.q̄ potē tie rōales magnā i ſpecľari ōlectatōeʒ expireť.vires āt ſēſiti ue ad h̄ nihil attēderēt:ſʒ q̄ndā aliā diſtōniſſimā aut ōlectatō nē aut triſtitiā expireť. ℭ Poťat āt idētidē ſēſitiua ps eius magnis pfrui ōlectatōib⁹ rōalib⁹ virib⁹ illi⁹ ſūma ipleť ama ritudie aut q̄ rōales vires magnis ōlectatiōib⁹ pfūdereť ad h̄ nihil attēdētib⁹ ptib⁹ ſēſitiuis ⁊ ip̄e ſēſitiue vires duriſſi mis dolorib⁹ tenereť. ℭ Iſte āt mod⁹ ē q̄ xp̄o i paſſiōe exi ſtēs erat ꝟus atq̄ plen⁹ ꝯp̄hēſor ſuſtinēs amariſſimos cru ciat⁹ ⁊ cruciatuū acerbos dolores. Theologi āt ꝯp̄hēſorē il lū vocāt q totū bonū ſuū adept⁹ diuinā eēntiā videns q̄ viſiōe beat⁹ ē. ℭ Hoc āt xp̄o hoī ꝯtigit ab iſtāti ꝯceptōis ſue:nā ex tūc pſōe diuini ꝟbi vniuit ſibi aīaʒ illā xp̄i ad vnitatē pſone vľ hipoſtaſis vñ illa bñdicta aīa ſp videbat diuinā eēntiam. ℭ Hāc āt ſine maximo delectatōe eē ipoſſibile ē:nā felicitas ē plenitudo oīuʒ gaudioꝝ atq̄ alioꝝ bonoꝝ:ſʒ i iſta viſiōe ē felicitas:ḡ i hac viſiōe ieffabilē eē delectationē:ncēē ē ma iorē eq̄dē q̄ q̄ſpiā imaginari poſſit qñ āt hipoſtatica ſiue p ſonalis vnio aīe xp̄i ad ꝟbū diuinū i paſſione ſua nō diſſolu ta ē nec vnq̄ periſt cum dicat damaſcenus qḋ ſemel aſſum

B Cōprehen ſor: quis ap pelletur.

C Felicitas quid.

Damaſce.

d

D In paſſiõe xp̄i aīa diuinā vidit eſſentiam.

pn̄t nūq̄ dimiſit. ¶ In paſſiõe diuinā vidiſſe eēntiā aīaȝ xp̄i ncēm ē atqȝ tāta ſibi fuiſſe delectatõe pfuſā vt nll'a maioꝛ il la i aliq̄ creat'a eē poſſȝ aut i illa imagiari eē. ¶ Eratq̄ȝ ita ītēſa dilectatio vt nūc eā i celo hȝ:qꝛ felicitas xp̄i nūq̄ dimi nuta aut augmētata ē. ¶ Hoc.n.gñal'r i oib' apph̄ēſorib' ē vt poſtq̄ ſemel ꝯph̄ēſores effecti fuerit ipl'i nec augeri:nec diminui valeāt cū i ēnis ſint augmētū āt aut diminutio ad hos ptinet q pure viatores ſt. ¶ Erāt āt i xp̄o ptes ſēſitiue i gb' horribil'r āguſtiabat̄:nā acerbiſſimas tollerabat penaſ ei nāqȝ tales īfligebāt̄ cruciat' vt ḡuiſſimos dolores ſētire debēt. Sic igit̄ ve affligebat̄ atqȝ ſup oēȝ humanā ꝯſtimationē dolores tolerabat. ¶ Appet igit̄ i xp̄o diſſoluta colligatio ſēſitiuaꝝ atqȝ rōnaliū viriū i ſuis actib'. nā virib' rōnalibus diuinā videbat eēntiā atqȝ tāta fruebat̄ iocūditate vt nll'a i creat'is eq̄ delect' repiri q̄at aut imagiatõe ꝯpꝛehēdi. ¶ In ptibus āt ſēſitiuis diſſimos atqȝ horrēdos ſuſtinebat dolores gbus ſup oēȝ hūanā ꝯſtimatõeȝ afflictus erat ħ āt i nll'o nr̄m nāl'r eē valebat:nā cū nāl's potētiaꝝ rōnaliū ⁊ ſēſitiuaꝝ i actibus ſuis colligatõ ſit:ncēm ē vt cū eaꝝ alteꝝ alicui actui vacāt alie huic attēte ſint ad nihil alteꝝ attēdē tes. ¶ Si igit̄ qſpiā nr̄m duriſſimos vt xp̄s ſuſtinuiſſȝ dolores ꝓſus afflictõibus īpleret̄ eēntiqȝ rōales vires ſēſitiuaꝝ ptiū attēte dolorib' nulli ſpecl'atõi operā dar̄ poſſet aut cuius itelligibil' delectatõe teneret̄ ⁊ q̄ꝫq̄ diuia eēntia ſe vidēdā huic mōſtraret itellectui pēitus afflictus illi viſiõi vacar̄ ñ poſſȝ nec i eo vllatenus dilectari. ¶ Nā cū aliqs doloꝛ aut nōbilis ipꝛeſſio i ptibus ſēſitiuis cātur iuicti ēt trahimur vt ceteris actib' itellectus omiſſis illū dūtaxat dolorē attēdam'.

Ca.49. A

¶ Impoſſibile eēt quēq̄ i toto orbe ex ſol' plagis xp̄o illat] tantū ſuſtinuiſſe dolorē q̄tū ex his xp̄s paſſus eſt.

Ex Prelibat̄ āt illatõe ncēs īducit̄ ipoſſibile foꝛe quēq̄ i toto orbe terraꝝ ex ſol' plagis xp̄o illat̄ tn̄ ſuſtiuiſſe aut ſēſiſſe dolorē q̄tū ex his xp̄s i ſua paſſiõe tollerauit. ¶ Nec ħ qdē qſpiā ſcripſerit maxi' tēpiei ſue ꝯplexiõis fm̄ q̄ ncēm erat eū magis dolē eqs īflict] ſibi ⁊ aliꝭ punitiõibus. ¶ Sed in alterum ſpecialiter cauſalitas huius reducenda eſt. hoc tamen etiam nemo nos diffiteri putet:nam cõplexionā eq̄litas ⁊ tēpies ad viuacitatē ſēſatõis nimis cooꝑant̄. qð appet. nā durius tollerat atqȝ vberius dolet qſpiaȝ hoiuȝ ſi baculo aut icuſſo carni ſue ferreo ſtimulo ꝑcutiat̄ q̄ ſi aſinus iſta tollēt. ¶ Hoc āt qm̄ hūana ꝯplexio i eq̄litate tēpiei aſininā atqȝ cetoꝝ brutoꝝ excedit. ¶ De xp̄o āt ad reliq̄s hoies idē erit īpē:nāqȝ tēꝑatõrē ceteris hoībus hūit cõplexionē alie tn̄ huius acrioris doloris i xp̄o eq̄lites cruciat' ceteris tollerādo fuit.

B Dolores leuius patimur ſi nob̄ quiſpiā cõpatiatur.

¶ Nā cū nos qcq̄ patimur ſi nob̄ gſq̄ ꝯpatiat̄ dolores illos leuius tolleramus. Si v̄o nemo ꝯſolatoꝛ adeſt doloꝛ acrioꝛ ē. Sic āt euēire dignſcit̄ per ħ q̄ ē itra nos ꝯſolatorē aliquē eē aut ñ:ē.n. doloꝛ aliqd cātū i ptib' ſenſitiuis cū diffiniat̄ doloꝛ eē ſēſus nocumti. Cū āt ħ dolorē ſi ptes ſupiores hūc dolorē i ſpiciāt atqȝ ptibus ſēſitiuis dolētibus ꝯdoleāt minorat̄ qð tolleramus. Sic tn̄ ſꝑ euēit vt ptes rōnalibus ſēſitiuis ꝯdoleāt ſignt̄es ſe dolē:qꝛ ſēſitiue ꝑferūt qd aduerſū.

C Doloꝛ quid ſit.

¶ Ampli' āt ⁊ rōales viribus ſēſitiuis iterdū ſolamē p̄ſtāt ſpē p̄ſerētes bonā doloris velociter finiēdi. Interdū āt q̄ndā aliū ſolaminis igerūt modū. Inuētes per hūc breuē dolorē mag̃ nob̄ gaudia affuēa ñ igit̄ nob̄ nimis dolēdū eē q bõa valō mlt'a p pſõa aſſeqmur dāna.

D Rōales potētie iterdū viribus ſenſitiuis ſolamen p̄ſtant

¶ Aliq̄ ģ qȝ mlti ꝯſol'onis modi ſūt gb' ſe rōales vires ſēſitiuis ꝓpicias exhibēt q vberius ſūt in eis q rõe ⁊ theorematib' mēte magis abūdāt q ſil'es ſūt eis q̄s Ari. epidixios vocat i ꝯſol'onib' amicoꝝ ð ħ ethi. li. 9. cū ħ igit̄ i nob̄ dolētib' ſētiāt:ncēm ē dolorē min' ſētiri q̄ aīs ſētirēt.

Ari. 9. ethi.

¶ In xp̄o āt patiēte nl'lus haꝝ ꝯſol'onū mod' erat. potētie nāqȝ rōales ei' .ſ. itellectuȝ ⁊ voluātas ꝯtēplatõi diuie eēntie vacātes erāt atqȝ ꝯtīti ex viſiõe delectatõi cū v̄o viſio ħ atqȝ dilectatio extremā exigāt attētionē cū altiſſima ſpecl'atio atqȝ dilectatio ſit ipoſſibile eēt ꝑõs rōnales huic vacatõi ꝓſus deditas cui' alīi opationi vacare. nā ħ dato capacitatē qdē potētie repletā nōdū eē. neceſſe erat qð felicitati repugn̄t i q̄ plene ðſideria nr̄a cõplent̄. ¶ In xp̄o āt ſic erat cū ipe ſꝑ ꝯph̄ēſoꝛ atqȝ diuie ſpecl'atoꝛ eēntie exiſtēt. ipoſſibile qdē igit̄ erat ptes ſuas rōales .ſ. voluntatē ⁊ itellectū ſēſitiuas ptes i gb' acerrimi dolores erant reſpicē poſſe vt hāc ð q̄ p̄libatū ē īfluerēt ꝯſol'onem. ¶ Vires igit̄ ſēſitiue oi ſolamie ac adiutorio viriū rōaliū ncēo amari' torq̄rent̄ dolores ſuos nll'o eos minuēte pleniſſime ſētiētes, Quo pacto dolē eas acrius:ncēē erat q̄ ſi ħ aīs in fora cõpateret̄. ¶ Et qm̄ i nll'o hoiuȝ haꝝ ꝑõꝝ colligatio diſſolui valet:ſȝ cū cuiq̄ vires rōales attēdūt i id ſēſitiue q̄qȝ ſerunt̄ ⁊ ſi cui ſēſitiue vacauerit vires rōales idētidē ad id attēdē:ncēē ē. poſſibile vllaten' videbat̄ vt qſq̄ i ſēſitiuis viribus īſurgeret doloꝛ ad quē rōales ñ attēdāt vireſ atqȝ vſqueq̄qȝ pn̄t ꝯſolari conēt̄. ¶ Quo fit vt ſi hi q xp̄o cruciat' illati ſūt cui' illata foꝛēt i eis tn̄ dolere vt ipe doluit ipoſſibile foret. ¶ Ex ħ āt rōnabili' valde hō xp̄s vires ſuas ſēſituas i gbuſ acerrim' i grueꝭ paſſiõis tpe ⁊ pn̄tis erat reſpiciēs nll'a ſuꝑioꝝ viriū ꝯſol'one leniri aut ab acerbiſſimis q̄dāmõ paſſionibus mitigari aduertēs ſe q̄qȝ ſe ea q̄ i ceteris hoib' patientibus a viribus rōalibus ꝯſol'one accidit ſe a deo derelictū ꝓclamabat dicēs iux̄ id qð hr̄ matth. 27. c. deus deus meuſ vt qd dereliqſti me .ſ. nll'o alioꝝ viroꝝ i pferēdis doloribus ſit ꝯſol'onum ſuperiorum virium ſubſidijs deſtituitur vt in hoc horrifero cruciatu deſtitutus ſum. Mathei. 27. caplo.

Ca. 50. A

¶ Quomodo mors in chriſto cauſata fuit.

Nūc Uero ad eā iqſitõeȝ ſpāliꝰ accedēdū ē q̄ q̄rebat̄ q̄mõ mors i xp̄o cāta fuerit. i moꝛtib' nāqȝ q̄ illat] vulnerib' īfligūt̄:iō mors fit:qꝛ nā dānū ſibi īpugnāſ hȝ ē āt ꝑcruciat' q iferūt̄. ¶ Cõtrarioꝝ āt ſȝ nāȝ iſta ꝯſtat hītudo vt ſe mutuo deſtruāt.

B Contrarioꝝ habitudo.

Cū igit̄ pēalitates iferūt̄ nā his reſiſtit tollerādo q̄ ad ſpi ꝯfuās ſe i eē cū v̄o cruciat' itēſionē recipiunt aut tractu tpis excēdūt̄ nē ſerre ñ valēs debilitat̄ atque toꝛſitis cedit atqȝ ħ pacto aīal moꝛit̄. ¶ Hic āt ē vt robuſtioris ꝯplexiõis viri diuti' egritudini ⁊ illat] reſiſtāt vulnerib' nec ita cito ꝑp ħ vt aliꝭ moꝛiūt̄. acriores q̄ȝ pferūt cruciatus. Nā nāqȝ potēs duriora q̄ debil' tollerabit. Qui v̄o debiles corpe ſūt diutius cruciatibus ñ reſiſtūt:ſȝ i eis velocit̄ dāno nā cedit. Quo fit vt mīoꝛibus īflictꝭ cruciatib' q̄ ceteris hoībus moꝛiāt̄. Cū v̄o eis dura ſuſtiner̄ ꝯtigerit velociter ſuſtinēdo deficiūt. ¶ In xp̄o āt ſpāliꝰ ħ inerat vt q̄ꝫq̄ v̄us hō aīa ⁊ coꝛpe ꝯſtās ſic ceteri eēt erat tn̄ nāe ſue dn̄s ius efficiēdi hn̄s qcqd ex ea aut i ea facer̄ maluiſſȝ. ð coꝛpe āt ſingilatī ð aīa q̄qȝ ꝑ ſe idē ius ei erat qð nulli vnq̄ hoiuȝ nā ꝯcedere valuit.

C Potentias xp̄i de aīa ſua

¶ Poterat ģ xp̄s cū vellet aīaȝ i ſuo coꝛpe tenere cū vellȝ poterat ꝯſimil'r cū vellet ſeiūgē aut velociſſime ſiue ml'tis exhauſtis tpoꝝ curriculis. vñ ⁊ ſi elegiſſȝ cū ꝑ flagellis tactus ē aut ꝑ iſſixo clauo mori nll'a egdē vlterioꝛi nāe ſue ſcā violētie ſubito moreret̄. ¶ Addo āt ad ħ nullā vlterioꝛē exactā violētiā. nā ceteris hoiuȝ facltas ē aīas a coꝛpib' ſepare cū libuit. ħ tn̄ eis ñ ꝯtigit niſi illata q̄dā violētia .ſ. ſibi ipis man' igerāt.

D Chriſtus in q̄ oēs excellit

¶ Chriſtus āt i ħ cūctos excelluit vt nll'o ſibi īflicto cruciatu aut veneno aut q̄uis aſſūpto peſtifero ſola volūtõe aīaȝ a coꝛpe ſepaſſȝ:nec ad ħ:ncēē fuiſſȝ aliquē ſētire dolorē. ¶ Ex eodē fūdamēto ius erat xp̄o aīaȝ ſuā coꝛpori vnitā q̄ ad vellȝ tenē ⁊ q̄ꝫq̄ ferociſſimos cruciatus irrogati foꝛēt mori ipoſſibile foret. ¶ Vñ ⁊ ſi ꝯtinua mille ānoꝝ aut q̄nticūqȝ maioris tpis ſucceſſiõe flagellis ceſuſ foret aut cruci affixus teneret̄ clauis mori neq̄q̄ cõtingeret niſi eligeret mori iubens animam a coꝛpore ſeparari.

Cap. 51. A

¶ De neceſſitate mortis chriſti.

Et Qm̄ ab eterno añ exoꝛdia ſcl'oꝝ xp̄s diſpoſuerat ſua ferociſſima nos mōte a pēaꝝ atqȝ pctõꝝ libar̄ erūnis ncēē erat eū mori. ¶ Moꝛt̄ āt ſacrati' q̄tū ad īflictiõeȝ ſuē modus iſte fuit. elegit.n. ſaluatoꝛ nr̄ acerrimus flagellis pūgi duriſſimis pforari clauis ſpinaꝝ q̄ȝ rigidis aculeis apiri ħ q̄ qȝ diuti' tollerauit. ¶ Quib' addēdū ē q̄ i cruce ꝑ tres horas aut āpli' viuēs pepēderit i q̄ q̄tus fuerit doloꝛ tota illi' bn̄dicti coꝛpis ḡui molle fixis maīb' ⁊ pedib' ſuſtētata atqȝ pōdere ſuo ad īferius trahēte nemo ſat̄ admirari ſufficiet.

B Nota

¶ Et q̄q̄ īflict] his cruciatibus q xp̄o illati ſūt cuilibet viroꝝ nll'a ita cito moreret̄ nemo tn̄ eē potuiſſȝ q his ſuſcept] tātos idē ſuſtuliſſȝ dolores. ¶ Et ſi cuiq̄ q̄uis mō ex aliquib' pēalitatibus tāti ſeq̄rēt̄ dolores:ncēm erat hūc breuiſſime mori:nemo.n. tā acerrimos ita diutius doloruȝ cumulos tollerāſſet ſic̄ i p̄libat̄ decl'atū ē. ¶ Nec dūtaxat iſti dolores tāti fuerūt vt qſq̄ eos ſine acerrima morte tolerar̄ poſſet:ſȝ tāti fuerūt vt nll'o viroꝝ q̄tācūqȝ cruda ei illata mōte tātoꝝ dolorꝝ tā viuaces aculeos ꝑtuliſſȝ. ¶ Cū āt iexcogitabiles ſōtuliſſet ſaluatoꝛ nr̄ i coꝛpe ſuo pēalitates effuſo ſāguie vniuerſo vidēſ btā trinitas iā rōni atqȝ eqtati diſſõare hoieȝ illū ibm̄ diutius cruciari cū plene recuperāde humani gn̄is ſaluti ſatiſfeciſſȝ aīaȝ ab illo coꝛpe ſepari decreuit vt nll'os vlterius

tenius ſētiret dolores. ℭ Et qm̄ nō vt ceteris hoībus euenit
ſolet vt nīa doloribꝰ reſiſtē nō potēt atqȝ ꝑ hoc ſuccūbēte moriū-
C tur. Xp̄o euēit. ℭ Sȝ tūc mortuꝰ ē cū voluit: iō nō erat eiꝰ de
Xp̄s in bilitata nā vt i ceteris moriētibꝰ fieri cernit gn potꝰ ita fortaſ-
cruce ſis vt añ valebat. ℭ Ob hoc āt cū eēt i limine mortis forti boa
mortuꝰ. tu clamauit cūctiſqȝ audiētibꝰ vox illa terrifica fuit. vñ ⁊ centu
cum vo rio pilati miles vehemēter i hoc ꝯmotus ē. Sic. n. xp̄s dure cla
luit. mauerat ac ſi nīa ꝑtuliſſȝ mala itegra manēte nā. Nec q̄dē
nālr i aliq̄ viroꝝ q mortē i cruciatibꝰ ſuſcepiſſȝ hoc euēit pote
rat: nā cū mortē ſubiret debilitatā forē: nec̄e erat q̄ voces tā
Mat- forti boatꝰ emittē nō valēt. Vñ nō imerito cēturio clamātē in ex
theꝰ. 27. tremo vite audiēs ait vē filiꝰ dei erat iſte vt hr̄ matthei. 27. c.
caplo. ℭ Poſt hoc tñ xp̄s i cruce aiaȝ a corꝑe ſeꝑauit vē igitur mor
tuꝰ eſt vt ceteri homines moriuntur.

ℭ Obones quedam penes predicta.

Cap. 52. A Obiectꝰ prima B. **Prelibatis** Aūt his ꝯña ē his q̄ obiīciebāt rñde
re. ℭ Prio āt dicebāt ſi xp̄s i cruce
verā mortē ſubiīt aut eā plagaꝝ doloribꝰ aut volēte ip̄o atqȝ
aiaȝ a corꝑe ſepāte fcm̄ ē. Si vō eā ſpōte aiaȝ a corꝑe abſtuliſ
ſe aſſeruerimꝰ homicidā ſui ipſiꝰ xp̄m facē videbimur. Si vō
plagis vrgētibꝰ hoc fcm̄ ē fateamur ſtar̄ q̄dē nō videbit: nā cum
mortuꝰ fuiſſe dr̄ dure clamauit qð i eo nāe fortitudinē atte-
Rñſio. ſtat nemo tñ morit niſi ad extremū debilitata nā. ℭ Huic rñ
C dēdū ē xp̄ȝ vē mortuū ſȝ teſtimōia oiuȝ euāgeliſtaꝝ hoc vō ⁊
i dictis plagis ⁊ volūtate eiꝰ iubēte fcm̄ ē. vā nāqȝ atqȝ amo
riſſima ei vulnera iflixē iudei qbꝰ ſuſceptis qcūqȝ viroꝝ mo
rerent q̄ꝫ q̄ꝫ fortaſſis nō ita velocivt xp̄s mortuꝰ ē. ℭ Ex his āt
iflictis plagis tā acerbi dolores ⁊ āpliꝰ valde i xp̄o ꝑuenerīt
D q̄ꝫ duros qſq̄ꝫ moriēs plagis ipoſitis ferre poſſȝ. ℭ Hec tamē
2ꝰ obo: penalitates a iudeis xp̄o iflicte huic. Inducēde morti mini-
en xp̄o me ſufeciſſet ⁊ ſi maiores mltiplicesqȝ his adderēt niſi xp̄s
duo. ſui ſpōte atqȝ iubēs a corꝑe bñdictā illā aiaȝ ſepaſſet. ℭ Cū vō
fuēit ho ad hoc obiīcit xp̄m veꝝ fuiſſe homicidā vt q̄ppe q volēs aiam
micida. a corꝑe ſeꝑauerit. Rñdēdū ē ex hoc minime hoc inferri aia nāqȝ
Rñſio nālr i corꝑe manē deſiderat cū ꝑpe ip̄aȝ fcm̄ ſit eiuſqȝ nālis
E māſio ſit. ℭ Ob hoc āt cū qs dānū q̄ōcūqȝ corpi ifert q̄ aie ſe-
ꝑatio ſequat a corꝑe aie iniuriā ifert qm̄ a ſuo nālr domicilio
excludit corꝑi āt iniuriā nullā facit corpꝰ q̄ppe iniuriā nullā
F recipe p̄t. Velut ſi qs alicuiꝰ domꝰ hītatore iuitū ō ſua hīta-
Qð ſe tiōe pepullerit hītāi q̄dē iniuriā ifert domui āt nullā domꝰ
ipſuȝ in q̄ppe nec iniurie. nec vituꝑij ſuſceptiua ē. ℭ Si qs vō ſe ip̄ȝ
terficit occiderit aīe ſue iniuriā fac̄ q̄ꝫ ō nāli excludit domicilio. Huic
anime āt aīe homicida ſui ipſiꝰ iniuriā nullā agit iq̄ꝫtū ip̄a male vo
iniuriaȝ lēdōis cā ⁊ auctor ē. ip̄a nāqȝ occidēdū eē eligit ſit ei tñ aliq̄-
facit. lis iuria i q̄ꝫtū i corꝑe illo nālr manere deſiderat.

ℭ De chriſti poteſtate ſuper animam ſuam.

Ca. 53. A **Hec** Eni q̄ ō iniuria aie illata dcā ſit i xp̄o locū nō hēbāt
ip̄e nēꝑe ꝑtāte hūit ponēdi aiam ſuā ⁊ iteꝝ ſūmē
di. eā ⁊ nō ſolū iteꝝ: ſȝ q̄ricēs ei coliſbitū foret. ℭ Si igit tē eā
ō corꝑe auferebat ad illō eādē pꝰ q̄drigita horas cū maiori
glia ⁊ honore redditurꝰ nullā illi iuriā aut iurie imaginē ir
rogabat. ℭ Si vō nob idētidē facltas foret vt cū libet licitū
foret aias a corꝑibꝰ tollē eas cū voluerimꝰ ꝑfectōe ⁊ glia au-
B gmētatas reducēdo nllaȝ eq̄dē iuriā illi iferremꝰ. ℭ Hoc tñ
Xp̄s ſui nlli adiacet: nā ſi qs ſemł ſeiūgerit a corꝑe aiaȝ reducēdi facl
ipſiꝰ ho tatē nllaȝ hȝ iuriā igit eis itulerimꝰ ſi qn̄ eas iuitas ꝑp̄o de
micida hītaclo excludemꝰ ⁊ ob hoc petm̄ q̄ue ē velut ſi qs alteꝝ ō ꝑ
nequit ꝑo expellēt dōicilio ei i illō redeūdi faciēs ipotētē iuriā q̄dē
irrogauerit. Si tñ qs ꝑp̄aō domo cū libet receſſerit iteꝝ ad
C libitū reuerſurꝰ nllaȝ q̄dē aut hītator ſpōte recedēs iuriā ſu
Deo ſcipit aut irrogat dōicilio. ℭ Hoc āt itereſt cū qs aiaȝ ō cor-
obedire ꝑe expellit nōq̄ꝫ poſteriꝰ reuerſurā aut cū eā educit pꝰ paululū
tenemur cū maiori rēditura honore. ℭ Ampliꝰ āt xp̄s ſui ipſiꝰ hōicida
D dici negt: nā cū qs ſibi manꝰ ꝑp̄a ſpōte igeſſerit peti reꝰ ē. Si
Sanſō vō hoc deo iubēte expleuerit iniq̄tate nlla tenet qn potꝰ nimiſ
iuſſu dei i hoc meret. ℭ Erat āt fortaſſis actꝰ iſte meritoriꝰ ſuꝑ oēs alios
mortē ſi actꝰ q̄cūqȝ forēt qm̄ actꝰ difficilimꝰ ē hō q̄ȝ ſe ip̄ȝ nāli atqȝ ex-
bi intu- ceſſiuo nimis amat amore. ℭ Hāc āt occiſſionē licitā fore cō
lit. ꝓbat: nā q̄cūqȝ hoīuȝ tenet dō vniuerſalr obedir̄ qm̄ vlis
Jud. 16. dñs ē i hoc igit ſiē i ceteris ſi iuſſerat obtēꝑandū ē. ℭ Sic. n. q̄
caplo. dā ō catholicis doctoribꝰ aſſerūt ſāſonē ſibi iteritū ꝑuocaſſe
ſpū dei comotū vt ſic iteriēs ꝑlimos occidēt philiſtinoꝝ ſiē
Gen. 22. ope ꝯpletū ē vt hr̄ iudi. 16. c. q̄ pacto eā hōicidij crie liberant.
caplo. ℭ Hic q̄ȝ modꝰ abrahe excuſatoriꝰ ē ip̄e nāqȝ filiū ſuū deliba
tiſſimo aio occidē voluit. ō q̄ gen. 22. c. ℭ In xp̄o āt nō diſparia

his itercēſſiſſe dōȝ ē ꝑſinitiōe nāqȝ eīna totius bēe trinitatis
hāc durā xp̄s ſubiīt mōtē qð euidēt conīcit ab eo eq̄dē hāc
tīiſſe mōtē exortabat vt hr̄ matthei. 26. c. pr̄ ſi fieri p̄t trāſeat Mattheus 26. c.
a me calix iſte. veꝝ tñ nō ſiē ego volo: ſȝ ſiē tu tenax tñ eīne im
mutabiliſqȝ ꝑſinitōis bēā trinitas hāc hoiēȝ xp̄ȝ ad mōtē in
duxit. ℭ Homicidā igit ex hac re eū appellar̄ negbimꝰ qm̄
magis hoc fcō laudādꝰ erit. cū hoc ſcē trinitati obediēs fecēt mlt
toſqȝ atqȝ duros labores tollerauit vt p̄ȝ p̄s. 16. ꝑp vba labio
rū tuoꝝ ego cuſtodiui vias duras. ℭ Cū vō q̄ſpiā ſola peſſi
ma ſua volūtōe ꝑmotꝰ nullā a deo iuſſionē rcipiēs manꝰ ſibi
ip̄i igeſſerit peccat: ē. n. iniuriꝰ aie ſue q̄ꝫ ō ꝑp̄o nāliqȝ reni-
tentem expellit hītaculo. ℭ Obones penes ſupiora. Ca. 53.

A **Sed** Adhuc āt i ꝑdcis maioris igſitōis motiua ſit xp̄s
nāqȝ nō ſolū iuſſu dei mortē ſbiīt: ſȝ āpliꝰ aiaȝ ſuaȝ
ip̄e ō corꝑe ſeꝑauit. ℭ In eo āt q̄ ē mortē ſbiīſſe aut potius
tolleraſſe dubitari negt qn rtuoſe egerit ibi nāqȝ ſola paſſio
Dubitatio erat q̄ iuolūtaria ē: ſȝ i eo q̄ ip̄e aiaȝ ō corꝑe ſuo excluſit for-
B taſſis cuiq̄ꝫ dubitādi origo videbit an iuſte vł ſecꝰ egerit.
ℭ Cui rñdēdū ē q̄ ſi xp̄s iuſſu ſcīſſime trinitatis mortē ſu-
Solutio biturus erat potueratqȝ nālr vt ceti viri cruciatibus ōficere
nā cedēte dolori atqȝ hoc mō i eo aie ⁊ corꝑis ſeꝑatō cāret lul
cto eo ſiē cūcti cōe ē atqȝ eq̄ vt i ceteris tpis tractu iſtȝ ꝯficēnt
ip̄e āt vt leuiori ꝯpēdio acerbos finiret dolores nō aiaȝ a cor-
ꝑe ſecludebat peccaret: dus. n. homicida ſui ne tā diuiuȝ cru
ciatꝰ ferret. ℭ Vł vt ſi qs iudicis diffinꝰ ſe capitali plectēdū
nouiſſȝ ſnia atqȝ ne tā acerbe patiat ſe ip̄ȝ q̄uis morte ꝯficit
peccat. ℭ In xp̄o āt hoc ſbſiſtē nō poterat qm̄ ip̄e cruciatibꝰ q̄ꝫ
cūqȝ ⁊ q̄ꝫtocūqȝ tpis rētu. iflictis mori nō poſat ſiē i ceteris acci
dit. Nō ḡ peccauit aie ⁊ corꝑis vnionē diſſoluēs ō q̄. ſ. dicet.

ℭ Nō ꝯtigebat xp̄ȝ peccar̄ ſepādo aie ac corꝑis vnionē. Ca. 54.

A **Amplius** Aūt nō ꝯtigebat xp̄ȝ peccar̄ ſepādo aie ⁊
corꝑis vnionē. nā xp̄s deꝰ erat ⁊ ob hoc
corꝑis ⁊ aie ſue dñs ſiē ⁊ oiuȝ aliaꝝ reꝝ. ℭ Et ſiē deuȝ aut
qlibȝ dñs nihil peccat agēdo q̄cq̄d placuerit i rebꝰ ſuis. Ita
⁊ deus nihil mali vtēdo aia ⁊ corꝑe ſuo vt cūqȝ vellȝ facēt
nec i hoc aliq̄ꝫ aie iuriā irrogabat. Nā hoīes ad poſſiōnē ſuā
nō ē aliqð iuſtū politicū nec q̄uis mō vt ait ari. ethi. li. 5. c. de Ari: 5. ethi.
iuſto politico. ſ. q̄ q̄cq̄d hō i re ſua vt i domo vlla aut q̄cūqȝ
ſuppellectili fecerit recte fcm̄ ē nec magis iuriā ifert hō re-
bus ſuis ſiē q̄ꝫ alr agēs nec q̄ꝫuis q̄uamlſ ſpēȝ. ℭ Hoc āt in B
oībus q̄ a nob poſſidet euēit: nō. n. ꝯtigit illꝰ iuriā fieri. ℭ Si
āt dñs poſſit iuriā facē ſuo ſuo q res ſua ē ⁊ hō ē alnor eſt
atqȝ diffuſior ē igſino ō q̄ late diximus ſuꝑ exo. c. 20. ⁊. nō.
ℭ Deo āt ad oīa creata ſiē ꝯſtat q̄ oia ſūt poſſio eius vt hr̄
p̄s. 23. ⁊ exo. 9. c. ſ. dñi ē terra ⁊ plenitudo eius orbis terraꝝ
⁊ vniuerſi q habitāt in eo. ℭ Sic p̄ȝ. p̄s. 103. q̄ꝫ mirabilia ſūt
opa tua dñe oia in ſapiētia feciſti. Impleta ē terra poſſione
tua. ḡ nihil ē in terra niſi poſſio dei. ℭ Cū igit deus cuncta
poſſideat nlli iniuriā irrogar̄ p̄t ꝯformiter igit nec animabꝰ
idē ꝓbat aplꝰs ad ro. 9. c. vbi ō ꝑdeſtinatōe atqȝ diuina ꝑſciē
tia agit. ℭ Nullā igit deus anime iniuriā irrogar̄ p̄t ſiue eō
in corꝑe pōat ſiue ſeiūgat ſiē nihil domū ſuā q̄uat aplius eā
deſtruēs q̄ꝫ edificās vł reficiēs. xp̄s āt deꝰ erat ⁊ anime ſue
dñs nihil igit illi erat iniurius ſi eā a corꝑe ſeparet nec in hoc q̄
vis mō iniq̄ agēt. ℭ In nllo āt alioꝝ viroꝝ hoc accidit nullus
nāqȝ corꝑis aut anime ſue dñs ē. Nec hoc q̄dē ō corꝑe ⁊ aia
dixeri: ſȝ nec qſq̄ꝫ ē dñs mēbroꝝ ſuoꝝ. ſ. manuū ⁊ pedum
nllaȝ igit haꝝ ꝑtiū ſibi ip̄ſe āputar̄ valebit. Sic hr̄ ad legē
aqliā i. l. liber hō. ℭ Cū igit qs ſibi mānꝰ igerens aie ⁊ cor-
ꝑis diſſoluerit vnionē aie ſue iniurius valde ē atqȝ grauiter
peccat. ℭ Xp̄s igit aiaȝ a corꝑe ſoluēs i hoc nllatenus pecca-
re potuit. ℭ De nec̄itate huius gn̄is mortis chriſti.

Ca. 55. A **Amplius** Aūt nec̄e erat hūc modū morti i xp̄o fu
iſſe: nllꝰs. n. alius intercidē potuit. Xp̄s
nāqȝ redēptor nr̄ diffinitōe eterna beatiſſime trinitatis mori
turus erat oportuit igit aliquē aſſignari mortis eiꝰ modū: ſȝ
ipoſſibile erat eū mō q̄ ceteris mori euēit morī: nec̄e igit fuit
aliū mortis modū in eū intercidiſſe. ℭ Qð ō vlteriꝰ p̄ȝ qm̄ ce-
teri homines nāe ſue dñi nō ſūt nō ē igit eis facltas cū volue-
rint animas tenere in corꝑibus: aut ſola cū liberauit eas vo-
litione ſequeſtrare. Sȝ tunc diſſolutio vnitoꝝ ſit cū id nālis
actio exigit. In xp̄o āt ſiē nō erat qm̄ vbū. qð ē ſcđa trini-
tatis ꝑſona vnierat ſibi animā illā atqȝ corpus erat q̄ȝ iſtud
vbū diuinū ille hō xp̄s. neceſſe ē igit vt ip̄ſe corꝑi illi atqȝ ani
me dñaret. ℭ Nō poterat ergo vnitoꝝ hoc fieri diſſolutio q̄ſi

Margin notes (right column): Deus quō ad omnia ſe habeat. — p̄s. 103. cap. — Aplꝰs ad ro. 9. c. — C Nullus ex mortalibus dñs ē membroꝝ ſuoꝝ q̄ ſit vt im- punis eē neq̄at q ſua ꝯſcius ē mors. — B impoſſibile erat xp̄m mori eo mō q̄ ceteri moriuntur.

exigēte nāꝫ ſ3 iuſſu atq3 electōe diuini vbi q erat hō ille xp̄s
h̄ celebrādū erat. Quāq3 ꝑ plīmi atq3 fortiſſimi xp̄o cruciat⁹
C illati forēt ipoſſibile erat aīaꝫ a corpe ſolui. Qm̄ ipo iubente
Oportebat atq3 volēte h̄ fieret. ¶ Et qm̄ oportebat ex diuia p̄finitioue
ex diuina p̄ xp̄3 mori nec erat ali⁹ ei mod⁹ mortꝭ poſſibilꝭ niſi vt ipe aīaꝫ a
finitiōe xp̄3 corpe ſepararet. Recte igiť atq3 irrep̄hēſibilꝭ ſecī hāc diſſoluc̄ꝫ
mori. vnionē: nā h̄ emiſſo aīaꝫ ſuā ꝓ hūani gn̄is recupāda ſalute
exponē ipoſſibile ꝓ ſuo foret. ¶ In certo āt ſec⁹ ē: nā cū eis
nll'a ſup corp⁹ ⁊ aīaꝫ facltas ſit eis iuictio ala ſeqſtraꝭ a cor
pe cū nāe rō h̄ exegerit. ¶ Obones penes ſuperiora.
Ca.56. A Li Uero vo ad h̄ obījciebaſ nāꝫ hūanā xp̄i debilius fir
matā ceteris hoiuꝫ ꝯplexiōib⁹ n̄ fuiſſe: ſ3 nll'o viroꝝ
eis vulnerib⁹ ⁊ plagis ſuſceptꝭ q̄ xp̄s ptulit ita velociter mo
rereꝭ xp̄s ꝑ n̄ mortu⁹ ē. ¶ Rn̄dēdū ē xp̄3 debilioris nāe n̄ fu
p⁹ obiectio iſſe ceteris hoib⁹ qn poti⁹ ipe tēpatiſſime atq3 ordinatiſſime
B extitit ꝯplexiōis poteratq3 eō cuicūq3 hoiuꝫ ferre dolores.
¶ Cū vo obījcis nll'm tā ꝑuis iflictꝭ vulnerib⁹ vt xp̄s illata ſit
Rn̄ſio. tā velociter mori potuiſſe. ¶ Rn̄dendū ē vulnera xp̄i fuiſſe
C letifera. ſ. vt q̄lib3 viroꝝ eis irrogaꝭ mori potuiſſ3 qnimo q̄li
bet ſuſcipiēte mori neēe eēt niſi fortaſſis medicoꝝ arte cura
2⁹ obiectio. reꝭ. ¶ Nll's tn̄ viroꝝ erat q ita ꝑuis iflictꝭ plagiꝭ tā celeriter
D abījſſ3 ſic. I ſupiorib⁹ extitit ꝯprobatū xp̄s tn̄ tā acerrimos in
Rn̄ſio. his doloꝝ ſtimlo's ſēſit aut ptulit q̄tū qs iflicta ſibi ferociſſi
E ma atq3 diutiſſima mōte ꝑtuliſſ3 ⁊ his āpli⁹. ¶ Q2 igiť diui
ne trinitati rōabile viſū ē vt his ſcīo nll'os viteri⁹ hō iſte ſē
tireꝭ dolores dignata ē aīaꝫ ō corpe ſeqſtrare. nā ſi āplius ꝑ
F māſiſſ3 vlteriores ſētiri dolores: neēe erat h̄ ad nihil ꝯuēire
Fortis com vſū ē. ¶ Quāq3 igiť dñi ihu ꝯplexio ita fortꝭ erat vt cuiuſcū
plexionis q3 viri atq3 ita feroces vt q̄lib3 dolores tolleraꝭ valebat. dig
erat chriſt⁹ nus ē tn̄ aīaꝫ a corpe ſeparare h̄ elapſo tpe tā ꝑuo i q nemo vi
roꝝ moreret hos ſolū pferēs cruciamina his ipſi ſitꝭ plagis.
¶ Quib⁹ ſatꝭ ſolide atq3 i radice iductū ē xp̄3 ve fuiſſe mor
tuū q̄ iferꝭ hūc agnū q xp̄s eſt mortuum fuiſſe.
Ca.57. ¶ Pars decima 3ᵉ methaphore. ſ. agnus q n̄ mortu⁹ eſt.
A Huius 3ᵉ finiēde 3ᵉ methaphore padoxe pticl'a de
cima ē. ſ. q n̄ mortu⁹ ē qō idēde vt i ſuperiori
b⁹ xp̄3 agnū referēdū ē. ſ. q ipe n̄ mortu⁹ ē. ¶ In q̄ qō ſepi⁹ ꝑ
Noᵐ p de libauim⁹ ſupponaꝭ. ſ. xp̄3 veꝝ deū ⁊ hoieꝫ fore vt āt hō erat
claratione. mortal' erat ⁊ ve mortu⁹ oīa nāq3 aīalia moriūꝭ. ¶ Q2 autē
B de⁹ erat aut poti⁹ i eo q de⁹ erat mori neqbat nec mortu⁹ eſt
agn⁹ igiť iſte mortu⁹ ē ⁊ mortu⁹ n̄ ē: q2 de⁹ pariter ⁊ hō erat.
Quō xp̄s q̄ ¶ Q, āt deū ſ3 diuinā eēntiā mori ipoſſibile ſit mltiplr ꝯui
tenus deus ciť. ¶ Pria qm̄ mori maloꝝ extremū ē atq3 vltimū terribi
erat mori n̄ liū iuxꝭ ari. ethi li. 3. i. c. ō fortitudie: ſ3 i deo terror nll's eſt igiť
poſſe cōpro mors i eo ipoſſibil' ē. In deo āt terrorē nll'm itercidē p3. qm̄
bari terror ipfectio ē i deo āt ipfectō nll'a ē q īfinite pfectus.
C ¶ Amplius āt quēadmodū gn̄atio ē via i eē rei eius q̄ n̄ ē.
p⁹ rō Ita mors ē via i n̄ eē eius rei q̄ ē deus āt deficē aut deſiniꝭ eē
negt qm̄ eternus ē mori igiť eū ipoſſibile ē vtraq3 haꝝ pti
2⁹ rō cl'aꝝ ꝑ ſeliqt. ¶ Preter h̄ āt q mori aut corrūpi p̄t gigni p̄t:
ſ3 diuia eē gigni neqt. ꝑ nec eē corrumpi poſſibile erit ⁊ ꝯñr
3⁹ rō nec mori. ¶ Pria ātecedētis pticl'a p3. Qm̄ h̄ eōe ariſt. atq3
oiuꝫ ō nā loqntiū ſūdaᵐ eſt vt oīa corruptibilia gn̄ent. Quo
fit vt hos duos termios. ſ. gn̄abile ⁊ corruptibile ſiue mortale
ꝯuertibiles eē aſſerāt. ſ. q2 qō gn̄abile ē corruptibile q̄3 eſt qō
D vo corrūpiꝭ gēitū fuiſſe neēe ē. ¶ Q, vo diuinā ſbaꝫ ſiue eſſē
Diuinā eſſē tiā gigni ipoſſibile ſit appet ex totius cathoᶜ fidei aſſertione
tiā gigni nā pſonā diuinā ſecūdā gēitā ꝯfitemur qm̄ eā pr̄ q p⁹ pſōa ē
ipoſſibile ē gēuit. Eēntia āt diuia nll'atenus gēita ē: nā ſi diuia eſſentia
gēita foret aut ipa ſe ipaꝫ gigneret aut ab alio gēita foret. ſi aūt
aliqd alteꝝ diuinā gn̄aſſe eēntiā fateamur aut illō qō eſt gi
gnens ē diuia eēntia aut n̄. Si fortaſſis dicamus illō eēntiaꝫ
diuinā n̄ eē mlta ex h̄ ꝯueniētia ſeqreꝭ. ſ. q aliqd an̄ deū foret
illudq3 deo eēt pfectius cū illa deo eē tribueret ⁊ ab illo nul
lū eē reciperet alia q̄3 i hūc modū icōueniētia ſeqreꝭ q̄ penitus
E abſurda ſūt. ¶ Q, ſi fateamur id a q̄ diuia eēntia gigniꝭ eēn
Dicē duos tiā diuinā fore: ſ3 aliā. Seqreꝭ duos fore deos qō n̄ ſolū ꝯ fi
eē deos ē ꝯ dē catholicā militat: ſ3 i oēꝫ nāe rōnē ſic id ſano nāꝭ induci
omnes. poſſ3 niſi ſtltū q ad poſſumus ōcurtare itēdamus. ¶ Am
plius āt ſi vna eēntia alterā gignat ō ea q̄ gignit q̄rēdū foret
an gēita vl' igēita foret. Quō ſi fateamur illā gignēte diuinaꝫ
eēntiā ab altera genitā fore igremus ō tertia an gēita vl' ige
nita ſit ⁊ ſic erit pceſſus īfinitas i dījs qō ē ꝯ ari. itētionē in
ꝑ metha. ¶ Nā deus eā ꝑma ē ⁊ i dījs i īfinitū ꝯceſſo pceſ
ſu neēe ē i cāꝝ pceſſu īfinitatē fore: ſ3 h̄ q̄3 ari. i p ethi. atq3
metha. ⁊ pleriſq3 iprobat locis. Si āt tertiā aut q̄rtā diuinā
eēntiā gignētē igēitā fateamur: ſ3 alꝭ ab ea gēitas dicemus Ariſto.
i alījs idē fore. nā ea rōe q̄ vna igēita ē ⁊ cetere igēite dici po
terūt. Neēe ē igiť hāc diuinā eēntiā quā ꝯfitemur a nll'o gēi
tā fore. ſ. nec ab eo qō diuia eēntia ſit vl' q n̄ ſit diuia eēntia.
nec q̄ſq3 dicē poterit hāc diuinā eēntiā a ſe gēitā. nā vt ē ari.
ſūdamtū ⁊ oiuꝫ q geq3 ſapiūt oꝫ īter gignētē ⁊ gēitū diſtin
ctionē itercidē realē q̄ ex re nll'm ſe ipſ3 gignit vn̄ nec diuinā
eēntiā ſe ipaꝫ poterat gn̄are nll'atenus igiť diuia eēntia gn̄a
bil' ē. ꝑ nec corruptibil' aut mortal'. ¶ Quāq3 āt ō diuia ſba
q igenita ſit ꝯfitemur ō pſōa n̄ gēitū eē ꝯfitemur nec q̄q3
icōueniētia iferret diuinā pſonā gēitā fore i trinitate. Naꝫ ⁊
ſi eā gēitā aſſeramus a ſe tn̄ gēitā eē n̄ dicimus: ſ3 q pſōa pa
tris q̄ ꝑma ē filīj pſonā gn̄et ipa āt a nll'a alia genita ſit ſicut
nec diuina eſſentia. A
¶ Rationes aſſerentes deum mori non poſſe. Ca.58.
Adhuc Aūt i his āplius pbari p̄t: nā mortē aīe ⁊ Mors
corpis vnitoꝝ ſepatōēꝫ ꝯfitemur: deus aūt qd
nec corpus nec aīaꝫ h3 eū igiť mori n̄ poſſe liqt. ¶ Pria pti B
cl'a liqt deū āt nec aīaꝫ nec corpus hēre p3 qm̄ ſi deus aīam De⁹ nec
hēret ⁊ corpus eēt i aliq̄ ſpē alꝭ qō abſurdū ē deū nāq3 aīal aīam h3
eē n̄ ꝯfitemur: ſ3 ſimplicē ſpm̄. ¶ Preter h̄ āt ſi deus corpo nec cor
reus eēt finit⁹ eēt aut totū vniuerſū rpleret. nā īfinitū corpus pus.
oīa rplet h̄ āt n̄ ſit. ꝑ aut finitus ē aut corpus n̄ h3: ſ3 finitum C
eū eē n̄ fatemur corpus igiť n̄ h3 ⁊ ꝯñr nec mori p̄t. ¶ Ad p⁹ rō
huc āt mors ꝯpoſitoꝝ paſſio q̄dā ē deus āt ꝯpoſitus n̄ eſt eū
igiť imortalē eē p3. Maior appet. nā mortē vnitoꝝ reſolutā 2⁹ rō
diuiſionē eē aſſerimus: ſ3 vbicūq3 vnitoꝝ pl'alitas ē ptinētiū
ad vnā nāꝫ ē ꝯpoſitio hāc āt de⁹ a ſe pēitus eliminat. cū eus D
ſimplex ſit. Deū āt ſimplicē fore p3. nā deū ſpm̄ ſolū fore cōfi Quō de⁹
temur atq3 ex h̄ idiuiſibilē idiuiſibilia āt qm̄ nll'aꝫ patiūꝭ ſe ſit ſim
ctionē imortalia aut icorruptibilia ſūt ob h̄ aūt aīe hūane ac plex
āgeli imortales ſūt qm̄ idiuiſibiles ſūt atq3 ſimplices ſpūs.
¶ Itē mors ſine inflictis doloꝝ n̄ cātur: dolor aūt impfectio 3⁹ rō
mag̃ ē: in deo tn̄ impfectionē nullā fore liqt nec mori igiť po
terit. ¶ Amplius āt dolorē mortē ꝯcomitari p3 i deo dolorē 4. rō
nll'm eē liqt cū dolor ſēſituaꝝ pōꝝ paſſio q̄dā ſit q̄ in deo n̄
ē cū ſēſitiuus n̄ ſit: q2 animal n̄ ē nec igiť i eo mors ē. ¶ Iteꝫ 5. rō
mors felicitatē morīēti aufert. cū maxiᵐ bonū. ſ. eē tollat bea
titudīnē tn̄ dei nll'o mō auferꝭ p̄t. cū vſq̄quaq3 beatus ſit im
mortalē ꝑ eū fore neēe ē. ¶ Mlta q̄3 ex eadē radice induci
poſſēt ō qbus in p̄ſenti non expedit dilatare ſermonem.
¶ Dubi⁹ qd hoꝝ aptius de xp̄o predicaꝭ aut q ſit mor
tuus aut q non. Ca.59.
Ex Prelibatꝭ q̄ſpiā dubitādi originē trahet: cū. n. dcm̄ ſit A
in hac methaphoᵉ. padoxa q xp̄s mortuus ſit ⁊ q
mortuus n̄ fuerat: q2 deus ⁊ hō erat: vt. n. hō erat ve mortu⁹ B
ē vt āt d̄us erat nec mori potuit nec aliq̄liꝭ mortu⁹ ē q̄reꝭ qd Rn̄⁹ ad
hoꝝ ō xp̄o. ꝓꝑius aptiuſq3 p̄dicabil'. ſ. q mortu⁹ fuerit an q Dubie
n̄. ¶ In h̄ vt i certis aladuertēdū q cū xp̄s d̄us deus ⁊ hō tatem
ſit vt hō ē eū mori potuiſſe atq3 ve mortuū fuiſſe cōfitemur. B
¶ De xp̄o āt vt de⁹ ē dicim⁹ q mori illū impoſſibile ē nec ꝑ
ꝓe dici p̄t eū fuiſſe mortuū niſi eo mō loquendi vtamur qm̄ C
theologi doctores ꝯmittaᵉᵐ idiomatū vocāt h̄ āt ē vt cū dico Hec pro
mus de⁹ mortu⁹ ē aut paſſus ē: h̄. n. va ē q̄q3 n̄ ꝓꝑa. h̄ tn̄ nui poſitio
laten⁹ recipiꝭ de⁹ ſ3 deitatē mortu⁹ ē aut paſſus ē aut xp̄s ſ3 ſ. deus
q de⁹ aut deitatē mortēꝫ ſbīqt. Hec. n. ſ3 nll'm modū loq̄ndi paſſus ē
va eē p̄t nec ſi ꝓꝑe nec ſi approꝑate vl' figurate loq̄mur: ſ3 ex q̄uo itel
oī pte falſa ē. nā in hac ſēſus ē q de⁹ ſ3 nāꝫ diuinā mortal' ē. ligatur.
¶ Chriſt⁹ igiť vt de⁹ mortuus nō ē nec de eo dici p̄t q mor
tuus ſit. ¶ Queſtio ſcitu digna. Ca. 60.
Adhuc Alia dubitādi h̄ appet origo. ſ. qd ō xp̄o ma A
gis ꝓꝑe dicaꝭ ſimpˡ accip⁹. ſ. n̄ diſtinguēdo
ſ3 q ē hō vl' ſ3 q ē de⁹ q mortu⁹ ſit vl' q n̄. ¶ Cui rn̄dēduꝫ B
ē. q ſ3 ari. poſitōēꝫ i. 6. ethi. atq3 alījs locis act⁹ ⁊ paſſiōes ſp Solut⁹
denoīant pſonā ſiue ſuppoſitū ⁊ n̄ ptē pſōe vl' ſuppoſiti nec Ariſto.
aliqd qō ē i pte ſuppoſiti vl' ē ſuppoſiti ꝓꝑetas. ¶ Et qm̄ i
xp̄o ihu ſuppoſitū ſiue pſōa vl' hipoſtaſis nō erat hō aſſum
ptus: ſ3 vbū diuinū vniēs ſibi aſſūptā hūanitatē dicim⁹ xp̄m
diuinā pſonā ⁊ nō hūanā fore ſic tota ſacroꝝ doctoꝝ trade
rit aſſertio deo āt mori nō ꝯgruit ꝓꝑius ō ipo igiť p̄dicam⁹
q nō fuerit mortuus q̄3 q mortē ſbierit. ¶ Sic āt i multis
alījs p̄dicatis ē q̄ ſacra theologoꝝ aſſertio ō xp̄o nō ꝯfiteꝭ
niſi additis mltis limitatiōibus. nā ſolida vitate ſubſiſtiꝭ q
corp⁹ xp̄i creatura fuerit. aīa q̄3 creatura ē. ēt tota nā hūana
aſſūpta

aſſūpta ſiue hō aſſūptus ſi dicē maluerim⁹ creatᵃ ē. ℭ De xp̄o tn̄ ſimpˡ n̄ ꝯfitemur ꝙ creata ſit. h.n. ſacra ſcriptura ꝛ tota theologoꝝ abhorret aſſertio xp̄s eūdē creatoꝛ ꝛ n̄ creatura ē h tn̄ ꝯfitebimur xp̄s i q̄tū hō ſolū ē creata. diuerſitas hoꝝ n̄ ſbſiſtit qm̄ xp̄s ſuppoſitū vl hipoſtaſis aut pſōa diuia ē ꝛ n̄ hūana cū vō xp̄z noīauerim⁹ nihil alteꝝ ꝓferētes aut limitātes ō xp̄o vt ē de⁹ itelligim⁹: qꝛ ipe diuia ꝛ n̄ hūana hipoſtaſis ē. ℭ Hoc mō aplˡs i eplˡa ad hebreos. c. iȝ. dicit xp̄s

Aplˡs ad heb. iȝ. caplˡo

ab heri ꝛ hodie ꝛ ipe, vſqȝ i ſecl'a. i. xp̄s n̄ cepit eē nouit ex tēpore: ſȝ ſp fuit ab eṫno nec ēt vnq̄ꝫ finiet. Jn q̄ inuit ipm̄ eſſe deū: qꝛ nec cepit nec finiturus ē. xp̄s tn̄ vt hō ē cepit eē ꝛ añ h n̄ erat. ℭ De h iudas i canonica ſua. c. vnico ait. cōmōere

Judas.

āt vos volo ſciētes ꝙ ihs ppl'm ſuū ō tra egypti ſaluās ſecūdo eos q n̄ crediderūt pdidit. Nccē tn̄ ē h ibm̄ ſigre xp̄m put ē pſōa diuia. nā ipe vt hō, nat⁹ rē n̄ extiterat cū iudei ō egypto educti ſit. Cū āt ō xp̄o aliqd nihil limitātes aut aſſerimus aut fatemur ō xp̄o vt de⁹ ē itelligi: nccē ē. n̄ igiṫ ſimpˡ de xp̄o ꝯfitebimur ꝙ creata ſit nec ꝙ cepit: ſȝ ꝙ ab eṫno fuerit.

Solut⁹ ſoiaꝉ ad argu. C

ℭ Ad q̄ſitū āt accedētib⁹ nob dōȝ ꝙ ſi ſimpˡ igraṫ an xp̄s mortu⁹ ſit nihil limitādo ꝓpus. Rñdeṫ ꝙ n̄ mortu⁹ ſit q̄ꝫ ꝙ mortu⁹ ſubierit. Nec q̄ſq̄ꝫ i h ſibi turbatōis originē ſumat: nā q̄ꝫq̄ꝫ ꝓpus ō xp̄o dicam⁹ cū n̄ fuiſſe mortuuȝ quem mortem ſubgiſſe: tamen eum veriſſime mortuum fuiſſe fatemur ipſe egdeȝ vt hō ē mortu⁹ extitit qō ꝓcurāde ſaluti nr̄e ſufficiens fuit. ℭ Preaſſignat⁹ āt mſiōis mod⁹ obſuari pt i oib⁹ pnclˡis haꝝ methaphoraꝝ i qb⁹ ō xp̄o aliqd vt de⁹ ē ꝛ vt hō ē pdicaṫ. ℭ Ex pcedētibus āt iductū liqt q̄lr agnus qui et chriſtus mortuus eſt ꝛ non fuit mortuus.

Capi. I. A

ℭ De quarta methaphora. ſ. de ſerpente.



A ſequētibus Aūt ordinem eplˡe q̄ꝫ vr̄a mihi direxerat ṗgia celſitudo iuxᷓ methaphoraꝝ ꝯinctā methapho. padoxa q̄rta occurrit. ſ. fuit poſit⁹ ſpēs q iacuit ꝛ n̄ iacuit q mouebaṫ ꝛ n̄ mouebaṫ q audiuit ꝛ nunq̄ꝫ audiuit q vidit ꝛ nūq̄ꝫ vidit q ſentiebat ꝛ n̄ ſētiebat. ℭ Jn q̄ aduertendū hāc 4ᵃᵐ methaphorā ō xp̄o exponēdā nulli nāqȝ ei⁹ cūcte pticlˡe ꝯpetūt niſi xp̄o ſic i applicatiuo ꝓceſſu patefiet. ℭ Jn his āt pticlˡa p̄ᵃ occurrit. ſ. fuit poſitus ſpēs. i q̄ aduertēda duo occurrūt. Primū q̄lr ꝯuenlēter xp̄ꝫ ſpētē appellem⁹. Scōȝ q̄lr ſpēs iſte poſit⁹ fuerit. ℭ Jn

Nō ꝓ declaratione B

Q̄uō cō uenlēter xp̄m ſerpētē appellem⁹ C

h āt gnāle tn̄ſumētis documētū ſupponaṫ. ſ. cū ꝯuenlēter trāſſūptio fiat aliq̄ ꝓexiſtē debē ſiliṫudinē ei⁹ qō trāſumiṫ ad id ad qō tn̄ſumiṫ. vn̄ aduertēdū ē ex qb⁹ ſpentū ꝓꝓetatib⁹ xp̄s h ſerpēs appelleṫ. ℭ Ad h āt duplex mod⁹ eē pt q̄ ō xp̄o iſta ꝓdiceṫ. Prim⁹ ꝙ xp̄s ſerpēȝ appellat⁹ ſit n̄ qdē ꝙ ipe ſpēs extitit aut i ſe aliq̄s ſpētinas oñderit aut geſſerit ꝯditōes: ſȝ qꝛ iudeis cū qb⁹ dn̄s dū īter holes vixit v̄ſat⁹ ē tāq̄ꝫ ſpēs apparuit. nā velut ſerpētine ꝯditōis ē vt venenuȝ coctū gerat ita ꝛ iudei arbitrati ſūt xp̄i diſſimā doctrinā aliq̄s i ſe errores cōtegē aut diurie repugnre legi: aut ad aliq̄ꝫ cauſandā fraudē fuiſſe itroductā. ℭ Amplı⁹ āt q̄ꝫq̄ꝫ xp̄s i hitu hūilitatis vē inter iudeos appuit quemadmodum zacharias. c. ix. predixerat ipi tamen hipochriſim quandam in hoc latere ſuſpicati ſt aut alicui⁹ acq̄ſitōis aut ambitōis dignitatuȝ vl honoris eē pncipˡ. ℭ Hoc qdē qm̄ ipi ſic egiſſēt vt oīa ad laudē holuȝ ꝓponerēt optātes ſalutatōes i foro ꝛ pmas cathedras in ſinagogis pmos i cenis accubit⁹ atqȝ vocari ab oib⁹ rabi. vt pȝ matthe. xx. hoꝝ tn̄ nihil i xp̄o fuit. ℭ Ampli⁹ ꝛ i oclˡis phariſeoꝝ dn̄s ihs ebri⁹ atqȝ voꝛax viſus eſt. Sic. n. de eo phariſei enūciauerūt mordacit arguētes. ſ. q̄re cū publicanis manducat ꝛ bibit magr̄ vr̄ vt pȝ matth. i i. c. ℭ Alibi āt eū acri⁹ atqȝ euidēti⁹ arguerūt dicētes h ē voꝛax ꝛ potatoꝛ vini ꝛ publicanoꝝ ſoci⁹ vt pȝ matth. i i. c. i his āt ſpētinā ꝯditōeȝ i oculis phiſeoꝝ dn̄s geſtaṫ viſus ē hoꝝ tn̄ nihil extitit. ℭ Preter h āt ſpētū carnes venenoſe atqȝ peſtiſeṙ ſt q̄ndā ſanie ꝯtinentes. h āt ō xp̄o malliuoli iudeoꝝ arbitrati ſt cū ex adulterino coitu ꝓgenitū fore opinati atqȝ idētidē aſſerētes. Quoꝝ extitit icētiuū qm̄ Joſeph cū beatā ſibi v̄ginē deſpōſauit grādeuus erat nec vīdebaṫ gignē potuiſſe cū vō eā g̅uidatā viderūt ab aliq̄ adultīo viro fuiſſe cognitā opinati ſūt. ℭ Ualid⁹ āt mō ſuo h Joſeph vir ei⁹ arbitrat⁹ ē. nā optime nouerat ab eo minime cognitū extitiſſe cū h eā g̅uidā ꝯſpexiſſ: nccīa

Rñ⁹ 2ᵃ E

Zacha. 9. caplˡo

Matt.

Matt.

Matt. xi. capi.

q̄ſi illatōe tenebat eā fuiſſe ab aliō g̅uidatā: iō cū eēt vir iuſt⁹ nollēs eā traducē cogitauit eā occlte dimittē. qm̄ ab āglˡo admonit⁹ ē. vt pȝ Matth. p̄. c. ō q̄ latius i pma methaphora ſbibatū ē. ℭ Chriſtū igiṫ iudei ex adultīo natū putabant quod maclˡa q̄dā aut iſamia aut ſaltē ignobilitas vl defect⁹ nataliū ē. ℭ Alij āt iudeoꝝ q tāti facinoris ō v̄gie ꝯceptōeȝ nō faciebāt extimauerūt eū Joſeph filiū eē. Sic pȝ luc. 3. c. ſ. erat ihs i cipiēs q̄ſi ānoꝝ trigita vt putabaṫ fili⁹ Joſeph. ℭ Hij āt q̄ꝫq̄ꝫ ō v̄gine tm̄ nefas ꝛ poꝛes n̄ arbitrareṫ xp̄ꝫ tn̄ ceteroꝝ hoiuȝ mō ꝯceptū eē credebāt. ſ. ex ſele virili ꝛ i pctō originali. ℭ Hic āt mod⁹ veneno ſitatis cuiuſdā ē. Sic dic aplˡs ad ro. 8. c. ꝙ vēit xp̄s i ſiliṫudinē carnis pcti. Sȝ h oia extitētia carēt. xp̄s igiṫ his ſpēs viſus ē q̄ꝫq̄ꝫ n̄ extiterit.

F Chriſtū iudei ex adulterio natuȝ eſſe arbitrabantur.

Luc. 3. c. Apoſtolus

ℭ Cōuenienter xp̄m eſſe ſerpentem dicimus.

Ca. 2. A B

Nōᵐ

Alius Aūt applicatōis mod⁹ ꝯueniētioꝛ ē vt xp̄m ſerpētē ꝓdicem⁹ vt referaṫ ad q̄ndā tipicū ſpētē ſ g̅riuū eoꝝ q̄ xp̄s opatur⁹ erat. ℭ Ad cui⁹ āplioꝛē euidētiaȝ ſupponēdū ē qō hr̄ i li⁹ nūeroꝝ q i pēthatēco q̄rt⁹ ē. c. xi. ſ. ꝙ cū iudei vagareṫ p varias deſ̄n ſolitudies āno q̄dragesimo ab exitu ō egypto i q̄ eos de⁹ i ꝓmiſſā itroduxit regionē cū iuxta duoꝝ regū amorreoꝝ. ſ. Og. ꝛ Baſan terrā g̅dereṫ cepit tedē pplˡm itineris ꝛ laboris deſiderauit q̄ȝ reuerti i egyptū mānā idētidē celit⁹ datū faſtidiebat dicēs nauſeat aīa nr̄a ſuꝑ cibo iſto leuiſſimo. ℭ Hui⁹ g̅ ꝓuaricatōis de⁹ i eos vīdictā exercēs miſit ignitos ſpētes ad q̄ꝝ morſus vulnera pibat ō pplˡo, maxia mltitudo. ℭ Cūqȝ his afflicti maṫ ad moyſē cōuertereṫ eo ad deū orāte dcm̄ ē vt ſpentē eneū fabricās i altū tollēt vt q̄cūqȝ a ſpētib⁹ mordereṫ reſpicē poſſ ꝛ q̄cūq ſpētē eneū ꝯſideraſſēt a morſu veroꝝ ſpētū ꝛ mōte p eos iducēda lib erat. De h āt ſpēte qdā ꝓue arbitrati ſt ꝙ obſuata tēpoꝝ hitudie ſȝ aſtrologicas obſuatōes aſpectuū plāeticoꝝ ꝛ aſcēdētiū fabricat⁹ ſit. ꝛ ob h ſanatiuā vulneꝝ v̄tutē ꝯſeq̄rit. ℭ Sȝ ſtaṫ negr: nā ſpēs iſtē ene⁹ nlˡa moyſi ſolercia: ſȝ diuia iuſſiōe fact⁹ ē. Si igiṫ reſpiciētes ſpētē illū aliq̄ꝫ ex h v̄tutē ꝯhebāt n̄ erat h a q̄uis nālr iſluxa v̄tute i ſpētē illū: ſȝ dei nutu ꝛ ope vt ab eodē v̄t⁹ ſanatiua deſcēdēt a q̄ iuſſio de faciēdo ſpētē emanauit. ℭ Amplius āt cū q̄cūqȝ metaline imagies aut ō q̄cūqȝ mā ꝯfici debēt ſȝ aſpect⁹ ſtellaꝝ ꝛ motū ꝛ aſtrologicā obſuatōeȝ vl magoꝝ ſupſtitōeȝ a fide ꝛ nālī rōe deuiātiū, oȝ vt i h magna tpoꝝ obſuātia ſiat nec qbuſlibȝ: ſȝ qbuſdā ſpātiis ꝛ determinātis. nā aſpectus planetici aut obſuatō aſcēdētiū ad h ꝯueniētiū q̄tidiani non ſunt.

C Cōſtructio ſpētis enei a iudeis.

Opio q̄rundam.

D

ꝯſut⁹.

E F

Ad qd moiſes ſerpēteȝ ꝯſtruxerit

ℭ Sȝ hūc eneū ſerpētē mox vt deus iuſſit moyſes expleuit nlˡa igiṫ aſtrologica opatōe aut magica ſupſtitōe ſpens iſte fabricatus ē. ℭ Preter h āt moyſes hūc eneū ꝯfec ſpētē diuia iuſſiōe admōitus fec igiṫ eo mō q̄ dn̄s voluit aliogn peccaſſ qō n̄ fatemur. deus tn̄ nihil vnq̄ꝫ aſtrologica obſuatiōe aut magoꝝ ſupſtitōe ꝯfici iuſſit iſpect] ſignis ꝛ aſtris vl eoꝝ aſpectibus. moyſes igiṫ h fabricauit nlˡa taliū obſuatiōe ꝓpoſita. ℭ Q̄ō āt deus talia obſuādo moyſi nlˡatenus iubēt h efficē liq̄t. Nā itēdebat deus erudiṙ. iudeos i h vt nullā ſiliū reꝝ aſtris aut toti celo v̄tutē attribuerēt. nec crederēt celeſtia corpus ſup opatōes nr̄as aliq̄ꝫ hr̄e cāltatē vt nō timerēt h. ℭ Nec igiṫ aliqd p aſtrologicā iſpectōeȝ aut magicas cerimōias effici ipaſſet vt ide id qō fieret v̄tutē ꝯhēt: nā ſic vā i v̄bis dei ꝯdictio appereṫ. Sic appet hiere. c. 10. iuxta vias gētiū nolite diſcē ꝛ a ſignis celi nolite metueṙ qm̄ leges pplˡoꝝ vane ſūt. ℭ Et ſic deus ſig̅ celi metuēda n̄ eē dixit ita ꝛ plāetaꝝ corpus atqȝ cetā aſtra cū ſuis orbibus atqȝ hoꝝ aſpectus ꝛ q̄cūqȝ v̄tuſ modus ab aſtrologis i his aſſignatus nō fuit igiṫ eneus iſte ſpēs vlla ꝓpoſita aſtrologica obſuatōe fabricatus.

hiere. c. 10.

ℭ Res mira de ſerpente metalino.

Ca. 3. A

Amplius Aūt ſpētē hūc vlla ſcie aſtroꝝ aut magoꝝ obſuatōe ſcm̄ liq̄t. nā ex aſtroꝝ nm opatōe obſuata tāte v̄tut] efficaciā metalinus ille ſpēs ꝯhē negābat. ſ. vt eos q ſbito morſi erāt niſi eū iſpicerent ſanaret mox vt i eū oclˡoꝝ aciē tetēdiſſēt. ℭ Q̄ō maiſeſtaṫ in ceteris vaſis aut imaginibus aſtrologice aut magice fact]. hoꝝ. n. nihil vſq̄ꝫ hodie viſū ē qō tātā v̄tutē ꝯſerit. ℭ De h āt eneo ſpēte dubitari neq̄t qn mox vt q̄cq̄ꝫ i eū oclˡos direxiſſ a ſpētū veroꝝ morſibus mortē iducēs liberaṫ. nlˡa igiṫ tali obſeruatōe ſpēs iſte factus erat. ℭ Jtē q̄ꝫq̄ꝫ aſtrologica aut magica q̄dā obſuatōe ſpēs iſte factus foret ꝛ ſanatiuā vulneꝝ v̄tutē r̄cepiſſ ſola nāli iſluxiōe tn̄ ſola viſiōe h nālr cāri negābat vt ꝑcuſſi a ſpētibus curarēt. Nā p viſionē nlˡa realˡ aut

B Per viſionē nlˡa realis immutatō cātur i aiali vidente.

nālis īmutatio cātur ī aīali vidēte.ſ.ꝙ ꝑ viſionē ꝟtutē aliq̄ꝫ aut nālē q̄litatē vidēs ꝛcipiat:ſꝫ ſolā ſpūalē imutationē recipit.ſ.vt ꝑ viſionē ſpēs rei viſibil' ī organo viſus recipit̃ nec qcq̄ꝫ alteꝝ recipi valet:ꝑ viſionē īfirmitaſ aut ſanitas ī vidēte ꝛcipi neqt q̄m iſte q̄litates nāles ſūt. ¶ Qḋ adhuc magis liq̄t.nā ſi qs ignē īſpexerit ſolo īxuitu ī eo nil's ab igne cauſat calor. Si qs āt niuē ſolo viſu ꝯtigat ex h̄ nil'atenꝯ frigefiet aut ſi ſpētē vl' qcpiā alteꝝ venenoſū īuituꝯ ſit nullā ex h̄ tabē venenoſitaſ īde trahet. Si tñ ſola viſiōe ī vidēte aliquā real' ēmutatō cāreť eo ꝙ qs ignē vidēt calefieret q̄m ignis calidꝯ ē. Niuē q̄q3 ſolū īnuētes algorē niuis noḃ ieē:ncc e eraꝝ ꝙ nix aliqd frigidū ē. Sic q̄3 ſpēs viſus vidētibꝯ peſtiferam tabē īcutēt cū ipe venenū ī ſe teneat.ī his tñ ceťiſq3 nālibus actō ibꝯ:ncēm ē fieri ꝯtactū ꝛ applicatōēꝫ ſꝫ potētie tactiue organo. ¶ Hōc aūtē āplꝯ ī medicinis ſanatiuis appet.nā ꝛ ſi efficaciſ ſanatiuā ꝟtutē ꝯtineat nūq̄ꝫ tñ egrotꝯ curabit' ſolo medicamīoꝝ aſpectu:ſꝫ cū ea deguſtauerit aut carni ſue q̄uis mō applicuerit ad loca patiētis nocumētū. ¶ Liq̄de igiť ꝯprobatū ē ex viſiōe nullā nālē ſiue cōnalē cāri q̄litatē: ſꝫ ſolā ſpūalē imutatōēꝫ. ¶ Sꝫ q ſpētū morſus excepant viſo ſpēte eneo illico ſanabāť.īferť igiť ſanitatē hāc nil'a ex ſanatiua ꝟtute q̄ ī ſpēte illo exiſtēt ꝓuēire:ſꝫ dei ſolo nutu h̄ efficiebať iubēt vt qcūq3 ſpētē illū ſuo ſcꝫ iuſſu aſpexiſſꝫ a ſpētū morſibꝯ ſanareť q̄q̄ꝫ ſpēs ille eneꝯ ad h̄ ꝟtutē nullā hēret ſanatiuā velut ſi quis lignum aut lapides inſpexiſſet.

Ca.4. ¶ Dubiꝯ ꝛ q̄dā ō baſiliſco ac ō lupo ꝛ ō mulīere mēſtruata.

A
Fortaſſis

Aūt ī ea q̄ dicta ſūt aliqs moueť dicēs ſpētē illū eneū ad h̄ efficacē ꝟtutē nāliter hūiſſe vt eos q a ſpētibꝯ ardētibꝯ vulnerati forēt ſanaret ſolo ī eū directo vulneratoꝝ īnuitu. ¶ Et ꝙ ſola viſiōe ñ ſole q̄litates ſpūales:ſꝫ ēt īterdū nāles ꝟtutes ꝛ īpreſſiōes cāentur

B
Quartū ad ſit veneni ī baſiliſco.

Baſiliſcus āt hoꝝ noḃ pateſac̄ ꝟitatē.iſte eqdē ſolo uiſu aīalia viſa occidit ꝛ arbores īficit ꝛ ſi ad ea tāgēda nūq̄ꝫ acceſſerit qn potiꝯ eꝫ euēit:ples.n.baſiliſcuſ viſu q̄ꝫ morſu necat.

C
Plures baſiliſcus viſu q̄ꝫ morſu necat.

¶ Nālis igiť imutatio ꝛ q̄dē valde mag̃ ſola viſiōe ꝯfict ꝑt vlla nāq3 paſſio aut īpreſſio morte fortior ē q̄ ſola viſiōe īducit. ¶ Jdētidē āt cū qs lupū a ꝓpe viderit loq ñ poteſt lupus tñ ei te nihil nocet ad eū q̄uis accedēs mō.vñ cū aliq̄s ñ potētes loq videmꝯ dicimꝯ lupꝯ ē ī fabl'a.ī.cū lupo loquutus ē aut lupū vidit vt ait Jſidorus ethimologiaꝝ li.i i.ex ſola igitur viſiōe real' imotatio ſeqť. ¶ Ampliꝯ āt ī mulīeribꝯ mēſtruatiſ h̄ appet.nā cū mulīer pauť ſāguinē mēſtrualē q ꝑ ſinglos mēſes eis ꝓuēire ſolet ſi ſpeculū ꝯiūctū ſibi ī pua diſtātia inſpexerit magno ī illō ſpacio ocl'oꝝ aciē figēs pꝯ h̄ ſpeculū ſāguineis guttis aut pēitꝯ reſpſū aut mag̃ ex pte macl'atū erit. atq3 ī atrū ꝟteť colorē nil'a tñ h̄ pter viſionē opatio ē ex ſola igiť viſiōe realē imutaᵗⁱᵐ cāri poſſe liq̄t. ¶ Jtē h̄ māifeſtať in īfantibꝯ q̄s vulgus faſtinatos vocat.ī ocl'o pcuſſos aſtruūt u.ocl'os q̄ſdā fore ſola viſiōe cebꝯ viſis egritudies īducētes ibi tñ ſola viſio ē ī hac igiť nālem atq3 realem imutationem fieri ſatis liquet.

Res mirāda de nā luporum.
D
Jſidorus
E
Quōta vis adſit ex cōſpectu mulieris q̄ mēſtrua patiatur.

¶ Solutio predictarum queſtionum.

Ca.5.
A
His

Que ꝓdctā ſūt rñdēdū ē ſola viſiōe nullā nālē ſiue realē cāri paſſionē.viſio eqdē ſpē viſibili ſit q̄ ē eius q̄ſi pure ſpūale ñ hñs ī ſe aliq̄ ō nālibꝯ q̄litatibꝯ nec eā cāre pt ī eo ī q̄ termiať.ſ.macl'e cei vidēs. ¶ Sūt āt q̄litates nāles ſꝫ q̄s actio ꝛ paſſio cātur 4ᵒʳ.ſ.caliditas frigiditas hūiditas:ſiccitas.ſpēs āt viſibil' nec calida ē nec frigida nec ſicca nec hūida formal'r nec effectiue aut ꝟtual'r.ſ.ꝙ nec aliq̄ꝫ haꝝ q̄litatū ī ſe hꝫ nec eā ī re viſa cāre pt. Sic̄ corpꝯ celeſtia nullā haꝝ hñt tñ eas ī īferioribꝯ elemētis ꝛ elemētaťs cauſant. ¶ Et ſic q̄litates 4ᵒʳ ꝑmas ñ cauſat ita nec aliq̄ꝫ aliā deriuatā ex his.ſꝫ opatō ſua ē vt videri faciat rē cuiꝯ ſpēs ſūt. Qḋ ſi viſa res aīali aliqḋ nocumētū īferať vidēti aut aīal vidēs ī ipſa viſionē aliq̄ꝫ egritudiᵐ vl' q̄dcū̄q3 malū ꝯxerit ñ h̄ fit ex ipſa viſiōe:ſꝫ aliqd alteꝝ ē qḋ ad tactiuā potētiā attiet.vñ h̄ qḋ ī vidēdo nocumētū īferť idētidē ſeq̄reť ēt ſi res viſa ñ videreť aut ſi aīal vidēs nihil vidiſſꝫ. ¶ Hoꝝ āt cāuſas ex h̄ ꝓuenit ꝙ q̄dā corpꝯ ſūt īfecta atq3 tabida ꝛ q̄ſi peſtifera ī ſe corruptos humores ꝛ putridas venenoſaſq3 ꝯtinētia q̄litates hec āt ī ſpūs reſoluūť atq3 ꝑ ocl'os egrediūť:q2 ꝑtes iſte teuerrime ſūt ñ pōs ꝑ al's corpis ptes meatū ſibi ꝯſtituē q̄q̄ꝫ ꝑ anhelitū hoꝝ aliq̄s egredi ꝯtigat. Hi āt ſpūs ꝑ aerē tēdūt ꝛ cū ī aliquā rē ſolidā aliq̄l'r ꝛ teuerā īſederit īficiūt ꝛ corrūpūt illā. Sūt āt iſti ſpūs corpꝯ ſbtilia q̄ ī modū fumoſitatū reſoluūť

C
Spūs ſubſtantia ē calida ꝛ humida.

ſūt āt ſbe calide ꝛ hūide. Cū vo ō corpe alicuiꝯ egrediūť per ocl'os aliosq3 corpis meatꝯ ꝑ ſbtilitate ſui īuiſibiles ſūt.cū āt ad aliqḋ corpꝯ teneꝝ ꝑueniētes īheſerit frigiditate ſuꝑficiei corpis ſolidi cui īherēt ꝛ aeris circūſtātis ꝯdēſanť atq3 viſibiles effecti corpꝯ appēt. Velut ſi mulīer mēſtruata ſpecl'ꝫ īſpiciat cū īſpicit ſpūs ꝓcedētes videri nequeūt:ſꝫ cū ſpecl'o heſerit videri īchoāt iō ī macl'as ꝯuerſi.eos nāq3 ſpeculi frigiditas atq3 aeris circūſtātis ſolidauit condenſando.

¶ Nulla realis operatio ꝑ viſum cauſari poteſt.

Ca.6.
A
Cōſimiliter

Ad ſuꝑiora dōꝫ ē nullā realē opationē ꝑ viſū cāri nec poſſibile fore vt tale qd cāeť. Q̄m viſio ꝑ ſolā ſpēꝫ viſibilē cātur q̄ ꝯdictōēꝫ corpalē nullā hꝫ:ſꝫ puř ſpūalē. ¶ Sūt tñ q̄dā aīalia tā humana ſpē q̄ꝫ ī ceteris ī qbꝯ venenoſā q̄dā humores ſūt ex qbꝯ ſpūs reſoluūť ꝑ pupillas ocl'oꝝ egrediētes atq3 valde nocēt eiſ q bꝯ īheſerit:q̄ pacto vř ꝑ viſū aliq̄ꝫ realē ſiue nālē actōēꝫ cāri:ſꝫ ñ cātur:ſꝫ hꝯ nocumēti cā ſūt ipſi ſpūs egrediētes ꝑ oculos aīalīū ꝑueniētes vſq3 ad res his aīalibꝯ ꝓpiquas. ¶ Spūs āt hꝫ qs nociuos atq3 peſtē īferētes ſcꝫ ad actōēꝫ viſiuas ñ ptinēt:ſꝫ ad tactiuā pōm q̄ ꝑ applicatōēꝫ ꝛ ꝯtactū opatōēꝫ ſuā hꝫ. ¶ Sic.n.hꝫ ſpūs ꝯtigēdo nocēt q̄m vſq3 ad corpa ꝑueniūt qbꝯ nocēt atq3 eis īſidēt īherētes. ¶ Ampliꝯ āt humidū ꝛ frigidū calidū ꝛ ſiccū potētie tactiue obꝫ ſūt ſpam q̄q3 ſcꝫ utēt.hꝫ āt ſpūs nocēt vt humorē atq3 calorē noxiū tenēt hāc ḡ realē ſiue nālē imutatōēꝫ ſꝫ potētiā tactiuā ꝛ ñ ſcꝫ viſū aut aliq̄ꝫ alterā potētiā fieri liq̄t. ¶ Nūc āt cū ad h̄ ō ſpēte eneo quē moyſes fabricauit applicať ſtoř nō pt.uā ꝛ ſi in aliq̄s cebꝯ vidēdo ſāitas aut egritudo ꝯhiť h̄ tñ nihil tale euenīſſe poſſe liq̄t. ¶ Viſio eqdē dūtaxat nil'ius real' ſiue nālis actōis cātiua ē:ſꝫ cū aliq̄ real' q̄litas egritudis aut ſauas ī videdo ꝯhiť h̄ ē q̄m ī vidēdo ſpūs ꝑ ocl'os emittūť q īterdum egritudinē īterdū vo bonū aliqḋ cānt. Hoc vt metalīno illi ſpēti ꝯuēire negbat.nā nil'atenꝯ ſpūs aliq ex eo euapari poterāt. Cā āt ſat̄ liq̄t.ſpūs nāq3 vt h̄ accipiť ſbtile valō corpus ē atq3 ex h̄ īuiſibile.hūidū q̄q3 ꝛ calidū ab aliq̄ dēſiori corpore reſolutū actōe caloris atq3 ſbtilitate ſua poſterius eleuatū. Hec āt pētitus ſpēti illi metallo quē moyſes fabricauit cepugnāt.ī eo q̄ppe calor aut humor nil's erat qn potiuſ due ꝯtrie q̄litates.ſ.frigidū ꝛ ſiccū.nā eneꝯ erat. ¶ Jdētidē āt humor nil's ī h̄ ſpēte erat tāq̄ꝫ māle ꝑncipiū ex q̄ iſti ſpūs ſoluēnť deficiebat q̄q3 calor q effectiuū ꝑncīᵐ erat ad hos ſpūs reſoluēdū. Jmpoſſibile igiť ex h̄ ſat̄ fore īduciť vllos ex ſerpēte illo metallo ſpūs emitti potuiſſe pcuſſoꝝ boīꝫ ſanatiuos.

B
Quōo cōtingat actō aliquis leſiua ex ſolo viſu

¶ Jdēndē āt liq̄t hec īducta ī pcuſſis ſanitatē cāri ñ potuiſſe ex aliq̄ nāli ōnuata ꝟtute ī ſerpēte metalinum aſtrologica aut magorum obſeruatione.

¶ Reſponſio formalis ad dubitationes predictas.

Cap.7.
A
His

Aūt q̄ ī ꝯtriū īducebāť rñdēdū ē cū dř.baſiliſcū ſolo ītoitu holes ceteraq3 īterimē aīalia ī q̄ valde nālis imutatō ē.ī viſiōe igiť ſola realē opatōēꝫ ꝛ imutatōēꝫ eē ꝯſtat. ¶ Dōꝫ nec baſiliſcū:nec qōcūq3 ō aīalibus ſola viſiōe cuiq̄ꝫ nocē poſſe aut q̄lēcūq3 cāre realē imutatōēꝫ.ſ.ſi baſiliſcus qōcūq3 aīal viderit.nā ꝛ ſi ī viſiōe dūtaxat q̄litatē aliq̄ꝫ realē cāri poſſibile foret rōnabilius erat vt id qḋ vř ī vidēte aliqd cāreť q̄ꝫ vidēs qcq̄ꝫ efficēt ī re viſa. Cuiuſ origo appet.nā vidēs nihil agit:ſꝫ patiť ꝛcipiēs ī ſe ſpēꝫ rei viſe vſq3 ad ocl'os ſuos ꝑueniēte atq3 imutantē.vidēs tñ ad rē viſā nihil emittit:ſꝫ ꝛcipit ab eadē ſpēs. ¶ Quāq̄ꝫ ī h̄ ſat̄ platonici deuiarūt dicētes viſionē fieri ꝑ emiſſiōēꝫ radioꝝ viſualiuꝫ vſq3 ad rē viſā ꝑueniētiū formāq3 rei viſibil' ſecū ī reditu ad ocl'os vſq3 vidēt ꝓducētiū. ¶ Hec tñ poſitiō nil'a ꝟitate fulciť.īprobat āt eā ari.ī libelo ō aīa dicēs:videmus.n.nihil emittētes:ſꝫ itꝯ ꝛcipiētes. ¶ Sic q̄ꝫ appet ex ꝑſpectiua piſani q̄ dř ꝑſpectiua cōis ꝓpoſitōe.lꝫ.a liᵒ ꝑ cū dř mathematicos dicentes viſionē fieri ꝑ emiſſionē fruſtra cōari. ¶ Amplius āt appet.nā ſi viſio ī emiſſiōe ꝛ ñ ī receptōe īterius ꝯſiſtēt eēt actio ꝛ ñ paſſio.viſionē tñ paſſionē eē ꝛ ñ actōēꝫ ꝯſtat ꝑ receptōēꝫ.ḡ ꝛ ñ ī emiſſiōe ſit. ¶ Appet haꝝ ꝑᵃ ꝑticl'a.nā ſi cū videmus nihil cecipiētes aliqd emittēmus:cū emittē actō ſit recipe āt paſſio:q2 emittē h̄ actō erat actiōēꝫ ī vidēdo eē patebat. q̄m āt ī vidēdo ꝛcipe nil'ꝫ ē qḋ ē paſſio nil'a ī vidēdo paſſio erit:ſꝫ pura actō. ¶ Viſionē āt paſſionē fore ꝑſcianus ſat̄ ꝓdit in maiori volumine.li.8.vbi dič ꝙ h̄ ꝟba audio ꝛ video ꝛ cetā ſignātia ſenſationes in voce actiua ſig̃nt paſſiones.

B
Error platonicorum
C
Qḋ viſio extra mittēdo vt plato credidit
pᵃ rō.
2ᵃ rō.
Priſcianus li.8.

B
¶ Scḋa rō ꝙ viſio non fiat extramittendo. Cap.8.

A Amplius Aũt ſi viſionẽ emittẽdo ⁊ nõ ſcipiẽdo cõ
ri aſſeram⁹ viſiuã põm actiuã eẽ: nccẽ ē
nec vllatẽn⁹ paſſiuã fore. viſiuã tñ paſſiuã aſſerreť nccẽ ē. vi
ſio ğ ñ emiſſiõe: ſʒ ſceptiõe ſit. ℭ Inductõis hu⁹ ꝓ⁹ pticula
pʒ. nã ſi viſio emittẽdo fiet: cũ emittẽ pura actõ ſit videŕ pup
ogẽ ẽt. Q̃ cũ viſiuis põa actiua ñ ſit ſatꝭ liqt oẽs nãqʒ põaſ ſẽ
ſitiuas vt tactiuã guſtatiuã odoratiuã ⁊ cęťas paſſiuas ap-
B pellam⁹. Sic eas cogñiat arı. i mltis locis. ℭ Itẽ ſi emitten
Rõnis tes aliqd ab ocl'is ⁊ nihil ſcipiẽtes viderem⁹: nemo ad tãtã
ꝯfirma⁹ diſtãtiã vidẽ poſſʒ ad q̃ntã videt. nã vſqʒ ad ſolarẽ globũ: ad
ipa q̃ʒ fixa aſtra videntes ptingim⁹. iter nos tñ ⁊ illa plurium
Si viſio q̃ʒ ducẽtaꝝ mitiũ leucaꝝ iterpoſitũ ẽ qđ aſtronomi nccẽʒo i
fieret ex ducũt demõſtratõib⁹. decl'at at h alfragan⁹ i lib⁹ ſuo quẽ de
mittẽdo aſtrologia ꝯpoſuit i fine. ℭ Si. n. viſio aliqd emittẽdo cãreť
ñ videre ne ẽ erat hos ſpũs ex ptib⁹ tenerrimis corpoꝝ ſolui. cũ ſpũs
mus ad corpa ſbtilia hũida ⁊ calida ſſoluta ex ptib⁹ humidis corpiſ
tãtos di ſint agẽte atqʒ reſoluente calore. ℭ Ad h tñ vt ſpũs iſti ab
ſtantias ocl'is nr̃is emiſſi ad ſolarẽ globũ aut aſtroꝝ octaui celi ſgio
ad q̃tas nẽ ptigerẽt: nccẽ erat totũ corp⁹ i hmõi ſpũs ſolui nec ad h
videm⁹. q̃uis accedẽ mõ ⁊ ſi tãtã ſpirituũ reſolutõem cãri ꝯtigẽt ad-
huc eleuari ñ poſſẽt vt ad celos vſqʒ ptigerẽt. ℭ Ampli⁹ at
ſi emiſſis ab ocl'is ſpiritib⁹ viſio cãreť: ñ poſſem⁹ ſp vidẽ ea q̃
3⁹ rõ pn nob directe oppoſita ſint: ſʒ iterdũ ea q̃ i aduerſũ videmus tñ
cipalis. ſp ea q̃ nob obuia ſẽ ſcã viſiõe p lineã rectã. ñ igiť p emiſſiões
ſpirituũ viſio ſit. ℭ Hui⁹ iductiue rõnis maior appet. nã cũ
D ſpũs ab ocl'is nr̃is ad aliqd vidẽdũ egrederẽť q hũidi ⁊ cali
di ſẽ q̃ʒq̃ʒ ſbtiles ſint vẽt⁹ tñ eis obuiãs qm̃ verã q̃titatem
hñt poſſet eos ſpellẽ ad aliq̃ʒ driãʒ poſitõis. ℭ Et tc cũ ſpũs
il'li ñ ſtigãť i illa re q̃ directe oñ oclos ē ꝓhibẽte ipetu vẽtoꝝ.
ſʒ ad aliã rẽ i alia poſitõe deducãť ꝯtiget vt ñ videať res q̃ ꝓ
ocl'is ē: ſʒ que i aduerſo iacet ad q̃ʒ ipi ſpũs ab ocl'is videntis
emiſſi ferreť. ℭ Q̃uo pacto cũ eucñiret vt ſpũs illi vẽto ipul-
ſi poſteriora peterẽt eis reb⁹ q̃ p⁹ terga nr̃a ſũt ſe applicãtes
fieret vt ea q̃ p⁹ terga nr̃a ſẽ viderem⁹ qđ manifeſta falſitate
notať. ℭ Euidẽter ğ collectũ ē viſionẽ nõ emittẽdo ab ocl'is
ſpiritus: ſed magis recipiendo cauſa.

Cap. 9. ℭ De eadem re ſuperiori igitur.

A Alia Aũt ex his iferrẽť abſurda. ſ. nos mltotiens ea q̃
ꝓpe nos ſẽ regiõe ocl'oꝝ nr̃oꝝ nec mltũ diſtãtia
4. rõ. vidẽ tñ ñ poſſe. qđ ſatꝭ abſurdũ pʒ. nã qcqd ocl'iʒ nr̃is obijciť
ituemur niſi aut fortaſſiʒ imoderata diſtãtie iteriectõ ſiat aut
viſiue põe ⁊ viſibili aliqd viſionẽ itercipiẽs fuerit iteriectũ:
viſionẽ ğ ñ emittẽtes: ſʒ ſuſcipiẽtes iteri⁹ facimus. ℭ Hui⁹ il-
latõiʒ maior pʒ: qm̃ ſpũs qb⁹ iſte viſionẽ cãri aiũt corpa ſubti
lia hũida atqʒ calida ſẽ. cũ ğ eos circũdederit frigiditas q̃cũ
qʒ loci i corp⁹ ſolidũ ꝯdẽſabit eoſqʒ ñ viſibiles pp dẽſitatem
reddet ꝓſertiʒ ſi mağ circũſtãs frigiditas extitit. ℭ Sic. n. in
ſpecl'oꝝ ſupficieb⁹ drelictũ pʒ cũ mlier mẽſtruata ſpeclʒ e ꝓ
ꝓpinquo ⁊ aliq̃ʒto tpis mora ꝯſpexerit. tc. n. cũ ſpeclm ipa ituet
ſpũs illi q ab ocl'is emittũť nlli viſibiles exñtes a nemie con
ſpiciũť: ſʒ cũ ſpecl'aris ſupficiei atqʒ circũſtãť frigiditas aeriſ
ſpũs i corpa paulo dẽſiora ꝯpegerit i ſpecl'o aut gutte ſãgui-
nee aut alteri⁹ coloris macl'e viſu notabiles cuilibʒ reliquũť.
B ℭ Si igiť h pacto viſio cauſãda foret. ⁊ magni frigoris ipe
ꝯfir⁹. vt pruinaꝝ albicantiũ vľ rigẽtis gelu qs ea q̃ a ſe aliq̃lr ma
rõnis. gna itercapedine ſeiũguntur reſpicẽt ſpũs ab ocl'is nr̃is emiſ-
ſi cũ p aerẽ ad rẽ vidẽdã pueñire conarẽť circũſtãte aeris fri-
ditate dẽſarẽť qm̃ corpa calida ⁊ hũida ſẽ. ℭ Opprimẽte ãt
violẽto frigore circũſtãte: puus ille ac gracilis calor i illo fatẽs
humore expiraret q̃ fieret vt corp⁹ illõ iã dẽſatũ: nlloqʒ ele-
uãte ſblatũ calore i trã cadẽt. ℭ Et ſi calorẽ illi ſubtili corpi
circũſtãte frigore loci imanere ꝯtẽdas: adhuc nihil eẽt qm̃ ꝓ
frigiditate circũſtãtiũ corpoꝝ illõ corp⁹ dẽſatũ grauitatẽ ꝯhẽt
atqʒ ex h i trã: nccẽo tẽdẽt motu ſuo. ℭ Sic. n. i ollaꝝ ebulli
tiõib⁹ euẽire liqt. cũ. n. humor i olla feruerit: ꝓ fortitudie calo
ris iclũſi i humore illo reſoluũť ptes teneriores humoris
atqʒ i altũ tollũť ad opimẽtũ pueniẽtes ollaꝝ. cui inherent.
Sʒ poſtq̃ʒ i h aliq̃lis mora tracta ē mltis hmõi exalatiõib⁹
ad opimẽtũ olle pductis igroſſanť ex adiũctiõe ptes iſte atqʒ
põdẽ ſuo iã grãte ſe i mãlẽ humorẽ vñ exſurrexerãt relabũ
tur. ℭ Idẽ ãt ſatꝭ pʒ ſi qs feruẽti olle ẽt i aliq̃li eleuatõe ma-
nũ directe ſuppoſuerit. nõ tenẽ atqʒ leues exalatões i modũ
fumoſitatũ ei ꝓ ihęrebãt poſteri⁹ ãt ex adiũctõe i guttas aq̃
as ꝯglobate atqʒ põdẽ ſuo tracte i id vñ originẽ traxerãt col
labenť. ℭ Appet ğ ſi frigoris magni tpe ſpũs illi emiſſi fo-
rẽt ꝓmẽte exterori frigore dẽſarenť. dẽſatiqʒ i trã caderent vñ
directe tẽdẽ ñ ꝯtigẽt i res illas q̃ ꝓ ocl'is nr̃is ſẽ. Q̃uo fieret
vt ea vidẽ nob ipoſſibile foret. qđ ſatꝭ ſſm liqt. nã q̃ʒtũcunqʒ
frigore cũcta ꝓmanť eq̃ ea q̃ ꝓ ocl'is nr̃is ſũt vidẽ valebimus
ẽt qz aliq̃ʒtulũ diſtẽt velut ſi nllo frigore ꝓmeremur. ℭ In-
ducıť ğ viſionẽ nlſo emiſſo celebrari: ſʒ ſola iteri⁹ ſcã recepti⁹

ℭ Scda ratio ꝓncipalis q̃ viſio nõ fiat extramittendo.

Ca. 10. Predictis Aũt addĳciẽdũ ẽ q̃ ſi viſio p aliq̃ʒ inte
A ri⁹ ſcãʒ ſuſceptionẽ celebrareť. cũ extra
aquam quis exiſteret ea que intra aquam ſunt videre im-
poſſibile foret. exñtẽʒ quoqʒ itra aquam ea que extra aquam
ſũt nllatẽn⁹ videŕ ꝯtigeret: h tñ ſſa ſũt. viſionẽ ğ ñ emittẽdo:
ſʒ iteri⁹ ſuſcipiẽdo fieri liqt. ℭ Hui⁹ iductõis maior conſĳcif.
nã cũ ſpũs cor⁹ ſbtilia hũida ⁊ calida ſint: cũ ad aq̃ʒ pueñirẽt
obiectã gelidaꝝ aquaꝝ i eaꝝ ſupficie ꝯdẽſarẽť ſic i ſupficie
ſpecl'ariũ corpoꝝ ꝯdẽſanť ſpũs emiſſi ab ocl'o mẽſtruate mu
lieris vt i ꝓcedẽtib⁹ explicuim⁹. ad ea ğ q̃ itra aquã ſũt: ſpũs
hmõi penetrarẽ ñ poſſet et eaꝝ ad nos ſpẽʒ ferrẽt. ℭ Idẽʒ ar-
guẽdi mod⁹ ẽ i eo q itra aq̃s merſus q̃ aere ſũt ituerí ꝯtẽde-
ret. ſpũs nãqʒ ab ocl'o emiſſi apđ pupille ſupficiẽ aquaꝝ fri-
B gore ⁊ humore dẽſarẽť ad res viſibiles exteri⁹ pueñire nõ po-
Cã ꝯdenſa tẽtes. ℭ Et ſi ꝯtigeret aliquẽ itra calidas latẽ aq̃s idẽ eueñi-
tionis. ret. ñ. n. ē frigiditas dũtaxat ꝯdẽſatõis cã: ſʒ ẽt hũiditas igẽs
mağ e qdẽ hũiditas res tenens hũiditatẽ ꝯtinẽtes rarã ⁊ ſb
tilẽ ꝯdẽſat. q̃uis ğ mõ ſpũs itra aq̃ʒ exñtes ꝯſeſtiʒ aquaꝝ tra
ctu dẽſari: nccẽ erat. ℭ Hec tñ ſatꝭ nota ſſitate arguũť. nã ex
aquã exñtes q̃ iteri⁹ ſũt ẽt i ꝓfũdo aquaꝝ ꝓſpicue intuemur
niſi aut aquaꝝ cenoſitas turbãs aut ꝓfũditas mağ lucẽ tol
lẽs ipediat. ℭ Sic ãt itra aquã exñtes: q̃ itra aq̃s ſũt vident
vñ ꝯtigit iterdũ vt hoies itra aquã i aquaꝝ ꝓfũditate proie
C ctas pecũias igrãt ⁊ iueniãt. ℭ Ampli⁹ ãt ꝯceſſa emiſſione
ꝯfir⁹. rõnis vt cũ viſiõis: ſi exñtes ex aquã q̃uis mõ q̃ itra aquã ſũt ituer-
rẽť aq̃ fluẽte ipoſſibile foret qcq̃ʒ videŕ viſus illã poſitõis p-
tẽ quã iruebamur: ſʒ ad aliã ide diſtãtẽ. ſatꝭ h tñ ſſʒ liqt emiſ-
ſionẽ. ğ viſio nll'a cãtur: ſʒ p iteri⁹ receptionẽ. ℭ Hui⁹ maior
pʒ i aqs fluẽtib⁹. nã ⁊ ſi ñ ſit ois aq̃ fluẽs: nos tñ i ea loqui-
mur q̃ fluẽs ē: velut i fluminib⁹ ⁊ torrẽtib⁹. ℭ Sic. n. ſi qs la-
pidẽ latẽtẽ ſb vndis ituerı vellet ſpũs atqʒ ocl'oꝝ aciẽ ꝯ illaʒ
ptẽ dirigeret i q̃ lapis ẽ. Cũ ãt ſpũs emiſſi ſupficiei aq̃ adhe-
rẽt priuſq̃ʒ ad iteriora aquaꝝ penetrarẽt vt illi rei ſe ꝯiunge
rẽt q̃ʒ nos vidẽ deſiderabam⁹: fluẽs aq̃ eos ad aliq̃ntã eos p-
ferret diſtãtiã, velut cũ qs i rapidos aq̃ curſus lapidẽ mittit.
ñ. n. recto ictu fũdũ petit: ſʒ aquaꝝ ipetu ad vlteri⁹ aliq̃ntulũ
pmouet. ℭ Eẽt igiť ipoſſibile emiſſos ſpũs ab ocl'is nr̃is ad
illã lapidẽ accedẽ i q̃ʒ nos direxiſſem⁹ ⁊ ꝯñr lapidẽ illũ vide-
ri ipoſſibile erat. qđ i oib⁹ fluẽtib⁹ aqs euẽiť: nccẽ erat. ℭ Pʒ
ğ viſionẽ ſpũuʒ emiſſiõe cãri nllatẽn⁹: ſʒ receptiõe quadam.

Cap. 11. ℭ Sexta rõ ꝓcipua viſionẽ ñ fieri extramittendo.

A Ad Hec ãt alia ſequũť abſurda. Si. n. emiſſis ſpiritibus
ab ocl'o ⁊ nihil ſcipiẽtes viderem⁹ oia: aialia viden
tia breuiſſime deficeri: nccẽ erat atqʒ ꝓrſus deficẽ. Hec tñ ñ
B eueniũt viſionẽ igiť emittẽdo nllatẽn⁹ fieri liqt. ℭ Maior
Si p emiſ- h⁹ pʒ. ſpũs nãqʒ corpa hũida atqʒ tenera ⁊ calida ſũt reſolu
ſionẽ ſpiri- ta ex aliqb⁹ ptib⁹ hũidis digerente illas calore q̃ʒdiu ğ viſio
tuuʒ ad ex fieret tãdiu ſaltẽ ſpũuʒ ſſolutõeʒ fieri: nccẽ eẽt q̃ pacto hmõi
fieret viſio ptes hũide ⁊ teneŕ ex qb⁹ ſpũuʒ reſolutõ fieret: nccẽo defice-
nõ poſt ml rẽt pẽit⁹ reſolutõe exhauſte ꝯñr ãt alalis corp⁹ deficeŕ: nccẽ
tuʒ tpe cor eẽt deſicatũ ꝓrſus. h⁹ tñ ꝯrũ ſp pʒ: viſio ğ ſpũuʒ emiſſiõe nõ
pus defice- cãtur. ℭ Ampli⁹ ãt ſi emiſſis ſpiritib⁹ viſio cãreť: ipoſſibile
ret. videreť vt vidẽdo nob ſpeculũ: penetrať ꝯtigẽt p oia tñ gña
C vitroꝝ aliqd vlteri⁹ poterim⁹ ituerí cũ ſingl'a nob diaphana
Si viſio fie ſint niſi aut valđ obſcura ſũt aut i pte poſteriori aliqđ ſolidi⁹
ret ex mittẽ atqʒ obſcuri⁹ ꝯiũctũ hñt. viſio ğ emiſſis ſpiritib⁹ ñ ſit. Maior
do in ſpecu h⁹ liqt qm̃ cũ mlier mẽſtruata aut q̃ſpiã ifectos hñs oculos
lo nihil vi- ſpeculũ paꝝ diſtãs iſpexerit: ſpũs ab ocl'is egrediẽtes ſupfi
deremus. ciei corpis adherẽtes circũſtãtis aeris atqʒ ſpecl'aris corpis
frigore ꝯdẽſanť: ꝯuerſi i corpis ſoliditatẽ atqʒ facti viſibiles
nec vlterius trãſire potẽtes. nob ğ nihil diſpar ꝯtigẽt. ſ. vt vi
D trũ ituẽtes ſpecl'are illõ vidẽdo penetraŕ ñ poſſem⁹. ℭ Econ
Quod ſtã- trario tñ ſit qm̃ q̃cũqʒ ſpecl'ari vitro ꝓpoſito: nob qđ vltra eſt
ti opinionẽ claŕ videre poterimus. niſi aut vitrũ obſcuꝝ valde ſit vel in
platonis im poſterioribus aliqd vitro appoſitũ fuerit. viſionẽ igiť emiſſis
poſſibile eſ- ſpiritibus fieri impoſſibile ſatis liqt. ℭ Preter h ãt ſi emittẽ
ſet vt videre tes aliqd ab ocl'is videremus: impoſſibile eẽt nob celũ videŕ
mus celum. h oẽs celos ꝓſpicue ꝯtẽplamur emiſſiõe: ğ ſpũuʒ viſionẽ nul

latenus fieri p3. ❡ Maioꝛ appet q̄m ſpiritus q̄s interdū ab oclis emittim⁹ corpa hūida ⁊ calida ſit atq3 delicata nimis. vt āt ad celū vſq3 penetrarēt: neceē eēt vt ad mediū aeris īterſtitiū ptrāſirēt: ī q̄ aer frigid⁹ ⁊ niger atq3 dēſus ē ī q̄ lapides ⁊ grādines atq3 niues gn̄ant. Eſt. n. loc⁹ iſte in toto celo frigidiſſim⁹. vn̄ illuc puenietes ſpūs ꝯdēſari: neceē eēt ꝯdēſatos āt atq3 ꝯſtr̄ grauēs effectos pōdē ſuo ad īferiora trahi opoꝛteret: nec. n. vlteri⁹ aſcēdē poſſet. q̄ fit vt nob celū vidē ipoſſibile foret: n̄ puenietib⁹ illuc ſpiritib⁹ ab oclis miſſis. ❡ Pret h̄ āt opoꝛteret eoſdē ſpūs p ignis tr̄ſir̄ globū: ī q̄ cū corpa hūida atq3 tenera ⁊ delicata ſint cremari: neceē eēt h̄ g̃ dato: nl'a nob vidēdi celū eēt facltas. ❡ Sz ſl'm ē q̄m oēs celos cū aſtris ſuis lſpide īuemur: vſq3 ad celū chryſtallinū quod celū aqueū appellat̄ oīu3q3 viſibiliū extrema metha ē. viſionē g̃ nullo emiſſo: ſed ſuſcepto interius fieri patet.

E Viſio nr̄a vſq3 ad quē ſinē celi tendat.

❡ Septima rō precipua viſionē nō fieri extramittendo.

Cap. 12. A

Addiciēdū Aūt p̄dicl̄s ē: q̄ ſi viſio aliq̄ emiſſo celebraret̄ ipoſſibile eēt vt videremꝰ ꝯfeſti vt oclos apim⁹: ſz mox vt oclos apuerim⁹ obiectas nob res viſu ꝯp̄hēdim⁹. viſio igit̄ emittēdo n̄ fit: ſz recipiēdo. ❡ Hoc appet. nā ſi emiſſis ſpiritib⁹ viderem⁹ neceſſe eēt vt p̄ oclos apios hērem⁹. Poſt h̄ āt ſpūs ab oclis emittēm⁹. deinde vo vt ipi ſpūs ad rē q̄3 vidē volebam⁹ venictes ea⁹ ad nos vſq3 pferrēt ſpēz ꝯtēplādō ſz poſitionē platonicoꝝ. ❡ Hec āt vt fierēt: tpe q̄dā īdigerēt: īdiuiſibilr̄. n. ī iſtāti fieri negrēt vt ocloꝝ ſpūs ad rē viſibilē puenirēt: eiuſq3 p⁹ h̄ ad nos vſq3 pferrēt vidēdā figurā. ❡ Appēt āt h̄ ī ſonit⁹ cātiōe. fit. n. ſonit⁹ ex aeris colliſiōe. q fract⁹ ī circlos ſe diffūdit ad modū fluētoꝝ vſq3 ad audiētiū aures ei⁹ pueniāt ſpēs q̄3 ob rē n̄ immediate vox ſētit̄ vt cōta ē. Uclut ſi q̄ſq3 diſtāter a nob lapides vl' lignū ſecum pcuſſerit: vox q̄dē ad pcuſſionē imediate ꝯſequet̄: nos tn̄ pcuſſionē a lōge vidētes: mox vocē n̄ audiem⁹: ſz aliq̄ndiu ſtabim⁹ expectātes vt audiem⁹. ❡ Sic g̃ aer corp⁹ ē atq3 tpe q̄dā īdiget vt moueat̄: ita ſpūs iſti cū corpa q̄dā hūida tenera atq3 delicata ſint ſine ſucceſſiōe moueri n̄ poterat. ❡ Hoꝝ tn̄ ſl'itas nota ē q̄m mox vt oclos apuerim⁹ q̄cūq3 obiecta ſit īuemur. viſio g̃ emittēdo n̄ fit ſpūs aliq̄s: ſz recipiēdo magis. ❡ Huic āt q̄ſq3 obijciet: data viſiōe ī ſpirituū emiſſiōe. ī iſtāti fieri poſſe viſionē ſeq̄t ita vt apertis oclis q̄ obijciūt̄ mox cernam⁹: q̄m maioꝛa q̄dā bis fieri ſic ꝯſpiciam⁹. ❡ Nā cū ſol appet ī oriēte ī iſtāti ē ī occidēte nec p̄us ē in locis ppinqs oriēt̄ q̄3 ī locis n̄ ꝯtiētis. nec diu⁹ ī vna pte mediū q̄3 ī alia. h̄ igit̄ pacto viſus nr̄ ī iſtāti ſpūs vſq3 ad rē viſibilē emittē poſſit: ⁊ ſuſceptā figurā eiuſdē rducē ad oclm. ❡ Cui rn̄dēdū nl'laten⁹ ſtar̄ poſſe. lux nāq3 ī iſtāti p oēs 4ᵒʳ angulos mūdi diſtātiā q̄ttuoꝛ cardinū mūdi mltiplicat̄: q3 ꝯtrietatē nullā h̄3. ❡ Recipit̄ q̄3 ī aere q diaphan⁹ ē atq3 ex h̄ obediētiu⁹ ſuſcipēde luci: nec ī ſe aer aliq̄3 h̄3 poſitiuā q̄litatē ꝯpugnātē luci ſuſcipiēde. ❡ Nā ⁊ ſi tenebras ī aere ee diffuſā ſ̄ cē ſit q̄litas: tn̄ n̄ ē: ſz p̄uatō q̄dā. q̄3 ob rē ei actio nl'la debet̄. cū ſola forme poſitiue actō ꝯpetat. Cū vo alicui forme actio ē cui nl'a ꝯtrietas ē reſiſtētia nl'a poſſibil' ē. vn̄ ī iſtāti fieri neceſſe ē: nl'lo reſiſtēte. ❡ De h̄ art. 4⁹ phiſicoꝝ cum de vacuo agit dicēs q̄ ſi aliq̄d vacuū dādū foret: mot⁹ ī loco illo ī iſtanti fieret: n̄ reſiſtēte q̄litate mediȳ. ❡ In emiſſiōe autē ſpūuz fieri poſſibile nl'laten⁹ ēt hm̄oi. nā ſpūs emiſſi coꝛ⁹ calida ⁊ hūida atq3 delicata ſt̄ ī aere ꝯtrietatē hn̄a. euēit̄ g̃ ipoſſibile eſt ⁊ vt ſpūs ab oclo emiſſi ī iſtāti ab oclo vſq3 ad rē viſas pueniant eiuſq3 formā ad vidētē oclos ſuſceptam pducāt. ❡ Satis g̃ māifeſta vitate fulcit̄ q̄ viſionē emiſſis ab oclo ſpiritib⁹ ī iſtāti fieri ipoſſibile erat: ſz p̄us aliq̄ndiu oclos eē aptos opoꝛtebat q̄3 vt obiectas nob res ītueri valeamus.

B Sonus q̄modo ſit.

C Obie° ꝯ rō nem.

D Rn̄ſio.

Art. 4. phī.

❡ Octaua ratio principalis q̄ viſio nō fiat extramittēdo.

Ca. 13. A

Preter Hec āt ſi viſionē emiſſis ſpiritib⁹ fieri fateamur: p̄us ea q̄ ppiqua ſt̄ q̄3 q̄ diſtāt neceē eſt videri: ſz ita ꝯtiūcta ſic magis a nob ſeiūcta cernūt̄ emiſſis: g̃ ſpiritib⁹ viſio cāret nl'a. Hu⁹ maioꝛ pbat̄. ſpūs nāq3 corpa calida ⁊ hūida ſt̄ ⁊ q̄3q̄3 ſbulia ſint corpa tn̄ ſt̄ aliq̄3 exiſtentiā hn̄tia ī aere p quē moueri debēt. eos g̃ ī iſtāti moueri ipoſſibile ē vt ī ſupioꝛib⁹ īductū ē. ❡ Adhuc āt ſpūs emiſſi corpa calida ⁊ hūida ſt̄: ex eā g̃ hūiditatis q̄ndā ꝯhēt g̃uitatē q̄ īpedit iſtātaneā actiōez cū g̃ ſpūs a nob emiſſi p mediū moueat̄: neceē ē vt p̄us ppinq̄ loca q̄3 diſtātia ī āgāt q̄ pacto ea q̄ ꝯiūctioꝛa nob ſt̄ p̄us q̄3 aliq̄ī diſtātia cerni neceē eſt. ❡ Hec eē māifeſta ſl'itate n̄ carēt. nā ſi q̄d nob ad duas leucas vidē

aīs obiectū ſit ī loco tn̄ ī q̄ videri poſſit. aliud q3 ī eadē poſitione orbis viſibile ſit: qd ad decē aut viginti leucas diſtet ī loco tn̄ ī q̄ videri q̄at ſitū: apris oclis eq̄ cito q̄ p viginti leucas diſtāt ſic ea q̄ p duas videbim⁹. viſio g̃ ad rē vidēdam emiſſis ſpiritib⁹ ab oclis nr̄is n̄ fit. ❡ Ampli⁹ āt ſi emiſſiōe fcā viſio cōret̄: ipoſſibile nob eēt mox vt oclos apirem⁹ ſolē aut aſtra reliq̄ cernerem⁹: ſz aliq̄ā īteriecta moꝛa nec p̄us q̄dē: ſz mox vt oclos aptos hūerim⁹ ſol atq3 cetera aſtra nob vīr. viſionez g̃ ſine vlla ſpūuz emiſſiōe fieri ſatis ꝯſtat. ❡ Inductōis hu⁹ maioꝛ p3. nā ſpūs q̄b⁹ emiſſis vidē iſti fatēt̄ corpa ſt̄ nec ī inſtāti moueri pn̄t. vt ī ſlib⁹ aꝛ3 īductū ē. ❡ Cū g̃ id ad qd emitti debēt aliq̄3 tn̄ diſtet ī pueniēdo morā aliq̄ntā ꝯbi neceē ē: ⁊ nob tn̄ vſq3 ad q̄rtū ſol orbē atq3 vlt⁹ vſq3 ad octauā fixarū ſtellaꝝ ſpherā ſpaciū pluriū quē duoētoꝝ miliū leucarū ſit neceē eēt vt ī hm̄oi ptrāſitōe mag̃ traheret̄ moꝛa n̄ g̃ ſolē aut aſtra q̄ſpiā vider̄ poſſz mox vt ad illa vidēda ocloꝝ aciē dirigeret. ❡ Hoc tn̄ ſl'm p3. nā mox vt q̄ſpiā oclos aptos hūerit ſolē ⁊ cetera aſtra ⁊ q̄cūq3 obiecta oclis ꝯſpiciet. emiſſis g̃ ſpiritib⁹ viſionē nullā fieri ꝯſtat. ❡ Pret h̄ āt platonica poſitō ō ſpūuz emiſſiōe ſz quoꝝ mltiplicatōes ⁊ directōez viſio cāſet ſtat̄ negt. nā ad h̄ vt ſpūs ab oclis nr̄is emiſſi reb⁹ vidēdis ſe applicarēt eaꝝ ad nos pducētes figuras vt ſic eas viderem⁹ opoꝛteret eos rōalis agētis foꝛe. ❡ Nā cū ab oculis ſemel emiſſi foꝛēt ad oclos emittētis remeare ipoſſibile eſſet niſi aut eos q̄ſq3 redir̄ ꝯpelleret aut ipi rōe q̄dā ſua ad h̄ mouerent̄. ❡ Q̄ō āt iſti ſpūs a nl'o agēte ad oclos emittētium educāt̄ ſatis ꝯſtat̄ videret̄. nl'm nāq3 nāle aut ſz aliq̄3 rōnē tale agēs ꝯſtitui poſſe vr̄. ❡ Q̄ō āt ſpūs iſti ſua aliq̄ rōne in oclos emittētiū r̄dir̄ nequeāt ex h̄ p3: q̄m nec rōales aīe nec āgeli demōeſue ſt̄ nec aliq̄ alia ītelligētis ſubſtantia: cuz preter has nulla niſi deus ſit.

B ꝯtr° rō nem.

C Pulchra cōfutatio huiuſce platonice opinionis.

❡ Nona rō principalis q̄ viſio nō fiat extramittendo.

Ca. 14. A

Amplius Aūt ſi viſionē emiſſis ſpiritib⁹ fieri fateamur ad h̄ ſpūs ſufficer̄ ipoſſibile vr̄. ❡ Nulli⁹ eq̄dē viſio fit: niſi ī vidēte ei⁹ figura ꝯſtiterit cū vr̄ hūj āt ſpūs emiſſis reb⁹ vidēdis ſe applicātes eaꝝ ad oculos nr̄os pducer̄ figurā dn̄t. nos āt cū q̄cpiā videm⁹: ei⁹ extēſiōes ī lōgū ⁊ latū ꝯſpicim⁹ rōe g̃ extēſiōis ad hm̄ōi viſionē cauſandā cē neceē ē quanto ſit rei viſe extēſio ſz eā pte q̄ vt ſic ſpūs reꝝ vidēdaꝝ ſupficies opiāt eaꝝq3 ad nos pducāt figuras. Aliogn āt dato q̄ ſpūs ab oclis vidētiū egredictes q̄ndā viſaꝝ reꝝ ptē opirēt nec tn̄ totā obiectā ſupficiē neceē eē vt ea ſolū ps videret̄ q̄ ſpiritib⁹ emiſſis tegeret̄. Cū aliaꝝ ptiū q̄s n̄ tegerēt ad vidētes imagīes pducer̄ nl'laten⁹ poſſēt. ❡ Difficile tn̄ nimis atq3 ꝯſuſo ipoſſibile videbat̄: vt ſpūs ab oclis nr̄is egredictes decē aut viginti leucaꝝ tegerēt latitudines ⁊ directū quaꝝ nos totā magnitudinē oclis ꝯtuemur. viſionē g̃ emiſſis ſpiritib⁹ fieri poſſe ſl'z eē liq̄r: ſz neceē ē p q̄ndā īteri⁹ ſuſceptōez h̄ effici. ❡ Preter h̄ āt appet: viſiōez nl'a cū emiſſiōe: ſz fcā ſuſceptōe cāri. oīu3 nāq3 corpoꝝ que ſut coloꝛata aut lucida ſūt ꝯditio h̄ ē: vt ſīltudinē ſuā ī circuitu ſui ipoꝝ p totū diaphanū diffūdāt mediū p aerē. ſ. ⁊ cū aīalīū puenerit oclos imago h̄ ibi ſiſtat ipm̄q3 aīal vider̄ faciat. ❡ Hoc āt ſuſcepto nl'm ō icōueniētib⁹ ꝯſeq̄ntibus platonicā poſitōez euēit q̄ ī p̄oꝛibus ānotata ſūt. ❡ Hoc appet. nā ſi q̄ocūq3 corpoꝝ nr̄is obtutibus obiecerimus: mox eius imago ī pupilla nr̄a ē. et ſi nos añ cuiuſq3 hoīs animal'ue alterius ꝯſpectuz aſtiterimus erit in oclis eius ūbobus nr̄i figura duplex. ❡ Q̄ō ſi oclis eius lapidē aut papiꝛ obiecerimus in oclis illius lapidis papiriue foꝛa tnrē cernet̄. idē āt in q̄buſcunq3 corpibus pōat̄ q̄cq̄3 obiectū. ❡ Hoc āt ipoſſibile foret euēir̄ niſi cuiuſlibz corpis ꝯditō foret ī circuitu ſui p totū medium ſui imaginē mltiplicar̄ atq3 diffūder̄. h̄ pacto cū nos corā aliq̄ ſteterimus oclis eius geminā nr̄i ſpēz corpis ītuemur. ita vt q̄libz eius oclus pfectā nr̄i imaginē exp̄mat. ❡ Aliq tn̄ ſimplices arbitrati ſūt figuras illas hoīuz q̄s alioꝝ oclis cernimus il' conatas foꝛe. ❡ Cuius ſl'itas māifeſtis exēplis deꝑhēdit̄. nā ſi q̄s ſe alicuius obiecerit oclis ſuā ī illius ocl'i ſi gurā cerneret. Si āt alius ſe eiuſdē oclis oppoſuerit ſemoto p̄oꝛi ſuā q̄3 vt p̄oꝛ ī eiuſdē oclis figurā īſpiciet. n̄ g̃ videbunt eādē imaginē aſpiciētes ſinglī: ſz q̄libz ſuā ītuebit̄ ex q̄ manifeſtū ē imaginē q̄ vr̄ conatā oclis n̄ foꝛe q̄m ſic apō oēs eadē exiſtēt. ❡ Amplius āt ſolidius h̄ māifeſtat̄. nā ſi q̄s alteri⁹ oclis ſe obiecerit: recto ſbſiſtēs corpe imago illā q̄3 ī alterius oclis cernit recta hīnudie ꝯſiſter̄ videbit̄. Q̄ ſi vidēs ſe paꝝ

B Oīa corpa coloꝛata aut lucida circūagunt.

C Q̄ō figure q̄s ī oculis aliorum ītuemur illis nō ſint cōte.

tulū depſſerit aut i aduerſū ſe ꝯtōſerit imago q̄ꝫ viſa paululū deꝑmet atq̄ꝫ ꝯtoꝛq̄bit i aduerſū. Oēs q̄ꝫ mot⁹ ꝑfecte expͥmet q̄s aſpiciēs i ſe ꝑmōſtrauerit. Hec tn̄ pēit⁹ ipoſſibilia forēt. niſi h̄ imago viſa videt̄ hoīs ſpēs forꝫ. ¶ Pꝛet̄ h̄ ār a q̄lꝫ coꝛpe ſpēꝫ ꝑ totū diaphanū mediū i circuitu diffūdi cōnq̄ct: nā ſi vigīti aut trig⁹ ſpecl'a q̄ſi i circl'o poſita fuēint: ꝛ q̄ſpiā i eoꝝ medio ſtetit i q̄lꝫ ſpecl'oꝝ hoīs illi⁹ imago videbit̄. q̄ ſi eis lignū aut lapidē i medio ꝑnuncte poſuerim⁹: i eoꝝ q̄lꝫ lapidis imago ligni ue apparebit effigies. i oīb⁹ āt aliq̄s eūdē foꝛ modū ſa ē expꝛieꝫ liq̄t. ¶ Uiſiōeꝫ ḡ emittēdo fieri poſſe iux̄ platōicoꝝ poſitionē ſat falſū eē pꝫ: ſꝫ ꝑ illi⁹ ſuſceptionē cōti ncē eſt. ſ. vt ſingl'e res ſpēs ſuas ꝑ totū mediū mltiplicātes ad videntium

Ca. 15. A — ocl'os eas vſq̄ꝫ extēdāt. ¶ Solo ad ꝑᵐ argᵐ ſupi⁹ factus.

Nūc āūt redeūdū nob̄ ē vn̄ diſgreſſi ſum⁹. ſ. ad ichoātū argᵐ. ſ. rōnabili⁹ atq̄ꝫ nāe ꝯformi⁹ vr̄: vt res viſa aliq̄ꝫ cāūlitatē ſup rē videtē hēat q̄ꝫ videt̄ ſup viſibl'e. viſio nāq̄ꝫ paſſio ē ꝛ n̄ actio. Cū ḡ vidēs dūtaxat rei viſibil' i ſe imaginē ſūmat nihil emittēs vt ex ꝑcedētib⁹ liq̄t ipoſſibil'e vr̄ vt ſuꝑ rē viſā opationē aut imutationē aliq̄ꝫ realē vl' nālē hēat cū h̄ nll's actiōis mod⁹ reliq̄t. ¶ Res āt viſa hꝫ aliquē actionis

B — modū ſup rē videtē q̄n̄ ſpēꝫ ſuā mltiplicās ad eā vſq̄ꝫ dirigit

In videndo nō i- — ipſꝫ q̄ꝫ videt̄ illā ſpēꝫ ſuſcipiēt vt vidēs ſit imutat̄. iſta tn̄ imu

mutamur realiter: ſꝫ ſpūalr. — tatō n̄ ē actō ral' aut nāl'. ſꝫ ſpūal' cū ſpēs ꝑ q̄ꝫ hmōi viſio cāt aliqd ſpūale ſit ad ſpūales ꝑtinēs q̄litates. ¶ Ex p̄libat̄ ḡ iducit̄ i viſiōe nllā realē imutatᵒᵐ aut actionē ꝯſtar̄ poſſe. viſibil' ſup rē videtē aut videt̄ ſup rē viſā. ¶ Hoc ḡ mō baſiliſc⁹ hoīeꝫ aut q̄dcūq̄ꝫ aīal vidēs: ſup illō actionē nllā hꝫ: ſꝫ magis hō ſup baſiliſcū. nā hō viſ⁹ iquātū viſ⁹ ē a baſiliſco: ſpēꝫ ſuā ad baſiliſcū mittit nec baſiliſc⁹ q̄cq̄ꝫ i hoīnē mittit iq̄tūꝫ

C — hmōi vidēs ē. ¶ Actō tn̄ ꝛ nāl' imutatio q̄ꝫ baſiliſc⁹ ſup viſū

Baſiliſcus q̄le aīal ſit. — hoīem hꝫ: q̄ꝛ baſiliſc⁹ ē aīal peſtifeꝝ valdē: ex cui⁹ ocul' ſpūs q̄dā egredietes ad hoīeꝫ vſq̄ꝫ ꝑueniūt eū coꝛrūpētes atq̄ꝫ illico occidētes. Si tn̄ ꝯtigēt vt baſiliſc⁹ hoīeꝫ videt̄ nllis emiſſis ſpib⁹ nihil magꝭ hoī baſiliſc⁹ videt̄ nocēt: q̄ꝫ ſi ab alio hoīe videt̄ vl' ab aſino. Q: tn̄ n̄ ꝯtigit baſiliſcū q̄cq̄ꝫ vidē q̄n̄ ſpūs illos emittit nūq̄ꝫ eueniet vt hoīeꝫ a ꝓpiq̄ iſpiciat eū n̄ occidēt.

Cap. 16. — ¶ Reſponſio ad quoddā argumētū ꝛ q̄dam alia.

A — **Alteri** quoq̄ꝫ obiectiōi q̄ idētidē iducebat̄ ſola viſiōe aliq̄ꝫ realē cāri imutationē. ſ. q: lup⁹ cū hoīeꝫ a ꝓpiq̄ ꝯſpexerit: reddet eū ꝑ aliq̄ꝫtū tpis ſpaciū ipotētē ad clamādū. ibi tn̄ nllā ꝑ viſionē actio ꝯſiſtē appꝫ: i viſiōe ḡ aliqua

B — real' cābit imutatō. ¶ Rn̄dēdū ē ex ſola viſiōe lupi ad hoīeꝫ

Quare videntes lupū ꝑ modicū tēpus terrētur. — cāri nihil poſſe realr̄ i hoīe. ¶ Cū ḡ dr̄ q̄ꝛ hō a lupo viſus ad modicū clamat̄ negt. rn̄dēdū ē ocl'os lupoꝝ ifectos foꝛ atq̄ꝫ ꝑ eos venenatos q̄ſdā emitti ſpūs q cū ad hoīeꝫ ē ꝓpiq̄ exiſtētē ꝑuenerit eū iſiciūt atq̄ꝫ locutiōis ipediūt oꝛgana. manebit q̄ꝫ iſta ipotētia clamādi q̄uſq̄ꝫ emiſſoꝝ ſpuū vr⁹ ꝑmāſerit. ſi āt lup⁹ hoīeꝫ a lōgiq̄ cerneꝫ nllū ei ad loquēdū iferrꝫ obſtacl'ꝫ. ¶ Hi āt ſpūs ab ocl'is cū emiſſi fuerit: res q̄b⁹ adheſerit realr̄ ꝑmutāt ꝛ ad viſiuā pōꝫ nihil attinet: ſꝫ ad tactiuā magis: q̄ ꝑ applicationē realē opationē ſuā hꝫ ſpūs āt iſti emiſſi rei ad q̄ꝫ ꝑueniūt applicāt. ¶ Idētpē āt ſpūs iſti coꝛpa calida ꝛ humida ſūt: ſꝫ hmōi q̄litates ad pōꝫ viſiuā nll'aten⁹ ꝑtinēt: ſꝫ magis ipſi⁹ tactīe pōe obiectū ſūt. ¶ Ampli⁹ āt ſtie argumētatiōi i hac ꝑte obuiādū ē cū dr̄ mliere mſtruatā ſpecl'ꝫ a ꝓpiq̄ reſpiciētē: ſola viſiōe nllā applicatiōe fcā illō ſāguineis guttis

C — aut macl'is q̄buſdā ōſōmib⁹ reſꝑgē. macl'e ḡ q̄ ꝑ realē imutatio-

Quō mulier tēpore mēſtruorum inficiat ſpeculuꝫ. — nē ſiūt ſola actiōe viſiua efficit̄. ¶ Rn̄dēdū ē viſionē mēſtruate mlieri i ſpecl'o nihil reale cāre: cū viſio paſſio dūtaxat ſit. Sꝫ q̄ꝛ mſtruoꝝ tpe mlier ocl'os aliq̄lr ifectos hꝫ: ſpūs ab ocl'is egredietes aerē mediū trāſeūt ad ſpecl'ꝫ venictes. q̄ penetrare neq̄unt: q̄n̄ illō dēſū atq̄ꝫ ꝯpactū cōp⁹ ē. ſuꝑficiei illi⁹ adherētes circūſtāt̄ aeris atq̄ꝫ ipſi⁹ ſpecl'i frigoꝛ ꝯdēſati i macl'as ſolidas atq̄ꝫ viſibl'es ꝯuertūt. ¶ Hec āt viſiōi n̄ ꝯtigūt nō cū q̄s huiuſcemodi ocl'os ifectos hūerit eos aptos tenēs ēt ſi nihil videat nihilq̄ꝫ aſpiciat q̄cq̄d ſibi directe obiectū atq̄ꝫ vicinū ē ifi ciet. ¶ Rn̄⁹ ad 4ᵐ arᵐ ꝛ q̄dā ē faſciatōe.

Cap. 17. A — **Amplius** aūt q̄rte i hac ꝑte obiectōi rn̄dētes q̄ꝫ dicebat̄ vulgatiſſime hrī pueros teneroſ ꝛ aliq̄ alia ē alib⁹ iterdū faſcinatiōe ledi. ſ. q̄ſdā egritudīes pati q̄ ꝑ viſionē ab aliq̄s alib⁹ iducūt̄. ꝛ dr̄ iſta vulgarit̄ ocl'o ꝑcuſſa: ſꝫ ad imutatiōes reales iſta ꝑtinēt: i ſola ḡ viſiōe real' erit ꝑmutatō. ¶ Dōꝫ erit. ꝑlimi eoꝝ q catholice vitati valde iherēt faſcinationē nihil eē dicūt. nllū q̄ꝫ aīal faſcinatiōe ledi. i. ocl'o ꝑcuti ꝓhibēt. nulliūq̄ꝫ aut boni aut mali ꝑ ocl'os ꝯſiſtere poſſe. ¶ Hoꝝ āt mod⁹ ſane vt iſti cēſēt ſupi⁹ ſolidā vitatē ꝓfert. ¶ Uulgares nāq̄ꝫ q hꝫ nomē ſuā iſpiētia ꝯfūdāt: arbitrāt̄ atq̄ꝫ enūciāt q̄ſdā hoīes maloꝝ ocl'oꝝ foꝛ: addētes q̄ ſi iſti ocl'o furibūdo aut inuido aut q̄lr̄cūq̄ꝫ ad malū moto aliqd ituerī voluerit: illō ledēt aut occidēt. q̄ ſi benignis illud

B — ocl'is ituēāt nihil nocebūt. ¶ Hec āt penu⁹ fl'a ſūt: nec reꝝ nāe

Faſcinationes dari ſꝫ eſt eo mō q̄ vulgares putant. — ꝯgruūt. nā ſi aliq̄s ocl'a neq̄ꝫ aut liuid⁹ foꝛꝫ res viſas faſcinat̄ aliq̄n̄ h̄ ex egritudīe q̄dā ocl'i vl' toti⁹ cōꝑis ꝓuēirꝫ: nec eēt in facl'tate videt̄ faſcinat̄ aut n̄ faſcinar̄: ſꝫ cū videt̄ ncē eēt vt illō ledēt ēt iuit⁹. Uelut ſi q̄s calid⁹ ſit itēſe aliq̄ꝫ adiūgat̄ eū ncē ē vt calefaciat q̄ꝫ q̄ꝫ ad h̄ ſpōtane⁹ n̄ ſit. Hoc mō nos q̄q̄ꝫ fatebimur: ocl'ꝫ nullū faſcinātē foꝛ nec q̄cq̄ꝫ ocl'o ledi poſſe. ¶ Si āt faſcinar̄ dicat̄ vidēdo rei viſe nocē: ſiue h̄ ſpōtanee ſiue iuolūtarie fiat fati oꝫ faſcinationē aliqd eē. ꝛ eē aliq̄s hominū alioꝛūq̄ꝫ aliūꝫ ocl'os res viſas faſcinātes. ¶ Nec i h̄ ſi dei catholice q̄ſq̄ꝫ nos exiſtimet aliqd ꝯtraxiſſe. nō ſides catholica ſolida vitas ē. vo āt iux̄ Ari. ꝑ. ethi. oīa ꝯſonāt exiſtentia: ei ḡ nllā vitas nāl' repugbit. ¶ In h̄ āt ꝯſiderādū ē q̄ ſicē i ceteris cōꝑis mbꝛis egritudinē eē ꝯtigit: ita ꝛ ocl'os egrotari

C — ꝯtiget. ¶ Si ḡ leſo vno cōꝑis mbꝛū. vapoꝛ aut ſpūs idē egre

Quid ſit illud q̄ vulgares faſcinationes dicunt. — diēs: aut hūoꝛ tabid⁹ idē ſolut⁹: cetā mbꝛa ꝯtactu ſuo iſiē que ꝯtigit: n̄ diſparit̄ ſi ocl'ꝫ egrtari ꝯtigat: idē egredietes ſpūs peſtiferi eis q̄b⁹ iheſerit iferrēt nocumētū. ¶ Hoc āt icōueniēs nllū ifert: q̄n poti⁹ hꝫ nāꝫ ꝯcedi ncē ē. alioq̄n ſpeciali⁹ aliqd in ocl'is: q̄ꝫ i ceteris cōꝑis ꝑtib⁹ fateremur. ſ. cetā cōꝑis mbꝛa egrtat̄ aut idiſpoſita foꝛ ocl'os āt neq̄q̄ꝫ. Aut ſi ocl'os egrtar̄ aut idiſponi ſic i ceterꝭ accidit fateamur: aliqd adhuc ſpāli⁹ h̄ mō i ocl'is ad cetera mbꝛa ꝑus ꝯſiteri ncē erit. ſ. q̄ ceteri coꝛꝑis arct⁹ cū ifecti ſūt: ſua ꝯtagiōe aliq̄ nocumēta aliq̄s mbꝛis ceteriſue reb⁹ iferre poſſint. ocl'i āt cū eos egrotar̄ ꝯtigēt nulli rei leſionē iferre poſſet. ¶ Rōnabilr̄ ḡ dōꝫ ē: aliq̄s eēt idiſpoſitos aut ifectos ocl'os q reb⁹ ad q̄s ſe ꝯuerterit nocē pn̄t. ꝛ h̄ faſcinar̄ ſiue ocl'o ꝑcutē vulgarit̄ dr̄. Ex his ḡ iferri pꝫ faſcinationē aliqd eē ꝛ aliq̄s faſcinari.

¶ Quō nātr̄ opinio de faſcinatione cōuincatur. — Capitu. 18. A

Ad hec āt adhuc alia fūdamēta igrēda ſūt. In q̄ aduertēdū hꝫ medicoꝝ doctrinā q̄ſdā moꝛbos ꝯtagioſos foꝛ. i. q̄ ꝑ ꝯtactū a q̄buſdā i alios trāſeūt. velut ſcabies lepꝛ peſtilētie mōb⁹ atq̄ꝫ ꝯſil'es. Cōſoimit ḡ i ocl'is accidē poterit q̄ ſi q̄s ifectū hūerit ocl'ꝫ: ei⁹ ifectō i alios ꝯtagiōe q̄dā ōriuet̄. nā ſi q̄s q̄ddā ſcabiei gen⁹ q̄ i capite ē paciat̄: ꝛ q̄s ei adheſerit: q̄ꝫ q̄ꝫ eoꝝ capita nullā hēant ꝯiūctionē i eo q nullā hꝫ ſcabiē ex h̄ acceſſu iducit̄ ſcabies. Cōſomiter āt ſi q̄s leꝓſ⁹ fuerit: alterūq̄ꝫ ē vicio colloq̄t̄ aut cū eo cibos ſūmat ꝛ bibat ſi hec aliq̄ꝫ morā traxerit q ſan⁹ erat leprā iduet. q̄ꝫ q̄ꝫ hoꝝ cōꝑa nū q̄ꝫ ſe reali applicatiōe ꝯtigerit. ¶ Si igit̄ i his q ſani ſūt cōicātib⁹ ad leꝓſos ꝛ ſcabidos: lepꝛ aut ſcabies iducit̄ q̄ꝫ q̄ꝫ in his cōꝑoꝝ null⁹ ꝯtact⁹ ſit cur i eis q ifectos ocl'os hñt h̄ nō eueniet vt eis q̄s viderit a ꝓpiq̄ noceāt: q̄ꝫ q̄ꝫ i h̄ ꝯiūctio nulla ſit. Hoc āt faſcinatio dr̄ aut leſio iducta ꝑ ocl'os. appꝫ ḡ aliq̄uē poſſe. alios faſcinar̄. ¶ Ampli⁹ h̄ i epidimie moꝛbo appꝫ q frequēter ex cōruptiōe aeris gignit̄. imo cū ꝓꝑe peſtē dicim⁹ ſꝑ cōruptiōeꝫ aeriꝭ appellam⁹. ¶ In eiꝭ āt q peſte ꝑcuſſi ſūt h̄ accidit. vt ſi q̄s eoꝝ aliquē n̄ peſte ꝑcuſſū e vicino frequēter aut aliq̄ꝫtā ꝯcta moꝛa loq̄t̄ ificiet eū. vn̄ hoꝝ ꝑlimi moꝛiūt̄. ¶ Quo fit vt i tpe vehemētiū epidimiaꝝ i ea domoq̄ aliq̄s moꝛtu⁹ fuerit mlti poſteri⁹ moꝛiāt̄. ¶ Sic ḡ i peſtifero moꝛbo q ꝑcuſſ⁹ ē: q̄dā ꝯtagiōe alios ifiē ꝛ occidit. ita ꝛ i ocl'oꝝ egritudīe ſi q̄s eā patiat̄ eos q̄s viderit ex h̄ ledet. ¶ Ulteri⁹ āt h̄

B — māifeſtat̄. peſtifer. n. moꝛb⁹ ſic i hoīb⁹ cāt̄. nā ꝑ aer celeſtiū coꝛ

Quomodo cauſetur peſtilentia. — poꝝ ſpecialib⁹ iſluētijs coꝛrūpit̄. aut ex aliq̄ diſcōueniētia nāe nr̄e mixtiōe i elemētꝭ fcā: ex q̄ ḡuis exalat odoꝛ ificiēs eos q̄s tetigerit. hūc āt ifectū aerē oꝛe accipietes ad vitalia itrāſ⁹ trahim⁹ iſpirātes atq̄ꝫ reſpirātes. Sic. n. ifect̄ vitalib⁹. ſ. coꝛde ꝛ ꝑcoꝛdijs: ieſi hoīes moꝛiūt̄. ¶ Cū āt aliq̄s hoīnū h̄ mō ifect⁹ ſit: tot⁹ aer quē iſte iſpirādo atq̄ꝫ reſpirādo trahit ꝯtagiōe ei⁹ ifect⁹ ē. vn̄ ꝛ ꝯiūctū ſibi aerē q̄ꝫ tetigerit ſua tabe ificiet. Aliq̄ āt hoīnū q ab h̄ peſtifero moꝛbo imuneſ ſūt: hūc aerē iſpirātes ifectiōe ſili cōrūpāt̄: niſi valde bn̄ ꝯplexionati fuerit. ita vt nā reſiſtat aeris nocumēto. ¶ Nō diſpariter ḡ cū q̄s ocl'os ifectos hꝫ: aut aliq̄s coꝛꝑis ꝑtes q̄ruꝫ ifectio ꝑ ſpūs ab ocl'is egredietes ſoluēda ē. tūc ꝑ ocl'os cōꝑa q̄dā ſubtilia valde calida ꝛ hūida egrediūt̄: q̄ ꝑ ſui ſubtilitate viſibilia nō ſūt. q̄ ſi alicui rei ad cōruptionē ꝓpiq̄ adheſerit iſiciūt eā atq̄ꝫ ledūt. q̄ faſcinar̄ vulgariter appellat̄. Hoc ḡ mō ſatis pꝫ faſcinatio

nē aliqd eē nec quis modo neganda eſt.

Capitu .19.
A

¶ Quedam notanda penes ſuperiora.

Ad Sup dictoꝝ āt validiorē expoſitionē ꝯſiderāda ſūt adhuc alia fūdamēta: q̄ iferūt neceſſario faſcinationē eē:

B
Quod faſcinatio nō ſit prorſus ex nō ente.

ꝛ aliq̄s oclos faſcinātes fore. ita vt faſcinologia nō ſit ꝓ ſuo ō nō ente. ¶ Faſcinationē .n. appellam⁹: cū aliqd qcpiam vidēs ad eū corporalr̄ ñ ꝯiūct⁹ nec i eū alteꝝ qcpiā agēs eū ledit. Hoꝝ tñ frequētiſſima atq̄ vulgaria exēpla ſūt. ita vt iam ſtilo ñ egeāt. faſcinatio ḡ aliqd ē. ¶ Baſiliſcus .n. nob̄ hoꝝ iudiciū mōſtrat. nā ſi baſiliſc⁹ quēpiā hoīnū viderit ēt ſi eum mordēs aut al's ñ tetigerit moriet̄. Hic ḡ null⁹ diffiteri ñ valet baſiliſcuꝫ occidē eū q morit̄: nec q̄ſq̄ hꝫ negat. dici tñ neqt ꝙ baſiliſc⁹ morſu hoiēz laniauerit: aut itoxicauerit: aut eū quis tetigerit mō. eū ḡ vidēdo dūtaxat occidit. ¶ Quāq̄ āt hoīnes baſiliſcoꝝ ñ hēant ꝯplexionē: qm̄ coꝝ nā ita peſtifera eē neqt. aliq̄ iterdū tñ i eis corruptio eē poterit: q̄ p oclos egrediēs in ipſa q corpa delicata ſūt eos q ꝓping fuerit atq̄ corruptiōi diſpoſiti iſiciet. Inuiſibilr̄ tñ iſta p ſpūuꝫ ſubtilitate fiunt. ¶ Hoc āt i lupo adhuc appꝫ. Cū .n. lup⁹ hoieꝫ a ꝓpinq̄ ꝯſpexerit: eū ad emittēdas voces aliq̄nta tēporis mora ipotētē reddet. nullā tñ tē actionē lup⁹ ſup hoieꝫ hꝫ: ſꝫ eū dūtaxat videt vt ait hiſidorus ethimo. li. xi. Confiteri ḡ neceē eſt hoīnē a lupo faſcinari cū eū ſolo viſu ledat.

C
Nota quomodo a lupo faſcinat̄

¶ Idcirco āt i menſtruat̄ mlierib⁹ hꝫ appꝫ q̄ ſi ſpecl'a a ꝓpiq̄ ꝯſpiciāt ea ſāguineis guttis iſiciēt aut aliq̄s reſpgēt maclis. manifeſtū igit̄ ē ex earū oclis corpa q̄dā calida atq̄ hūida egredi q̄ ſpūs vocāt̄. ¶ Hi āt aut ſani aut egritudinū iductiui ſūt reb⁹ ḡ qb⁹ adherēt: morbos q̄ſdā iducēt. Sꝫ cū ſpūs iſti nocēt: eos faſcinatōnē cāre dicim⁹. faſcinatio ḡ aliqd ē.

Capitu .20.
A

¶ Tres ꝯclōnes exprimētes tres ꝯditiōes ad faſcinationes neceſſarias.

Ad Eoꝝ aūt q̄ de faſcinatiōe dicunt̄ vberiorē cognitionē: tres ꝯcluſiones ponēde ſūt exꝓmētes tres ꝯditiones q̄ ad q̄ſcūq̄ faſcinationē neceē ſūt.

B
Pria ꝯclōn.

¶ Pria ꝯclōn ſit. qꝺ ñ pt qlꝫ hō aut q̄dcūq̄ aial. aliū hoieꝫ aut brutū aial faſcinar̄ ſꝫ q̄dā ſūt: q̄ faſcinādi ṽtutē hñt: q̄dā vō ñ. Quedā qꝫ ſūt: q̄ a faſcinātib⁹ pati pñt: alia āt faſcinati. natiōnē pati nequeunt.

C
Unde faſcinatio ortuꝫ ſumpſerit.

¶ Hui⁹ fūdamētū ē: qm̄ faſcinatio ex hꝫ hortū hꝫ ꝙ qs oclos iſectos hēat: aut aliq̄ corpis ptē: ꝛ ex illo peſtifero hūoꝝ agēte calor̄ q̄dā ſpūs q corpa calida ꝛ hūida ſi reſoluāt̄ p oclos egrediētes atq̄ ꝓ leuitate ſua vicinū aerē tranſeāt q̄uſq̄ ad aliqꝺ ſolidū cop⁹ puenīāt cui ihereāt. Si āt corp⁹ iſtō corruptioni diſpoſitū ſit. ſ. facilr̄ peſſiblē aliq̄lr̄ iſiciet̄. Aut ſi dicamus totū aial' cōp⁹ iſectū eē: hūorē tñ illū reſolutū p oclos i ſpūs egredi idē fiet nocumētū. Hoc āt faſcinare ē. Tale āt i oībus aialib⁹ repiri neqt: nō .n. hñt oēs hoies iuſectos oclos: aut aliq̄ corpis ptēs ex q̄ hūores reſolui per oclos extitis ſunt. ¶ De aialib⁹ āt ceteris idē pꝫ. ñ .n. ſt cūcta peſtifera. hꝫ .n. mō i oīb⁹ idiuiduis hui⁹ gnis: ꝙ ē aial ſep morbū dari neceē eſſet. ita vt nullū aial ſanū foꝛꝫ ꝙ liq̄da ṽtute notat̄. ¶ Hōm ḡ ē alia q̄dā ſꝫ ſpēs ſuas peſtifera eē. ſepq̄ ſpūs ex hꝫ venenato hūoꝛ reſoluētia. vñ q̄tiēs hꝫ aliq̄ aiaūtia viderit alī⁹ ſpēi q̄ ad corruptionē diſpoſita ſint ledet ea. Hec .n. baſiliſcis eueīt peſtifera .n. coꝝ nā ē. nullū ḡ baſiliſcū vnq̄ eē ꝯtiget. q vidēdo alia aialia ñ faſcinet. ſ. quēcūq̄ hoieꝫ aut alteꝝ aial viderit ſolo viſu mortē iducet.

D
Lupi natura humane nāe ꝯria ē.

¶ Idē āt lupis accidit. ē .n. coꝝ nā hūane nāe ꝯria. iō oēs lupi q̄tū ad hoies peſtiferi q̄dāmō ſt. cū .n. aliquē hoieꝫ e vicis viderit eū ad tūc voces emittēdas faciēt ipotētē. lupiſ ḡ vniūſalr̄ euēit hoieſ faſcinar̄. ¶ Cōformitē āt q̄dā alia aialiū ſt: qb⁹ ex ſpēi ꝯditōe ꝯuēit vt hoieſ obeant faſcinar̄. q̄ ſit vt i tl'ib⁹ aialiū ſpēb⁹ nullū aial ſit ꝙ hoiem viſū a ꝓpiq̄ ñ faſcinet aut ſaltē faſcinar̄ ñ valeat. ¶ Alia aūt alia ſt qb⁹ ſꝫ ſpēi ꝯditionē ñ ꝯuēit vt hoies faſcinare poſſunt. euenit tñ qbuſdā coꝝ aliq̄ ſpēl' corruptō q̄ oīb⁹ q̄ viderit faſcinatiōis iferāt nocumētū. ¶ Hec āt biptita ſt: q̄dā nāq̄ coꝝ magnā leſionē hñt ſepq̄ manētē. vñ ea q̄ viderit ad corruptiōnē diſpoſita: neceūꝫ ē vt ſep faſcinēt. ¶ Alia āt ſt. qb⁹ morb⁹ iſte ꝑpetuus ñ ē ſꝫ ad aliq̄ tēporis morā manēs. ſic i cetis tēporalib⁹ egritudinib⁹ accidit. hec āt ſi q̄cq̄ viderit hꝫ tpre ad corruptionē diſpoſitū faſcinabūt.

Capitu .21.
A

¶ Qꝺ ſemp humana ſpēs poſſit faſcinar̄ nō inuenitur in ea.

Circa hūanā vō nāꝫ huiuſmodi dōꝫ: eſt. ñ .n. ē hūana ſpēs hāc ꝯnā ꝯditionē vt ſep faſcinar̄ poſſit. hꝫ .n. mō tota hūana nā corrupta foꝛꝫ. ¶ Sꝫ ſtꝫ ē q̄dā nāq̄ homines eē ſcimus: q nulli vidēdo nocēt. aliq̄ āt ſūt: q res viſas faſcināt. ñ euenit ḡ hꝫ ex ꝯditiōe ſpēi: ſꝫ ē ꝯditio ꝯnā q̄dā indiuidua hūana. ſ. egritudo eis iterdū eueniēs ſiue ꝑpetuas ſiue tēporanea ſit.

B
Si i cūctis hoīb⁹ faſcinādi ṽtus eēt alter alteri obeſſe ñ poſſet.

¶ Ampli⁹ āt hꝫ appꝫ: nā ſi vis faſcinatia ſuā poteſtas faſcinādi hūanā ꝯſeq̄ret̄ ſpēꝫ: neceē erat oēs hōies faſcinatiuā hrē ṽtutē. ſ. vt illā egritudinē aut paſſionē hrent. ſꝫ q̄ aliqd pt alteꝝ faſcinar̄. Quo iferret̄: nullū hoīnū poſſe alteꝝ oclo ledē: ſꝫ hꝫ ſtm liquet. q̄dā nāq̄ alios vidētes nocēt. eis ſolo viſu potiſſime eis q adhuc etate teneri ſt. ¶ Hoc iducit̄: nā ſꝫ Ari. 5. phicoꝝ ꝛ eſt poſitio oīuꝫ loquētū de nā. oīs actio p ꝯrietatē ſit. cū āt aliō ſꝫ nūeꝝ i alteꝝ agē dꝫ neceē ē vt iter ſe aliq̄ hēant ꝯrietatē. ¶ Ob hꝫ āt Ari. ñ ꝯceſſit motū iter duo ſilia nec iter duo ꝯdictoria: ſꝫ iter duo ꝯria. ſic pꝫ i. 5. phicoꝝ. c. q̄. Si .n. vnū agēs alteꝝ nālr̄ calefacē dꝫ: neceē ē vt alteꝝ coꝝ calidū ſit alteꝝ āt frigidū aut ſaltē ñ calidū. Si .n. duo eq̄lr̄ calida fōēt: neutrū i alio caliditatē cāret. aut duo b⁹ frigidiꝫ extātib⁹ neutrū alteꝝ frigefacēt. vnū tñ i alteꝝ aget cū i extrēitatib⁹ ꝯrietatiſ ſteterit aut q̄uis mō ſaltē ꝯria fuerit. ¶ Hec āt adhuc liq̄di⁹ patefiūt i hiis q̄ nos expimur. nā ſi q̄ſq̄ calid⁹ fuerit eiq̄ qcpiā calidū appoſitū fuerit nihil ſentiet. velut ſi nihil ei appoſitū foꝛꝫ. Siqs āt frigid⁹ itenſe fuerit. ꝛ carni ei⁹ aliqd frigidū adiūgat̄ idcirco ſētire ipoſſiblē erit. ¶ Silē āt i cetis gnib⁹ ꝯrietatū. nā nullū ſilē ſup ſuū ſimile actionē vllā hꝫ: ſꝫ actio ꝛ paſſio circa ꝯrietatis extrema ſep ē.

C
Et ſi actio ſit rōne ꝯrietatis ſinis tamē agentis in ſimilitudinē exiſtet.

¶ In q̄ tñ ꝯſiderādū ē ꝙ q̄q̄ actio ꝛ paſſio i ꝯrijs ſep ſint ſinis tñ actiōis i ſilitudie ē aut i ꝯſumata actio ſꝫ nām erit. Qꝺ manifeſte conijcit̄. nā calidū i frigidū agit. Si āt vtrūq̄ calidū foret. neutrū ſup alteꝝ agēdi hret ptātē. id tñ ꝙ calidū ē valde in frigidū nūq̄ deſinet agē: donec illō ad caloris ſui ꝑduxerit ḡdū. cū vō patiēs ad tātū caloris deuenerit gradū actio nulla nec mot⁹ erit. ¶ Idcirco āt ſi aliqd valde frigidū i valde calidū agat: nūq̄ actio ꝯſumabit̄ donec ad tātā frigiditatis excellētiā agēdo deuenit patiēs q̄tū ipſū agēs in frigiditate ē. p⁹ hꝫ āt ois mot⁹ ꝯſumat⁹ erit. ¶ Hoc pacto ois mot⁹ ſꝫ nāꝫ ꝯrietate iſchoat ſꝫ iꝑfecta ſilitudie ꝯſumat̄. ſi actōde ꝯſumatis ſm nāꝫ ſit. Ex ꝓlibat̄ ḡ iductū pꝫ ꝙ ſi oēs homines ſꝫ ſpēꝫ peſtiferi eēnt. ita vt ſingli faſcinatiuā hērēt virtutē null⁹ alteꝝ faſcinareꝫ. actio nāq̄ i ſilib⁹ nūq̄ ē ſꝫ i ꝯrijs. hoc ḡ dato oēs hoies ſilēs forēt. ſ. faſcinar̄ potēteſ atq̄ ſi iſtā peſtiferā tabē vniuerſalr̄ ꝯtinētes null⁹ poſſꝫ alteꝝ faſcinar̄. ¶ Sꝫ ē i baſiliſco. ita eēt i hoie ſi ex ꝯditōe ſpēi faſciar̄ poſſit

Cap. 22.
A

Amplius Aūt baſiliſcis hꝫ ieſt vt peſtiferi ſint. ꝛ faſcinar̄ poſſint atq̄ hoies ceteraq̄ aliuꝫ ſolo viſu iterimē. hꝫ āt eiſ ex ſpēi ꝯditiōe ieſt. iō oīb⁹ ieē pꝫ. nec vn⁹ alteꝝ faſcinar̄ pt: ſꝫ viſu alia ledūt. ¶ In hoīb⁹ ḡ ꝯformiē diffiniēdū pꝫ. ſ. ꝙ ſi ex ꝯditiōe ſpēi hoīb⁹ eueīrꝫ vt faſcinatiuā hrent ṽtutē null⁹ alteꝝ faſcinareꝫ: ſꝫ ipſi alia alia faſcinarēt. ¶ Pret̄ hꝫ āt actio ꝛ paſſio nulla cāri pt agēte ꝛ patiēte eq̄lib⁹ ſꝫ pōam agēdi ꝛ reſiſtēdi extātib⁹ ꝛ hꝫ i q̄litate illa ſm q̄ mot⁹ fieri dꝫ: ſꝫ ad omnē motū excellētia agētꝫ i actia ṽtute defect⁹ āt patiētꝫ exigit̄. ſi tñ e hūane ſpēi ꝯditōe ꝯueniꝛꝫ vt faſcinar̄ poſſēt eq̄lr̄ oīb⁹ ieēt hoīb⁹ illa peſtifera q̄litas p quaꝫ faſcinatio cāri dꝫ. null⁹ ḡ alteꝝ faſcinar̄ valēt. ¶ Inductiōis hui⁹ ꝓma pꝫ liq̄. ſcōa patefit. nā i oīb⁹ idiuiduis aliq̄ꝫ hꝫ ineſt vt cū aliq̄ paſſio ex ꝓncipijs ſpēi eis cōicat̄ i oīb⁹ eq̄lr̄ eſt. cū nā ſpēi: ex cui⁹ ꝓncipijs ſingl'e pululāt paſſiōes i eis eq̄l' ſit. paſſiōes āt q̄ accidūt ex ſingularib⁹ ꝯditōib⁹ idiuiduoꝝ: ñ ſūt eq̄les i oīb⁹ idiuiduis eiuſdē ſpēi.

B
Cōditio omnium indiuiduorum aliquaꝝ ſpecieꝝ.

¶ Ex ꝓdictꝫ cōcluſū pꝫ ꝙ ſi hoīb⁹ ex ꝯditiōe ſpēi faſcinatiua ꝯueniret ṽtus: nullus alteꝝ faſcinare poſſꝫ. hꝫ tñ ſtm ē. ſpēs ḡ hūana ſꝫ ſe faſcinatiuā ꝯditionē ñ hꝫ: ſꝫ hꝫ ex ſingularib⁹ accñtibus quoꝛūdā ꝯuenit idiuiduoꝝ. ¶ Eſt .n. i qbuſdā hꝫ faſcinādi ꝯditio tāq̄ ꝑpetuus lāgor: i aliq̄s āt velut tēporanea egritudo. Hi āt qbuſ hꝫ euenit alios hoies faſcinare pñt. nec tñ oēs ſꝫ ſolū q ad corruptionē diſpoſiti ſūt. ¶ Infert̄ ḡ ꝙ faſcinatiua potētia nō ineſt ſingulis hominibus aut aialibus: ſed quibuſdaꝫ ineſt aliq̄s aūt non. hꝫ nāq̄ corruptio ſm quā faſcinatiua potentia ineſt: non eſt in omnibus animalibus: ſed in quibuſdam.

Cap. 23.
A

¶ Hi qbus faſcinādi ṽtus ineſt nō hñt ex arbitrio i hꝫ tēpore potius qui in illo aut hoc illud faſcinare.

In His q̄ꝫ aduertēdū ꝙ iſta qb⁹ peſtifera faſcinādi q̄litas ieſt: ñ hñt ex arbitrio pēdēſ qn faſciar̄ velit: ſꝫ ēt ſi nolit faſciabūt. ¶ Ampli⁹ āt ñ ſbeſt eaꝝ libtati hāc vl' alterā rē faſciar̄ ſꝫ id ꝙ ad cōruptōeꝫ diſpoſitū ē faſciabūt aliq̄ nociua q̄litate ipſſa i eodē. ¶ Quo ſit vt iterdū faſciatiuā pōaꝫ hñtꝫ ꝛ hui⁹ ſibi ꝯſci⁹ eligat aliq̄ rē ñ faſcinar̄ qm̄ illi nullū icomodū iſligē vellet: eā tñ faſcinabit. qm̄ ad corruptionē diſpoſita

eſt. aliud

B Faſcinare in aialib' vnde ortum habeat.

ē.aliō ſit ē ꝙ fortaſſis faſcinar̄ vellz:q: ei nocē cupit:illō tñ ef ficē negbit.qm̄ ad reſiſtēdū nocumn̄ potēs ē. ℭ Hui' fūdamētū ē:q: faſcinar̄ i aialib' pueīt ex q̄dā peſtifera q̄litate exeūte alicui aiali p modū cuiuſdā egritudis. Qualitates āt nāles nāl'r opant̄ ñ ſubdite arbitrio nr̄o. ℭ Nō.n.ſbē volūtan nr̄e ſigs manū calidā hūerit aliq̄z eā adiūxerit:vt eū calidū reddat:nā ēt eo iuito:calida man' eū cui adiūta fuēit calefiet .idē ēt i cetis actiuis q̄litatib' diffinīēdū pz. ℭ De hac ḡ peſtifera faſcinatiā q̄litate dōz ē.ꝙ arbitrio nr̄o ñ ſbſit:ſz nāl'r opabit̄. patul' nāq; ocl'is exītib':faſcinatiui egredit̄ q̄ iuit̄ eis q̄rus ſpo ſūt:q̄ſcūq; obuios pap̄ diſtātes atq; ad corruptionē diſpoſitos faſcinabūt. ℭ Hz tñ his cui tal' q̄litas ieſt: aliqd in ſua ptāte.qm̄ ſi clauſos ſēp ocl'os tenē voluerit neminē vnq̄ faſcinabit aut cū voluerit ſe ab illa re cuſtodir̄ ne eā faſcinet claudat ocl'os ⁊ erit ipoſſibile eā faſcinar̄.Si tñ id ꝙ faſciar̄ ñ vult ſemel aſpexerit illōq; ſuſcipiēde cōruptiōi diſpoſitū fuit tūs ēt illō faſcinabit. ℭ Hoc āt ſatꝭ notū reddit̄ exēplo ei' q manū aut calidā aut frigidā hz. Si.n.illā cuiuis approximauerit eū calidū reddet. Si āt ab aliq̄ abſtinuerit eū nūq̄ calefaciet.ſi tñ eā alicui adiūxerit:ñ ſbeſt ei' arbitrio an illō calefieri debeat qm̄ iā nc̄eio calefiet. ℭ Nō diſparit̄ ḡ cēſēdū ē i eo q faſcinatiuā potēnā hz.nā ſi ſēp ocl'os clauſos tenuēt nihil vnq̄ faſcinar̄ poſſibile erit.Qō ſi iēdū clauſos iēdū vo aptos tenuerit iēdū faſcinādi loc' erit iēdū vo neq̄q̄.cū āt clauſoſ tenuerit ocl'os ei ſbeſt neminē faſcinar̄ cū tñ eos aguerit iaz ei nihil ſubeſt an aliqd faſcinetur.

Ca.24. A

ℭ Secūda concluſio de faſcinatione.

Secūda In hac q̄ſtiōe ō faſcinatiōe ꝯclio ſit aial hñs faſcinatiuā v̄tutē ñ poſſit q̄dlz aial ſibi oppoſitū ꝯpiq̄ faſcinar̄ ſz illō dūtaxat ꝙ ſuſcipiēde huic faſcinatiōis corruptiōi diſpoſitū ē.ſic pz i teneris niſi h peſtifera faſcinandi ptā' excedēs i v̄tute valde ſit.tē.n.q̄dcūq; aial ad h relatū ad faſcinationē ſuſcipiēdā diſpoſitū eē.vr̄. ℭ Hoc āt ſatis liq̄t nā i q̄buſdā hoib' hāc faſcinatiuā v̄tutē eē ꝯſtēt:iſti tñ nequnt oēs hoies q̄s iſpexerit aut aialia ſingl'a faſcinar̄:ſz q̄buſdā nocumētū iferūt aliq̄s āt neq̄q̄ nocēt.

B Agēs ñ agit ſic actiuū ē:ſz ſic ē diſpoſitio patiētis.

ℭ Rebuſ.n.teneris aut pue etat' faſcinationē facil'r iducē q̄unt eiſ āt q̄ dura atq; ānoſiora ſt h efficē neq̄unt. ℭ Hec āt ē ſnia Ariſt.q̄. ō aia.ſ. act' actiuoꝝ ſt i patiēte diſpoſito.ſ.ꝙ tāiō ē actio agēt̄ i patiēte q̄l'ē ꝯditio patiēt̄ ad ſuſcipiēdū.ñ.n.agit agēs ſic actiuū ē ſz ſic patiēs ſuſceptiuū ē. ℭ Si.n.paſſiuū ad actionē ſuſcipiēdā plene diſpoſitū ſit:plene i eo agēs ſz ſuā nāz agē poterit. ſi āt paſſiuū nil'aten' diſpoſitū.neq̄q̄ valebit agēs efficē. ſi vo paꝝ paſſiuū diſponat̄ pua i eo agēt̄ actio recipiet̄. ℭ Hoc āt ſatꝭ familiari exēplo ōducit̄. Si.n.calidū opō aliqd ad cōbuſtionē diſpoſitū apponat̄ icēſionē cābit. Si āt illō ad ꝯbuſtionē ꝯtr'ſit idiſpoſitū nil'a ꝙtūcūq; agat iducet̄ icēſio. Idē āt i frigiditate cetiſq; actiuiſ q̄litatib' iudicādū ē. ℭ Quo fit vt celū nūq̄ cremari q̄at.nā ⁊ ſi ſphera ignis orbi lune ꝯiūctiſſima ſit nil'o ꝯtr'ſt cadēte ſz ſupficies vni' alti' ſupficiē tāgit:q: tñ celū nil'ā hz diſpoſitionē ſz quā cremari aut pūr̄ poſſit nūq̄ cremabit̄ nec pūbit. ℭ Si.n. Ari.igt.q.ō celo ⁊ mūdo corpora celeſtia ñ ſuſcipiūt aliq̄s pegrinas ipſſiōes.ſ.ꝙ nūq̄ ſuſcipiūt aliq̄ corruptionē aut alteratiōez ab extriſeco pueniētē:ſz q̄ celū pmutari poſſit ⁊ illa diſpoſitio in cel' pegrina .ſ. extnea appelletur.

Orbis lune ⁊ ſi ſphere ignis cōiunctiſſim' ſit nū quā tñ cremari poteſt.

Cap.25. A

ℭ De morbo epidimie.

Amplius aūt h liq̄do ꝯprobat̄ i morbo epidimie:fit n.hmōi morb' ex aeris corruptiōe q̄ int dū i tota vna ciuitate aut oppido eq̄l' erit:ſz ñ eq̄ i oib' ciuitas ptib' mors vicit.nec oēs i loco illo peūt:ſz q̄buſdā obeūtibus aliq̄ illeſi manēt. ℭ Cōformit̄ āt cū aliq̄ domū ſpāl'r peſtifer aer iuaſerit:tota dom' illa eq̄ iſecta i oib' ptib' ſuis ē.i ea tñ ñ ꝯtigit ſēp oēs mori:ſz q̄ſdā ōficē aliq̄s ſupſtātib'.

B Quare morbo exiſtēte aliq pereant ⁊ aliq non.

Hoꝝ āt fundamētū ē:q: vt i 3' methaphorica padoxa extitit ꝓbatū ſup ꝑticlā q mortu' ē.mors i aialib' ꝯficit̄:qm̄ iā dāno ſēp reſiſtē ipotēs aliqn̄ ſuccūbit. cū.n.ē robuſtior nā atq; ꝯueniētior] cōplexiōis magi] nocumēto illato reſiſtit:q̄ fit vt ſiue illat̄ vulneribus ſiue q̄buſcūq; appoſitis mal' vl' inatis tardi' moriāt̄ aut magis reſiſtāt q robuſtiores nāe atq; ꝯueniētioris cōplexionis ſt.niſi de' al'r diſpoſuerit ab ētno cui' diſpoſitiōi nil'ā nāe iudiciū.regl'a vl' iclinatio reſiſtē vz. ℭ Cū āt peſtifer aer i aliq̄ ciuitate aut domo ē:ipe nāe hūane repugnās ſēp i eā agit nocēdo q̄tū pōt.q vo nām debilē atq; inordīatā cōplexiōez hñt:nocumēto illato reſiſtē ipotētes ſuccūbūt peſtife q̄litati. atq; peūt.q vo robuſtioris nāe ſūt:reſiſtē ſufficiētes nocumēto nō ſuccūbūt:ſz viuētes pmanēt. ℭ Cōformi ḡ ſnīa diffiniēdū ē in hac peſtifera q̄litate:ſz quā faſcinatio cāt.ſ.ꝙ ſiquis corruptiōi diſpoſitus eſt:ita vt facil'r pmutari poſſit:patiet̄.

ℭ Quedam attinentia ad ſuperiora.

Capitu.26. A

Addebat Aūt in ꝓbatis eos q teneri ſūt:tam in hoib' q̄ i brutis ad hāc faſcinatōis ſuſcipiēdā diſpoſitos fore.duri eq̄dē h nō patiūt̄. ℭ Cui' fūdamētū ē.qm̄ duricies ē q̄dā nāl' potēnā ad nō facil'r patiēdū.ſ. ſz quā patiēs reſiſtit agēti ne i illud facil'r agē valeat .mollicies āt ⁊ teneritudo q̄litates ſūt:q̄ nāles ipotentie dicūt̄.ſ.ad facil'r patiēdū.qm̄ ſz eas agēs pōt facil'r in patiēs id ꝙ voluerit.dura eq̄dem nec facil'r frāgē nec ꝑſcidē poſſum'. mollis āt facil'r āputāti atq; cōfrigēti cedūt. ℭ Et ſic i fractōe ⁊ amputatiōe accidit i cōbuſtiōe q̄z decernēdū ē.ea nāq; q̄ tenera ſūt:ſi deſiccata fuerint facillime cōburūt̄ atq; puo ad h igne ſuccedēte op' eſt.q̄ āt dura ſūt:⁊ ſi deſiccata fuerint nec faciliter exurūt̄ nec pñt niſi a mag̃ igne cremari. Sic āt i ſtuppiſ capill' ⁊ lana:q̄ tenera ⁊ ſicca ſt pz.lig̃ tñ duriciē magnā hñt: vt ea q̄ ex nucea mā ⁊ moro atq; ilice ſūpta ſūt.h.n. difficil'r ⁊ ñ ſine mag̃ igne cremari pñt.

B Quō ītelligat ſacra ſcriptura ꝑ durum ⁊ molle.

ℭ Hoc mō ſacra ſcriptu' metaphoris q̄buſdā vtēs duꝝ ⁊ molle accipit.eos nāq; duroſ vocat:q gratiā dei vocātē nō exaudiūt.nec ſacris monit̄ obediūt.nec a facinorib' ⁊ culpaꝝ enormitatib' diſcedē curāt.hi ēt obſtinati alio noie appellāt̄. ℭ Hoc mō de' ō pharaone rege egypti dixit ego idurabo cor pharaonis vt hr̄ exodi.4. ⁊ 8. ⁊ .9.c.h āt qm̄ pharao q̄tūcūq; a deo vrgētib' plagis ōpſ ſuo foret:iuſſio dei obtēpar̄ noluit q̄ aduſq; extrema pcuſſ' plaga iudeos exire cōpulit.nec tñ eos tūc adhuc penit' ire ꝑmiſit:ſz eos recedētes vſq; ad mare rubꝝ iſequut' ē.vt hr̄ exodi.14.c. ℭ Mollē aūt ſacra ſcptura vocat eū: q gr̄e dei nullo mō reſiſtit:ſz vt a deo vocat̄ ita monēti ⁊ vocāti obedit.⁊ ad bona ꝓuocāti ꝯſentit. ⁊ ſi iterdū peccauerit ab eo moniti' facil'r ceſſat. Pz ḡ cōſimil'r ex ꝓdictis peſtiferā iſtā faſcinādi q̄litatē ſup hoies duros aut bruta aialia dura actionē hr̄e nullā.ſ.cū iſta etatis ſūt matur̄:ſz ſup ea q̄ tenera valde ſūt.q̄.n.dura ſūt illi peſtifere q̄litati reſiſtūt:ſz quā faſcinatio cauſat. ℭ Cū ḡ hō vl' aliqō aial aliqd viſu ſuo faſcinauerit:neceſſe ē vt illō teneꝝ ſit. ⁊ pue etatis:ſic in infātib' teneris aut i aialib' brutis nouis pulis ſic in pullis ⁊ porcis atq; ſilib'.in aialib' aūt magne etatis ⁊ duris corruptio iſta faſcinandis cāri neq̄t:niſi illa mag̃ valō ſit.

C Tēpore peſtis plures de pueris moriuntur q̄ de aliqs natu maioribus.

ℭ Ob h āt epidimie tēpore h euenit vt ō puul' plres q̄ de ꝑfectis viris aut ſenibus moriāt̄.ipi nāq; teneri valde ſūt ,⁊ cōplexiōes coꝝ nimis paſſibiles.vñ peſtifer atq; iſectus aer i eoſ maiorē imutatiōnē q̄ in ceteris cāre pōt. ℭ De peſtifera āt q̄litate ſz quā faſcinatio cāri pōt.ſic euenit.ſ.vt in reb' teneris.imutatiuā cālitatē hēat:ſup res autē duras neq̄q̄.

D Pueri aliqñ faſcināt̄ ꝙ raro virī ꝑfectis accidit.

ℭ Ex h autē iducit̄ ꝙ apō vulgares notiſſimū ē.ſ.ꝙ pueri teneri aliqñ faſciati ſint de viris āt ꝑfectis aut raro aut nūq̄ ꝓhibēt ꝙ faſcinēt̄. Sic q: pui ſūt: ⁊ de ſuib' q: i etate tenera ſūt ꝙ faſcinati iterdum ſint ꝓdicāt.ō magnis āt ⁊ duris aialib' h neq̄q̄ ꝯſtēt .Ex ꝓdictis ḡ iducit̄ faſcinatiuā imutatione i reb' teneritudinē q̄dā ⁊ nouitatē hñtib' cāri dūtaxat.in duris aūt rariſſime.

Capitu.27. A

ℭ Quedam attinentia ad ſuperiora.

Amplius Aūt i eadē ſubiūgebat̄ ꝯcliōe:hāc faſcinationē i reb' teneris cāri dūtaxat.:niſi ea q̄litas ſz quā faſcinatō cāt̄ exceſſiua ſz v̄tutē ſit. ℭ Si.n. exceſſiua h peſtifera q̄litas fuerit:nō ſolū tenera corrūpēt̄:ſz ēt q̄ dura ſt dānificatiōez q̄ſdā ſuſcipiēt.ꝙ baſiliſc' nob notū facit.videns nāq; oia faſcinat ⁊ pimit:nec q̄dē teneros dūtaxat pueros ſz viros q̄z mag̃s ⁊ c. aialiā.i h nil'a hita duri ⁊ teneri dr̄ia. ℭ Hui' cā ē:qm̄ v̄t' faſcinatiua baſiliſci tāta ē:vt ad eam collata q̄lz aialis cuiuſq; potētia reſiſtendi inferior viribus ſit.eque igit̄ oia aialia conſpecta interimet. Sic q̄q; viros mature etatis vt teneros pueros faſcinās occidet.

B Uirtus fātaſtica baſiliſci.

ℭ De lupis autē ad hoiē idē dicendū pz. Sūt.n.vniuerſal'r infecti collati ad hūanā cōplexionē:q: eos nob nā ꝯtrios fecē q̄ncūq;.n.viſū hominē faſcināt eum ad tempus ad emittendas voces impotētem faciunt.eſt enim peſtifera eoꝝ q̄litas ex qua ſpo cōtra hominem directi.ſunt nociui valde.nō ſolū ḡ pueros teneros faſcinabunt ſed ēt integre etatis viros cū viderint ad loquēdū impotentes reddēt. ℭ Hoib' āt quātācūq; talis peſtifera faſcinandi q̄litas accidat eē nequit:vt in lupis aut baſiliſcis eſt:quoniā eis ex cōditiōe ipēi ñ euenit.

ℭ Unde duntaxat teneros pueros:aut infantiles etatis

faſcinare

faſcinare poterūt alia q̄cq̄ꝫ tenera etatꝭ pue: q̄lia ſꝭ q̄ i domib⁹ enutrita ſūt cū nouiꝭ nata ſūt i magnis āt h̄ ñ efficiēt. Si tñ īterdū q̄ ꝑ rarꝫ ē accidat vt aliqs etatꝭ ītegre vir: aut duꝫ: ⁊ magne etatis aial brutū faſcineꝭ: h̄ iō eueniſſe ꝯſtat q̄m ꝗuſ erat iſta faſcinandi ꝟtus in eo q talia vidēs faſcinauit.

Capitu .28. A

℃ Tertia concluſio de faſcinatione.

Tertia In hac ꝗſtiōe de faſciatiōe cōclō ſit. aial q̄dcūq̄ꝫ potētiā faſcinatiuā hñs negt aliā ad hāc faſcinationē ſuſcipiēdā vbicūq̄ꝫ ea viderit faſcinare: ſꝫ cū ea a ꝑpinq̄ cōtēplaꝭ. ℃ Si. n. hō aut aliē aial faſcinatiuā ꝟtutẽ hñs aliqō aial tenerꝫ ⁊ ad faſciatiōnē diſpoſitū a dimidie leuce ſpatio aut q̄ttuor vl' q̄nq̄ꝫ lapidis ictib⁹ ītueaꝭ faſcinare neqbit ac ſi nllā hr̄et faſcināndi ptātē. ℃ Nec ꝑcaſe hoīb⁹ h̄ euenit: ſꝫ ⁊ aliꝗs aīlib⁹ ēt ſi eis faſcinare ex ſpēi ꝯditiōe ꝯueniat atq̄ꝫ in eis maior huiuſmodi peſtifera q̄litas īſit: ipſa nāq̄ꝫ nihil niſi a ꝑua ꝯſpectū diſtātia poterūt faſcinaꝝ. ℃ In baſiliſco āt h̄ notiſſimū ē: nihil. n. ſic nā peſtiferꝫ fec: cui maior faſcinatiua ꝟtus īſit q̄m ſimlꝭ faſcinare ⁊ ītimē ei adiacet. h̄ q̄cq̄ꝫ illi ex ſpēi ꝯditiōe īnatū ē. ſi tñ ꝑ tres aut q̄ttuor lapidis ict⁹ ab hoīe diſtet: ⁊ ſi ꝑſpicue hoīeꝫ vidē poſſit ac videat ei nihil nocē valebit. ℃ In lupis āt idē cēſēdū ē: cū. n. hoīes a diſtāti ꝯſpexerit: nullū vidētes faſcinatiōis īferēt nocumētū: ſꝫ hō vi ſua libē vt añ loq valebit. cū tñ baſiliſcus a ꝑpiq̄ hoīeꝫ ꝯſpexerit eū vidēs īterimet. lup⁹ q̄ꝫ hoīeꝫ e vicio ꝯtēplāſ ad mox loquēdū īpotētē reddet. ℃ Rō hui⁹ ē q̄m faſcinatio cāꝭ ſꝫ ꝟtutē ſpirituū emiſſorꝫ ab oclis illarꝫ rerꝫ: q̄ faſcinatiuā potētiaꝫ hñt. hi āt ſpūs ſolidis corpib⁹ adherēt: vt hoīb⁹ aut aliqs aīlib⁹ in aere nāq̄ꝫ nec manē ſꝑ trāſeūtes: nec īherere īnfixi q̄unt. hāc āt rē cui īheſerit ledūt. ℃ Cū ꝟo id q̄ faſcinādū ſit longe diſtet: illuc emiſſi ſpūs neq̄unt ꝑuenire. a q̄litate nāq̄ꝫ circūſtātis aeris ꝯdēſati i trā cadūt aut ſi ꝑuenire potuerit iā eorꝫ exhauſto aut debilitato vigorꝫ nihil īmutare q̄unt. ℃ Cū āt q̄ faſcinādū ē: ſi faſcināti ꝑpiqus fuerit īteſius poterit faſcinari. cū ſpūs hāc cātes peſtiferā q̄litatē i breuiſ ſpacio maiores teneāt vires. ℃ In hoīb⁹ āt ꝯformiꝭ diffiniēdū reor. Si. n. q̄ſq̄ꝫ hoīnū faſcinatiuā hūerit q̄litatē i diſtāti poſita faſcinare neq̄bit. ℃ Vñ q̄ntūcūq̄ꝫ q̄cpiā ad ſuſcipiēdā faſcinatiuā q̄litatē diſpoſitū ſit: ſi a reb⁹ faſcinātib⁹ diſtāſ valde ſit: nllā poſt ex hac re ſuſcipe nocumētū. Si ꝟo faſcināſ ⁊ faſcinablꝭ ſibi e vicino ꝯiūcta ſint: q̄ ad h̄ diſpoſita ſūt faſcinari nccē ē. ℃ In h̄ tñ ñ ꝑua dr̄ia ē: ex collatiōe ꝟtuꝭ faſcinatiue. Si. n. faſcinatia ꝟt⁹ maior fuerit faſcināſ a lōgiori poſt faſcinari. Si aūt h̄ minor ſit vl' ñ faſcinabit vl' minora nocumēta faſcinatōis cāri nccē ē. ℃ Idērīdē āt ab eo q̄ faſcinablꝭ ē. i faſcinatiōe nimis differt q̄dā nāq̄ꝫ aliꝗs teneriora: alia āt aliꝗs duriora ſūt. cū āt aliq̄d teneri⁹ ē tāto facili⁹ faſcinari poſt ⁊ a remotiori. q̄ ꝟo duriora ſunt difficulter a ꝑpenquo faſcinantur.

B
Quod hñtes pōaꝫ faſcinādi etiā ſi ex ſpeciei cōditiōe h̄ habeāt agere non pñt a quacunq̄ꝫ diſtantia.

C
Faſcinatio cāꝭ ſm ꝟtutē ſpirituuꝫ emiſſorum.

D

Capitu .29. A

℃ Quedam attinentia ad ſuperiora.

Cūcta Aūt q̄ i ſupiorib⁹ aſſeruim⁹ catholicorꝫ eccliā vniuerſalr ꝯfitebiꝭ. Neminē. n. aliq̄ꝫ rōe fultū eē arbitror q ſupiorib⁹ īſpectis nāe fulcimētis aliq̄ſq̄ꝫ q̄ꝫ plimiſ q̄ ad h̄ iduci poſſet aliq̄d ſupius aſſertorꝫ ēt ſi emul⁹ ſit valeat diffiteri. ℃ His tñ i ſuo vigore ſbſiſtētib⁹ nos q̄ꝫ cū tota catholicorꝫ ecclia faſcinationē ꝑprobamus q̄ꝫ accipiūt vulgariꝭ ītelligētes. ℃ Qui. n. vulgo loquūꝭ: i pueris teneris pullis atq̄ꝫ ꝑuis porcis faſcinationē īterdū aſſerūt euenire. ſilr ⁊ in aliꝗs domeſticis aīlib⁹ neſciētes q̄d faſcinatio ſit aut ex q̄b⁹ agētib⁹ vl' q̄b⁹ ſuppoſitis diſpoſitiōib⁹: exiſtimātq̄ꝫ lōge alterꝫ fore q̄ꝫ ſit. ℃ Vñ illi q̄s ipi faſcinatos aſſerūt faſcinari neq̄q̄ꝫ ſūt. aut ſi q ꝑuulorꝫ īterdū faſcinationē patiāꝭ: eos q̄buſdam verbib⁹ bñdicēdos offerūt. ℃ Hos. n. vulg⁹ ex officio ſuo bñdicētes vocat q̄s ꝯueniēs magis ē: maledicētes appellare. q̄m miſerabiles aīas īſipiētū illaq̄ātes i etnā gehēne maledictōnē aducūt. ℃ In his nāq̄ꝫ vetuſtas hūit plimos tā viros q̄ꝫ feias ſupſticioſos. q̄s adhuc ex pte iuniorꝫ etas. Hi āt ſuper eos quos faſcinatos ꝓhibēt. īptinētia valde ꝟba ꝓferūt. atq̄ꝫ īnutiles cerimonias q̄ ſupſtitiōes dicūꝭ obſuāt: q̄b⁹ ſe curare putāt eos: q̄s faſcinatos enūciāt. ℃ Hec āt īfāda q̄dē ⁊ a catholicorꝫ mētib⁹ valde fugiēda ſūt. q̄m h̄ q̄ iſte maledicte feie faciūt ⁊ ꝓferūt: illicita valde atq̄ꝫ ſupſtitioſa ſūt: nullā ſanatiuā ꝟtutē ꝯtinēta ſiue adeo collatā ſiue inexiſtētē ſꝫ nāꝫ. Ipe tñ miſerabiles feie his ꝟbis faſcinatos ſanitatē integrā ſuſcipe aiūt. q̄ hereticū valde ē atq̄ꝫ ꝯ ꝓcepto diuio repugnāſ. ſ. nō hēbis deos alienos corā me. In h̄. n. aꝭis maleficorꝫ aſſertio ī directe militat. ℃ Q̄m ſanitatē q̄ꝫ deus īterdū nālr q̄buſdaꝫ

B
Quod mulieres faſcinationes i cantātes abhorrēde ſint.

C
Faſcinatio ꝯ ē ꝯ ꝑmū diuinū ꝓceptum.

ſimplicib⁹ vl' cōpoſitis medicinis fieri ꝯcedit īterdū āt illā ſupra nāe largiꝭ opationē miſerables iſte feie ſupſtitioſis atq̄ꝫ ꝓphanis ꝟbis ⁊ ſtultis ſuis cerimoniꝗs aſcribūt. nullā nālē aut ſupnālē ad ſanitatē īducēdā cāſitatē habētib⁹. ℃ Rectiſſime ꝗ alma mr̄ ecclia ſpū ſc̄o ducta oēs faſcinatorꝫ curatrices vt ꝓhibēt aut poti⁹ īſcipiētiū deceptrices diſtricte ꝓhibuit. ℃ Vñ i h̄ eccliaſtici ꝓlati ⁊ dñi tēporales ſolicite aduertē debēt: vt has heretice ꝓuitatis feces eliminēt. nulla nāq̄ꝫ ꝓncipib⁹ clarior ꝟtus ē: quā de fide catholica recte ſentire: cunctoſq̄ꝫ errores in fidē militantes: tā in ꝟbo quā in ope ꝺuitare. ℃ Sic ſcribit ꝑꝑ Ioānes in epiſtola q̄ꝫ iuſtiniano īpatori direxit ⁊ hr̄. C. ō ſum. trini. l. Liter claras. Vñ ieſtimable eſt q̄ꝫtū gl'ioſi ꝓncipes apō deū mereāꝭ q fidei catholice ſtatū ⁊ honorē ſincē atq̄ꝫ efficaciꭤ zelāt. ꝓ his. n. de⁹ ꝯſuabit tronum regni ſui ⁊ nō deficiet de poſteris ei⁹ q ſuccedat i regia celſitudine. Sic pꝫ i pſalmo. 13r. ō fructu ventris tui ponā ſup ſedē tuā. ſi cuſtodierit filij tui teſtamētū meū ⁊ teſtionia mea. hec q̄ docebo eos. ⁊ filij eorꝫ vſq̄ꝫ i ſeculū ſeculi ſedebūt ſup ſedeꝫ tuā. Nos āt q̄ꝫ q̄ꝫ iuxta ꝟitatē nāe fidei catholice nimis ꝯſentaneū aliq̄d faſcinari īterdū aſſeram⁹ illō tñ curādū vetuſtarꝫ maledicarꝫ cerimoniꝗs aut ꝟbis ñ tribuim⁹: ſꝫ h̄ poti⁹ abhorremus illō āt medicorꝫ ope vt ceteras egritudines curarꝭ conantes aut illō diuturnitati tpis ſanādū relinquētes. ℃ Quedaꝫ nāq̄ꝫ ipſa ꝑ ſe nā nullo appoſito curat nullā āt cerimoniā ſupſticioſā i h̄ obſuam⁹. ℃ Quāq̄uā āt ꝑdicta ſolida ꝟitate fulciāꭤ fidei catholice i nllo repugnādo: ſatis tñ nob moleſtū ē publice ꝯfiteri aliq̄ꝫ poſſe fieri faſcinationē. Hoc āt ñ iō q̄ ꝟitas latē debeat. deſiderat. n. ꝟitas in publicū collocari: ſed q̄ ſimplices īpotētes diſtiguē a falſis ꝟa cū audirēt faſcinationē poſſibilē arbitrarēꭤ aliq̄d: q̄ icōueniēs foret. ⁊ ad ſupſtitiōes varias ⁊ magni īcomodi ꝟterēꭤ errores. vñ corā ſimplicib⁹ q̄ſdā ꝟitates meli⁹ ē ſilētio tegi q̄ꝫ publice enūciari. in h̄ de faſcinatiōe ſmo ⁊ ſi ſuccintus conſumatus ſit.

D
Nulla ꝓncipibus clarior ꝟtus q̄ꝫ ō chatholica de recte ſentire.

℃ Sola viſione nulla fieri pōt realis immutatio.

Ad Ea āt q̄ ſup̄ inchoata ſūt reuertētes: dōꝫ ē ſola viſione nullā aeri poſſe realē imutationē: ſꝫ ſi īterdū vnū aial alterꝫ vidēdo nocet aut ꝓficit h̄ nō ē: q̄ aliqō aial videt aut videꭤ: ſꝫ q̄ i vidēdo aliq̄ aialia ſpūs ꝑ oclos emittūt q īterdū nocēt fortaſſis āt īterdū ēt ꝓdeſſe poſſēt. ℃ Hos āt ene⁹ ille ſpēs: quē moyſes i ꝺſto fabricauit: ex oclis ſuis emittē ñ poteꭤ: q̄ calid⁹ ⁊ hūid⁹ ñ erat. vt iux̄ ei⁹ ꝯditionē ſpūs q nāe calide ⁊ hūide ſūt ide gigni poſſēt: ſꝫ ꝯ̄rio frigid⁹ ⁊ ſicc⁹ erat. ℃ Appꝫ ꝗ metallinū illū ſpētē aſtrologica obſuatiōe ñ fuiſſe fabricatū. nec ſanitatē q̄ i vidēntib⁹ eū cābaꭤ ex eo cāri: ſꝫ magis diuio nutu. ℃ Pret h̄ āt ſi ſpēs iſte obſuatiōe aſtrologica cāt⁹ foret ⁊ ſanatiuā hr̄et ꝟtutē nccē erat hāc ꝟtutē nāliter cātā eē. ꝟtutū āt nāliū ꝯditio h̄ ē: vt in ſucceſſiōe openꭤ ſm inſtans āt nulla ꝟtus aut agens nāle operari valet. ℃ Sic ꝗ q aſpectu ſpentis metallini ſanabanꭤ nō ſanabanꭤ mox vt eū intuebanꭤ: ſꝫ poſt aliquot dies q̄ ſtim eſt. nā mox vt in eneuꫝ ſpētē oclos ꝺ̄igebāt ꝑcuſſi ſanabāꭤ. ñ inerat ꝗ aliq̄ nālꭤ ꝟtus ſpēti illi q̄ aſpiciētes ſanarēꭤ: ſꝫ magis dei nutu h̄ fiebat ⁊ ꝯ̄ñr nec aſtrologica obſuatiōe aliq̄ꝫ ꝟtutē metallin⁹ ille ꝯ̄-xerat ſpēs. ℃ Iiē ſi ene⁹ ſpēs aliq̄ nāli ꝟtute cāta ꝑ aſtrologicas obſuatiōes: aſpiciētes ſe ſanaret emiſſis. ſ. radīꝗs ñ poſſet cāri iſta ſanitas niſi i ꝑua diſtātia. ℃ Siē i ſupiorib⁹ ō faſcinatiōe oſtēdim⁹. ſ. q̄ nullū aial poſſit aliē faſcinare niſi in ꝑua īteriecta diſtātia. nā q̄ntūcūq̄ꝫ aial faſcināſ peſtiferꝫ ſit nō poſunt radīꝗ emiſſi ab oclis eius ꝑuenire i lōginquū ⁊ ſi i uenerit iā ei⁹ deficit cāſitas. ita vt nocē neq̄ant ei q̄ faſcinādū nō ē. oportebat ꝗ h̄ dato vt q a morſib⁹ ſpētū ſanādi erāt ſpēti metallis aꝑropiq̄rēt valō: ſꝫ h̄ ſtim ē nā vbicūq̄ꝫ exiſtebāt videntes ſanabāꭤ ꝑcuſſi. ℃ Hec autē fuit cā q̄re iuſſit deus moyſi vt in altum tolleret ſpētē illū eneū vt oēs vidē poſſent ⁊ ſic ſanarēꭤ vt hr̄ nūi. 21. c. ⁊ Ioā. 3. ſi tñ nō ſanabāꭤ hoīes. vidētes vbicūq̄ꝫ exītes: ſꝫ ſolū a ꝑpinq̄ nō erat ꝯueniēs poni ſpentē i altū ſꝫ in pauimēto vl' q̄ eēt in tabernaculo moyſi aut in tabernaculo federis ⁊ oēs ꝑcuſſi illuc cōuenirent. ℃ Item ſpentes illi erant grauiſſimi: ita vt morſu eorꝫ homines velociꭤ morerenꭤ quaſi exuſti ab igne quod patꝫ. numeri. 21. c. cuꝫ dicāꭤ q̄ erant ſpentes igniti: ſꝫ ſi ñ potuiſſēt ſanari ad viſum huius ſpentis metallini niſi vidiſſēt a ꝑpinquo nccē erat vt ille q erat i fine caſtrorꝫ ⁊ ibi ꝑcuſſus foret ⁊ potiſſime ſi ꝑcuſſ⁹ foret ex̄ caſtra vēret ad locū i q̄ ſerpēs

A
Cap. 30.

B
De ſpēte eneo i deſerto ꝑ moyſē ꝯſtructo

C
Qō ſer pens a moyſe ꝯſtruc⁹ ſanitatē inducebat ſolo nutu diuino nō āt ꝑ aliquā poſſibilē artē.

D
De⁹ quare iuſſit moyſi vt in altus ſerpētes eneū tolleret.

Numeri. 21. c.

ille erat vt eū a ꝑpłs videꝛ. vñ plurimos ↄtigiſſꝫ morti dus ħ
ageb̄at quo dato ſpento inutił fuiſſet. ℭ Appꝫ ğ hāc ſanati
uā ṽtutē nō ex nāli opanōe ⁊ aſtrologica obſuatiōe īductas
foꝛe: ſꝫ ex diuīa opatiōe. ℭ Itē ṽtutes q̄ nālr opanť ī oīb' ho
minib' eq̄lr opanť nulla data diſtictiōe an boni an peſſimi
an deuoti vł īdeuoti ſint. Si ğ ſpēs iſte metallin' aſtrologi-
ca opatiōe fabricat' fuiſſꝫ ṽtutē q̄ꝫ nālē ↄtraſſꝫ nihil magis ſa
nitatē cauſaſſꝫ ī eos q boni erāt q̄ꝫ in eos q mali nec abūdā-
ti' ī eos q cerimonias a deo iuſſas obſuāt q̄ꝫ ī omnib' cōtem
ptores. ℭ Q̄ō īſerť vt q̄cūq̄ꝫ aliq iudei pcuſſi apd ſpētē
illū metallinū eēnt q̄lrcūq̄ꝫ exiſterēt ſanaŕ. ℭ Vñ ſi aliq apd
ſpētē eneū fuiſſēt ⁊ eū ñ īſuebāť idēidē vt ceti ſanabāť: ſꝫ ſtꝫ
ē qm̄ ad ſanari reqſitū erat īſueri vt pꝫ nūe. 21. c. cū dř q ī ſpi
ciētes ī eū ↄſeq̄bant ſanitatē. Si igiť ñ reſpiciebāt neq̄ꝫ ſa-
nabāť. ſi tñ ſpēs metallin' ṽtutē ſanatiuā nālr hūiſſꝫ nō ma
gis fuiſſet aſpicē q̄ꝫ nō aſpicē: qꝛ vtroq̄ꝫ mō ſanare potuiſſet.

Cap. 31. A

ℭ Obiectio q ſpens a moyſe conſtructus ſanitatiuus ñ
diuinitus: ſꝫ naturaliter inducebat.

Adhuc Aūt aliqs conabiť īducē ſpētē hūc aſtrolo-
gice fabricatū opanōe fuiſſe atq̄ꝫ nālē ex ħ
ↄtraſſe ṽtutē ad ſanādū. ℭ Nā ſi nā aſtrologica obſuatione
dieꝝ ⁊ pūctoꝝ aliqd pfecit' q̄ꝫ ſpētē hūc eneū ꝑducē vꝫ po-
terit q̄ꝫ hūc ꝑducē. nā nāq̄ꝫ aut q̄dcūq̄ꝫ agēs potēs ī excellē
ti': potē ↄūr ī q̄dlꝫ min' illo. nā tñ aliqd excelletī' eneo ſpēte

B — Rō pro obiectio num.

curatiōes a morſib' ſpētū īducēte cāre pt: lō hūc q̄ꝫ ſpētē cā
repoītē. ℭ Hoc āt īduciť qm̄ cāre aliq̄ꝫ ſbaꝫ rōnalē mai' val
de ē q̄ꝫ cāre q̄ncūq̄ꝫ ṽtutē ō ↄdiuōe corpiſ. ſanare āt vulnera
ṽt' matiał ē. ſic appet ī oīb' medicinis tā ſimplicib' q̄ꝫ ↄpoſit.
ğ nā pt aſtrologica obſuatiōe cāre aliquā rōnalē ṽtutē ī ali
q̄ figura ferrea aut q̄lrcūq̄ꝫ metallica. ħ āt ē pfectioꝛ forma q̄
ſit ī tota nā. leui' ğ ī aliq̄ metallica figura nālr cābiť ṽt' vulne
rū ſanatiua. ℭ Q̄ō āt nālr aſtrologica opatiōe ī mā metallica

C — Cōſir'

rōnał ṽt' cāri poſſit appet ex capitib' metallinis q̄ ab antiq̄s
aſtronomis fabricata ſūt q̄ ad oē q̄ſitū ↄſeſſi rñdebāt. ℭ Sic
n. q̄ddā caput metallinū Albe' magn' theutonic' fabricaſſe
aſtrologice dř. ħ. S. Tho. mağ tpe magiſtri extitit. rñdebat

D — Q̄ō alb' tus magnus caput q̄ddā ↄſtruxe rit ex metallo ad omnia q̄ q̄rebāť rñdens.

āt ħ aſtrologicū caput oīb' q̄ īq̄rebāť ī q̄cūq̄ꝫ gñe māe q̄reret
hoc āt. S. Tho. fregit dū ī camerā Albti magni īſtroiret ad
huc diſcipul' ei' exiſtēs. ℭ Alteꝝ āt huiuſmodi aſtrologicū
caput ī q̄ddā loco tritorū numātini. ſ. ciuitatē ʒamoꝛeū fuit ī lo-
co q tenura dř. q ad ħ ſpałr poſitū erat: vt iudeos cū ī codē
loco eēnt ꝑderꝫ. vñ ſi aliqñ iudeoꝝ ibi aliqs erat q̄ꝫq̄ꝫ a ne-
mie agnit' foret: ipſū p ſe caput clamabat dicēs iudeu ī loco
illo eē. ⁊ ſepi' ħ frequētabat nūq̄ꝫ ab ħ ōſiſtēs clamore q̄uſq̄ꝫ
iude' egredeŕ ō loco ħ āt opidanoꝝ ī ptis ↄfractō ē: ipo vita
tē clamāte cū ipi ſtꝫ dicē extimarēt. Q̄ō āt talia capita aſtro-
logice fieri poſſint. dubitari negt. q āt ī his rōnał ṽt' ſit īdē-
tidē pꝛ: nā ad oē q̄ſitū rñdē ṽtuť rōnał act' ē. ⁊ ñ cui' lꝫ ſꝫ altiſ
ſime rōis atq̄ꝫ mira ſpeculāť. ℭ Rñſio ad obiectionē ſup

Cap. 32. A

factā ⁊ q̄ddā de capite ab alberto magno cōſtructo.

Superioribus Aūt rñderi dꝫ ſꝫ nāꝫ īpoſſibi
le foꝛe ex mā metallica aliq̄ꝫ fie
ri imaginē: q̄ vulneꝝ curatia ſit. atq̄ꝫ a ſpētū morſib' mort-
feris liberāť poſſit pcuſſos. ō q̄ mlte fūdamētales atq̄ꝫ ī radice
eāe date ſꝫ plime q̄q̄ꝫ dari poſſēt. ℭ Sꝫ adhuc ↄceſſo ħ tāq̄ꝫ
īduci populi p aliquā nālē opatiōnē īpoſſibił ꝑſ' erat: q̄li-
cūq̄ꝫ excogitata nāli opatiōe cāri aliq̄ꝫ rōnalē ṽtutē ī aliq̄ cap̄
te ferreo aut alio metallico q̄ ad īq̄ſita rñdē poſſꝫ. rñdēdū ğ ē
eā ō fabricato capite ferreo ab albto mağ theutonico ō oīdi

B — Q̄ō illō caput ab alberto ↄſtructū erat ꝑ magicas artē ſtr illud q erat ī numātī.

nē p̄dicatoꝝ ⁊ ō eo q ī loco q tenura vł ī tritorio numātino
fuiſſe dř obīciť: q ħ fabricata ſūt ⁊ ad īq̄ſita rñdebāt. mlta
q̄ꝫ ſimilr nōc capita fieri poſſēt. ℭ Dōꝫ tñ q illo ṽt' ināł q̄ in
capite illo erat ad īq̄ſita rñdēs ñ erat ī eo p aliq̄ꝫ nāe opatio-
nē q̄cūq̄ꝫ īterciderēt aſtrologica obſuatiōe: ſꝫ magica opa
tiōe demone adiutoꝛe. ℭ Nec tñ q̄ſq̄ꝫ arbitrari velit ōmōes
fautoꝛes ſcelerꝫ ⁊ adiuuātes q ī opib' magicis: in aliq̄ mā
metallina rōnalē ṽtutē cāre q̄āt. ℭ Hoc. n. omnē nāe exce-
dit facltatē ēt ſm Ari. ipe. n. īgt certas formas educi ō poten
tia māe aiaꝫ āt rōnalē ſolā eē ſup̄ ↄditiōnē māe ⁊ diuinā ꝑſo
lā educi ab ex̄ vt pꝫ ī li. ō aīb'. ℭ Cū ğ oīs ōmonū opatō nā
lis. ſ. dūtaxat ī applicatiōe agētū ⁊ paſſiuoꝝ vt latiſſime de-
clauim' exodi. 7. c. ṽt' tñ rōał ſꝫ Ari. ē ſup ↄdiōnē māe ğ ex-
cedit oēs nālē actiōnē. ℭ Quedā annectēta ad ſupioꝛa.

Cap. 33. A

Amplius Aūt ñ ſolū ōmonū facltatē excedit ī aliī
q̄ capite metallico ṽtutē rōnalē cāret ħ ē
ē ſimplex īpoſſibił etiā efficieꝛ: qꝛ ad nllā ptātē ptinꝫ rōnalē ṽ
tutē ī mā metallica cāre tāq̄ꝫ ↄditiōnē vł ꝑprietatē illi' imagis
vł capitis metallini. ℭ Si. n. aliq̄ ṽt' rōał nō ē ē illā aut de-
mone aut angłꝫ bonū aut deū aut rōalē aiaꝫ foꝛe. ℭ Neq̄ꝫ
āt dici pt hāc eē deū q ī capite illo metallico loq̄ŕ ad īq̄ſita rñ-
dēs. de' nāq̄ꝫ ñ pāťꝫ ad nutū maloꝝ hoīnū ad īducēda ğuiſ

B — Q̄ō illa vir tus q̄ erat ī illis capitibus nō potuerit eſſe deus.

ſima erroꝝ diſpēdia ī tali capite rñdēdo. ℭ Itē īpoſſibił ē ō
nꝫ eē eū q ī illo metallico capite loq̄ret. nā deū loq īpoſſibił ē
ſic late pbatū ē ſupi' ī ſecūda figurata padoxa ī ptic'a q nō
audiebat. ℭ Idētidē āt nec āgel' ō bōis eē potat. bon' eq̄dē
āgel' null' nālib' aut magicis opatiōib' cogi pt vt ī loco aliq̄
teneaŕ. Sic tñ eueniꝫ ſi ī capite metallico bon' āgelus ad lo-
quēdū teneť. ℭ Ampli' āt nec aīa hūana eē pt q ī capite illo
rñſa reddit. nā tē aut aīa illa noui' a deo creata foret ad ħ dū
taxat vt ī capite illo metallico exiſtēt. aut eēt ō aīab' p̄m' crea-
tis. ſ. q alicui' hoīs aīa fuerit. ℭ Dici. n. neq̄ꝫ pt q de' aiaꝫ
tālē ad ħ pciſe creauerit vt ī illo capite foret. dcuꝫ nāq̄ꝫ ad ex
pletionē ſtultoꝝ ⁊ ſceleratoꝝ ōſideriōꝝ hūas aīas ñ creat.
mağ nāq̄ꝫ erroꝝ ſequūť diſpēdia ex poſitiōe aiaꝝ ī capitib'
metallinis. ℭ Itē aīa hūana cū ſit foꝛa ⁊ pa ſpēi ōmiat ſibi
certā figurā coꝛpis ⁊ q̄ſtitatē ⁊ armoniā q̄litatū vñ aīa hūa
na ſtare negt ī q̄lꝫ coꝛpe: ſꝫ ī ſolo hūano cōpe. ī capitib' āt me
tallis haꝝ diſpōnū nll'a ſbſiſtit. ibi ğ nll'a aīa rōał ſbſiſtet.

Capit. 34. A

ℭ Simplicia īter ſe min' differre nō pñt q̄ꝫ in ſpecie.

Ingrētibus Aūt nob ħ mağ ī radice dōꝫ ē q̄ō
ſimplicia īter ſe min' differre neq̄-
ant q̄ꝫ ī ſpē. nā ſimplicia aut forme ſſ aut ſimplices eēntie vt
ꝑprius dicaŕ. Hec āt large foꝛe appellāť. Cū āt haꝝ formaruꝫ
vł eēntiaꝝ aliq̄ꝫ ab alia differre pt. ñ differt niſi p ſe ipaꝫ: cū
nihil hēat niſi ſe ipaꝫ: ſꝫ ipa ē eēntia ſiue foꝛa. necē ē ğ hanc
dřiaꝫ eē p formā ſiue p eēntiā q̄ vocaŕ dřia eēntiał. ℭ Dřia
āt q̄ p eēntiā ſit ñ pt eē minoꝛ dřia ſpecifica cū ī eēntiis ſpēs
ſint vltie gña āt ſupioꝛa ſſ. ℭ Ob ħ āt q̄lꝫ āgl's ab alio ad

B — Q̄ō q̄lꝫ angelus ab altero differat.

minus ſꝫ ſpēꝫ differt vł eēntialr: qꝛ ī eis nihil ē niſi ſpēs vel
eēntia ī q̄ recipiaŕ dřia. vñ ↄfiteri necē ē tot angłoꝝ ⁊ demo
nū ſpēs foꝛe q̄t ōmones ⁊ āngli ſūt. ℭ Cū ğ aīe hūane ſim-
plices ſint: ñ hñtes ī ſe ipis niſi ſe ipas: necē eēt vt q̄lꝫ aīa ab
alia ī ſpē ſaltē differꝫ. niſi eēt aliqd ad q ↄiūctionē hꝫ: ex q̄

C — Niſi eēt aliqd impediens anime humāe ſpē differrēt cū ſimplices ſint.

ſortiŕ dřiaꝫ ad alias aīas. ℭ Si āt aīe hūane q̄ foꝛe ſōt ī ſpē di-
ferrēt: necē eēt vt oēs hoīes ī ſpē q̄ꝫ differrent. ita q niſi duo
hoīes ī ea. ſpē eēnt: ſꝫ tot nāc ⁊ ſpēs eēnt q̄t hoīes. ⁊ ſic hō ⁊
aſinus differūt qm̄ due ſpēs ſūt. ita ⁊ q̄lꝫ hō ab alio hoīe dif
ferret. ħ tñ ſtꝫ liq̄t. ℭ Ob ħ ğ dōꝫ ēlter aīaſ hūanas ñ eē ſpe
cificā dřiaꝫ. erat tñ necē hāc ſinglis aīab' adiūicē ineſſe dřiā
cū q̄lꝫ aīa ſimplex ſit. nihil ī ſe hñs ſꝫ q dřiaꝫ ab altero ſuſci
piat niſi ſe ipaꝫ q̄ ē dřia ī ſpē. niſi aīa ad aliqd hēret adherētiā
ſꝫ q recipit dřiaꝫ ab altera aīa. ħ āt ē cōpus. ℭ Recipit nā-
q̄ꝫ q̄lꝫ hūana aīa q ſit vna nūo ⁊ diſtīcta īdiuiduałr ſolū ab
altera aīa ⁊ ñ ſꝫ ſpēꝫ: qꝛ ī ħ cōpe creaŕ recipiēs eē. alia āt re-
cipit q ſit altera nūo: qꝛ ī altero cōpe creaŕ. ℭ Si āt coꝛpora
aīab' differēdi adlucē ñ pſt vnēt origīnē differrēt aīe abinui
cē ī ſpē ſic aīa hoīs ⁊ aſini. ℭ Oꝫ ğ q ſic q̄lꝫ res recipit diſtī
ctā eē nūo vł ſpē ab aliq̄ alia re ī eo ſtāti q̄ eē ſuſcipit q etiā
aīa hūana recipiat diſtictā eē nūo a q̄lꝫ altera p cōpus q in
ipo cōpe eē ſimplr ſuſcipiat. ℭ Impoſſibił eſt aliquā

Capitu. 35. A

animā ex̄ coꝛpus humanū creari vt credidit plato.

Inducit Aūt ex p̄hbaꝫ q̄lꝫ aīaꝫ hūanā ī cōpe crea
ri. nec ē poſſibił aliq̄ꝫ aīaꝫ hūanā ex̄ cōp'
hūanō creari. ℭ Sic pleriq̄ꝫ ſimplicū arbitrati ſūt. dicētes
q̄lꝫ aīaꝫ ī celo a deo creatā foꝛe ōidē ī cōp' aliq̄ tpe īfūdi. Q̄ō
aliq̄lr plato ex pte ſequutus eſt dicēs aīas eſſe in aſtris de-
inde tēpoꝛibus qbuſdā deſcēdere in coꝛpa hominū ⁊ calo-
demonū atq̄ꝫ cacodemonū. ſ. bonoꝝ ⁊ maloꝝ angłoꝝ. dein
de mōtuis his hoībus redibāt ī aſtra. ℭ Sic pꝫ p boe. ō cō-
ſołone li. 3. metro nono. cū dř. tu cāis aīas paribꝫ vitaſq̄ꝫ mio
res. puehis ⁊ leuibus curribus aptās. In trā celūq̄ꝫ ſerī q̄s
lege benig. apte ↄuerſas reduci ſacis igne reuerti. ℭ Hoc tā
git Augu. ō ciui. dei li. 19. Ex dictꝫ tolliŕ iſtiꝰ q̄rūdā po
ſitiō dicētiū. omniū hoīnū aīas ſimł a deo creatas foꝛe ī celo
deinde tēpoꝛibus ſuis in coꝛpora fundi. impoſſibił quidem
ē omniū aīas ab exoꝛdio ſecłoꝝ ſimł fuiſſe creatas. Idētidēꝫ

B — Extra corpus ꝑpriū anima nulla creatur.

īpoſſibił ꝑſius ē aliquā animā creari ex̄ cōpus ſuū. aut añ
q̄ꝫ cōpus ſuū organizatū ſit: ſꝫ q̄lꝫ in coꝛpe ſuo creatur cum
eius cōpleta organizatio eſt. ℭ Sed tñ poſſibile eēt omnes
hūanas aīas ab exoꝛdio ſimł creatas foꝛe: ſi inuicē in ſpē dif-
ferrent.

ferret. tūc n̄ erat eis op⁹ vt i corꝑib⁹ eē recipent: cū ꝑ ipa corꝑa
mutuo n̄ differrēt: ſ3 ſm ſe ipas ſicˀ oēs angl̄i ſimlˀ creati ſt at
q3 parit eēt ſuſceꝑunt. q2 ſter ſe i ſpē dn̄t. Aia āt hūano ſu-
ſcipi eē ⁊ differre ſm corꝑ⁹. ncēe ē ḡ vt i corꝑe creet ⁊ eē ſu-
ſcipiat. ¶ Impoſſibilē ḡ erat aliquā aiā3 in capite metallino
q̄liſcūq3 creari: ſ3 ḡ hāc aia3 i aliq̄ corꝑe hūano creatā fuiſſe
atq3 ſtetiſſe deide āt ide exiēs i metallinū caput itroieret. ſicˀ
pythagoras ponebat aias ꝑ corꝑa demigˀnōc cōtinua labi.

Capitu. 36. A ¶ Q̄ aie q̄ loq̄bāt i illis capitib⁹ ereis nō fuerint autē
ita ꝙ in ipſa introierit vt pythagoras autumauit.

Sed Que dcā ſt ſtare nequnt. Si aia ſtās i capite me-
tallino. i aliq̄ hūano corꝑe ꝓfuiſſ3: ncēe ſuiſſ3 vt ꝑ
morte corꝑis aia ide migrās i caput metallinū trāſijſſ3. Quo
dato oportēt vt aia hūano exuta cōꝑe aut ꝑadiſi gaudia aut
eſna icendia gehēne aut purgatorias penas peteret. Si āt aia
iſta celū petijſſ3: i metallinū caput nl̄latentˀ aduenilſſ3. ē nāq3
beatar alar fruitio i diuia ↄtēplatiōe. Hec āt aie auferri ne-
q̄t: nec aia ide ſubtrahi quia mō nec demonū ſolertia nec po
teſtate aut alicui⁹ nālˀ agētis vigore. nihil iō i eā faciat q̄cq̄3
ꝑt deū h3. ¶ Idēidē āt aia h eē negt ō eis q̄ purgatoria cle-
mētia exercet. Hec.n.a ōmonib⁹ n̄ puniūt nec i eas q̄cq̄3 ꝑnt:
iā.n. iſte ciues ſt ciuitatis dei anglor ↄpticipes: q̄cq̄3 ad illā
ōguſtādū nōdū ꝑuenē. ¶ Iō nec ipi ōmones ꝑnt vidē eas
tōqueri aſtātes illˀ ne i eis gaudeāt. atq3 velut victores fatur

Sā. T. ſuꝑ 4 ſenten. diſtin. 20. rēt. Sic declat. S. T. ſup. 4. ſen. diſti. 20. nlla ḡ eaꝝ aiaruꝝ q̄
penis purgatorij mācipate ſūt i capite illo metallino icludi
v3. ¶ Nec hāc q̄ i capite alligata ē: de his q̄ gehēnali carceri
mācipāt: aſtruē cuiq̄3 l3. h. n. i iferno ſit q̄ loc⁹ ē dēmiat⁹ i ēra in
q̄ oēs dānatoꝝ aie affligūt. nec cuiq3 ide exeūdi loc⁹ dat: niſi

Gregorius 4. dialogorum. cū diuia diſpēſatiōe aliq̄ viuētib⁹ ↄſpiciēdū dat eoꝝ vtilitati
ꝓcurāde q̄ ſupſtites ſt. ¶ De h Greg. i. 4. dialo. ¶ Demo-
nū ḡ facultati neq̄q̄3 ſubeſt ꝗuis ō aiab⁹ gehēnali icēdio mā
cipans educē metallino capiti alligādā. ¶ Q̄ ille aie lo-

Capitu. 37. A quētes i illis capitib⁹ n̄ potuerit eē ex illis q̄ i iferno ſunt.

Amplius Aūt ſi h q̄ i capite metallino ē de aiabuſ
ifernali mācipat ſedi foret ipoſſibilˀe vide
ret: vt q̄ itelligit ſcir3 ⁊ ad igſita ſingl̄a rn̄dēt. In his nāq3 ca
pitib⁹ illis ↄſulētib⁹ rn̄ſa dāt: q̄ oēm dānataꝝ alaꝝ facultatē
excedūt. liq̄t ḡ hui⁹ aia3 de mācipat gehēnalib⁹ penis nō eē.
¶ Hui⁹ iductiōis maior p3. qm̄ aie corꝑe ſolute. plra q̄3 i cor-
pore itelligebāt itelligē nequnt niſi aliq̄ i eis ꝑ reuelationes
alicui⁹ ſupioris ſbe itelligēs illuſtratio fiat. Dānatoꝝ tn̄ ani-
me nullā i diuia eēntia cognitionē recipiūt: q̄ vocat cognitō

B. Cognitio i ꝟbo quid. i ꝟbo cū h ſit potiſſima felicitatis portio. ⁊ quaſi tota feli-
citas. ab angelo quoque nullius rei cognitionem ſuſcipi-
unt. non vult enim diuine iuſtitie exigētia vt in aliq̄ ſaltem
letēt aliq̄d tale cogſcētes. ¶ Aie ḡ q̄ cōꝑe ſolute ifernali mā
cipāt nihil magis poſteri⁹ cogſcē valēt q̄3 hinc recedētes co
gſcebāt atq3 dū i corꝑe ꝑmanerēt. Hi tn̄ rōnales ſp̄s q̄ in me-
tallinis capitib⁹ ſūt: ad q̄dā rn̄dēt qb⁹ oēs hoies ↄuenictes i
vnū rn̄dē neſcirēt. aie igit dānate neq̄q̄3 ſūt. ¶ Itē nihil pro-
deſſe videt: tꝑoꝝ ⁊ pūctoꝝ ⁊ aſpectuū atq3 ceteꝝ aſtrologi
ce diffinitoꝝ obſeruatiōes ad iclusionē aie i capite metallio
ſi aia illa cuiuſcūq3 ↄditiōis foret. H⁹ nāq3 q̄ ad has cerimo-
niales obſeruatiōes ↄſeq ꝑt nal̄ ē: deriuata ex i fluxu celeſtiū
corꝑoꝝ. nlla tn̄ nāe ptās aliq̄ten⁹ aie a corꝑe ſolute ꝑeſt cum
illa ſp̄s ſimplex ſit nullā hñs corꝑoreitatē ꝑ cui⁹ cōiūctionē i
eā celeſtia corꝑa dn̄ent. De ḡ obſuatiōes ad itroducēdā aut
alligādā aia3 metallino capiti neq̄q̄3 ꝓſūt. ¶ Ex ꝑdictis ḡ i
ductū liq̄t ꝙ cū rōnalˀ ſba ad ↄſulta in capite illo metallio rn̄
dēs de⁹ aut anglˀs lucis vlˀ aia rōnalˀ eē neq̄at ōmonē eē qui
loqt p3. ¶ Ipe aūt nullis hūanis operatiōib⁹ metallinū illud

C Homines ō monibus n̄ preſunt. caput aut aliqō alteꝝ icludi poterat. ē q̄ppe demonū ptās q̄
cūq3 hūana ptāte ſupior. neq̄t ḡ ōmō vllaten⁹ ab hoie ad q̄d
piā inuit⁹ trahi. ¶ Itē iſte operatiōes atq3 obſuatiōes i huiuſ
modi capitib⁹ fabricādis: nāe modū ↄſequūt. ōmonib⁹ āt mi-
nime nā ꝑeſt. nā eq̄dē ſolis corꝑorib⁹ aut corꝑoreis reb⁹ aut
ꝟtutib⁹ corꝑoꝝ ꝓſidet. ōmones āt nec corꝑa nec corꝑoꝝ vir
tutes ſt. nā ḡ ſup eos nihil ꝑt. ¶ Vtrū āt demones ad corꝑa
ↄgregari aut a cōꝑib⁹ expelli aliqb⁹ herbaꝝ aut reꝝ ſuffumi
gatiōib⁹ aut ſatis nalˀ q̄ō ē: in ꝑn̄ti ōcurtādi ſtili grā omittē
dū duxi. ¶ Illatū ḡ ē hoies neq̄q̄3 ōmonib⁹ ꝓſidē: qm̄ excel-
lētioris nāe ipi ſūt. demones āt hoib⁹ ꝓſūt. ¶ Q̄ ſi de exorzi
ſtis obieceris q̄ ↄiuratiōib⁹ qbuſdā de obſeſſis corꝑib⁹ demo
nes excludūt. ¶ Rn̄dēdū ē demones iuitos ō obſeſſoꝝ cor-

porib⁹ expelli. h tn̄ hominū nlla ꝟtute ſit nec ꝟboꝝ virib⁹: ſ3
dei nutu atq3 iuſſu ſit. ¶ Eſt nāq3 exorziſtaꝝ ordo vn⁹ de ec
cleſie ordinib⁹. ō minorib⁹. ꝟba ḡ atq3 ſinglˀe operationes ſue ex
dei volūtate vigorē recipiūt. ¶ Sic. n. de ꝑbyteris ↄſecrāti-
bus ē. nulla. n. in ſacerdote ptās ē. nec tā efficacia ꝓferre ver
ba ꝑt q̄ntūcūq3 clamaret vt panis ſba3 i veꝝ xp̄i ↄuertat cor
pus: q2 tn̄ a deo miniſter iſtitut⁹ ē: ſtupēda dei bonitas digna
tur: vt ꝓlatis ↄſecratiōis ꝟbis panis i veꝝ corpus: ⁊ vinū in
verum ſanguinem conuertatur.

Cap. 38. A ¶ Quedam peneo ſuperiora.

In Hoc aūt cūcta exemploꝝ plena ſūt: mlti eq̄dē viri bo
ni ſola ꝓceptionis forma ꝓlato noie ih̄u ſup eos qui
egrotabāt de corꝑorib⁹ obſeſſoꝝ demones expellebāt. Hec āt
ex ipſoꝝ virib⁹ fuiſſe neq̄q̄3 p3 ſ3 ex fidei imeritis ↄceſſa ſunt.
¶ Xp̄s eq̄dē dixerat ꝙ ſiq̄s tātā hñet fidē ſicˀ vnū ḡnū ſina
pi ⁊ dicēt mōti huic trāſi hinc trāſibit ⁊ nihil ipoſſibilˀe erit eī
vt p3 Mat. 17. c. idē lu. 17. dr̄ ſi hr̄ets fidē ſic ḡnū ſinapis ⁊ di
ceretſ huic arbori moro eradicari ⁊ trāſplātari i ꝓfūdū maris
obediet vobis. Hec ēt ad ꝓlatonē noīs ih̄u ſiūt ꝙ nom̄ ma-
gne excellētie ē: q2 n̄ ē aliō nom̄ ſb celo hoib⁹ datū i q̄ oporte-
at nos ſaluos fieri vt dr̄ actuū. 3. c. ¶ Sic āt frequēt apl̄i ad
xp̄3 cū maḡ gaudio remeabāt: dicētes dn̄e i noīe tuo ēt ōmo

B Virtus quā xp̄s oibus credentibus reliquit. nia ſubijciūt nob. vt hr̄ lu. c. ¶ Cū ꝟo redēptor nr̄ a mūdo
ꝓdijt ad p̄rē3 aſcēdēs i celū hāc oib⁹ credētib⁹ ꝟtutē religt. ſ.
vt de corꝑib⁹ obſeſſoꝝ demones valerēt excludē. ⁊ ꝙ eis ve
nena n̄ nocerēt atq3 cūctis loq̄rēt gētiū linguis ⁊ curarēt lan
guoꝝ varia gn̄a ⁊ ſpētes de ēra tollerēt. ¶ De his Mar. c. vl
tio dr̄ ſigna āt eos q̄ crediderint h ſequēt i noīe meo ōmonia
ejiciēt linguis loquēt nouis: ſpētes tollēt: ⁊ ſi mortiferꝝ q̄d bi
berit n̄ eis nocebit ſup egros man⁹ iponēt ⁊ bn̄ hēbūt. ¶ Pro

C Rō confirmans ꝙ hoies nō preſunt demonib⁹. cuidubio ḡ ex h ifert: nalˀr hoies ōmonib⁹ nō ꝓſidē. nā ſi ex
nā excellēti eis ↄueniret vt ōmonib⁹ ꝓeſſēt. fruſtra xp̄s dixiſ
ſet tāq̄3 miracloſū q̄d exꝑmēs hāc ptātē ↄcedē eis q̄ baptiza
rēt. ¶ Ex ꝑncipijs ḡ his p3 ōmones hoib⁹ nullaten⁹ nalˀr eē
ſubiectos: ſ3 magis eos aliq̄ten⁹ hoib⁹ ꝓualē pp excellētiā na
ture eoꝝ ſup hūane ſp̄ei ꝑfectionē. Illi tn̄ q̄ h metallina capi
ta ↄficiūt: ſ3 documētoꝝ aſtrologicoꝝ obſeruatiōes ad intro
ducēdā ꝟtutē rōnalē i caput illō nalˀr ſolū h obſuāt. ſup de-
mones ḡ ꝑ h ptātē nullā hn̄t vt i his capitib⁹ maneāt aut lo
quāt. ¶ Hoꝝ tn̄ mod⁹ ē ⁊ origo. ōmones. n. hūani generis ſe
uiſſimi hoſtes modis atq3 ꝟſutijs q̄cūq3 valēt hoies ōcipe at
q3 ſubuertē moliūt. ipi ḡ ldu ſtriauerūt aut veri⁹ docuerūt ho
mines: vt i tlib⁹ artib⁹ ibuti eēnt qb⁹ cū eis aliq̄ ↄherēt ꝑticipa
tio. ¶ Induxerūt q̄q3 vt hoies exiſtimarēt eos ꝟbis q̄buſdā
aut cerimonijs poſſe ōmi nihil tn̄ in re ē. q̄ ſine ſcō ſiue ꝟbis
aſtringi ad aliq̄d poſſint niſi q̄ntū de⁹ illos cogi iterdū vult.
¶ Cū ꝟo hoies his ſceleratiſſimis atq3 ſupſticioſis artib⁹ de
din h metallina capita fabricāt q̄cq̄3 cerimonie q̄ſ i fabricādo
obſuāt nihil poſſint vt ōmōes i his capitib⁹ aut alicubi eē co
gāt: q2 tn̄ i h aliqs cult⁹ diuin⁹ eis ipēdit. ipos hoies fallē ela
borāt. hiſq3 fact i ꝑꝑata capita igrediūt atq3 ad q̄ſita rn̄dēt.
Si tn̄ oib⁹ his obſuatꝭ capita illa ſubitrar nollēt liberꝝ eis eē
ſet. ¶ Quāt āt aſtrologi capita iſta aut ſilēs imagines ſub
aſtib⁹ obſuatiōib⁹ tꝑoꝝ ⁊ pūctoꝝ ⁊ n̄ alˀs faciūt. cā ē3 magia
radice q̄t ꝟt⁹ rōnalˀ i illo capite ad ↄſulta rn̄dēs anglˀs lucis
nec de⁹ nec rōnalˀ aia eē v3: ſ3 ōmonē eē ncēe ē lati⁹ a nob di-
ſputatū ſt ſup. 21. c. libri nr̄oꝝ vbi ō ſpēte eneo agit. ¶ Ex ꝑ
dict ḡ iductū p3 ſpētē hūc metallinū a moyſe fabricatū obſ-
uatiōib⁹ aſtrologic ſcm̄ n̄ fuiſſe: nec aliq̄3 ↄtiſſe nalē ꝟtutē.

Cap. 39. A ¶ De cauſa huius ſerpētis metallini.

Circa Fabricationē hui⁹ metallini ſpēt ō q̄ loq̄mur di-
cēdū ē cā3 extitiſſe. qm̄ iudei digne i pctoꝝ ſuo-
rū penā a ſpētib⁹ mōdebāt imſa tn̄ dei clemētia q̄ offēſoꝝ n̄ ho
ſtilit punit: ſ3 filialˀr caſtigās erudit eos diſpēdē nolens aliq̄d
B per quod curarent effici voluit. ¶ Hanc autē ſanitatē po- quāt cō
tuerat deus iducere in quoli3 iudeorū a ſerpentibus ꝑcuſſo- ueniens
rum cōfeſtim vt ꝑcuſſus foret nulla cerimonia exhibita aut fuerit ſ-
ſēꝑoris tracta mora. voluit tamē deus hoc eo mō effici quo pētē ene-
magis iudei bn̄ficium huiuſmodi magni penderēt. us mo-
¶ Quia aūt vulgus ſolis ſenſibilis aſſuetū: magis ꝑ corꝑo ſe ↄſtrui
ralia q̄3 ꝑ ſp̄ualia itelligē v3 ſignū q̄dā i hui⁹ ſanitatꝭ collatiōe pe q̄ iu
cōꝑoreū tribuit. ꝙ ad duo ꝓficiebat. ſ. ad futuraꝝ reꝝ ſtatū dei a ſer
ſignandu3 ⁊ ad exꝑmendā cōditionē quādā ſtat⁹ ipſius ꝑpl̄i pētib⁹ of
iudaici in ꝑcuſſis. ¶ Quātū. n. ad ſtatum iudeoꝝ tūc exiſtē fēdebāt
tiū cōueniens valde fuit hūc ſpētē eneū fabricari. ſ. vt actō ex

ꝯſiō fieret

ꝯ:ꝗ fieret vt queadmodū ſ̄ vio ſpētib⁹ ꝑcuſſi in morꝫ pictuꝫ i cidebāt. ita ſanitas viſo ſpēte eneo iducerēt. ¶ Hoc aūt nō fiebat tāq̄ ſpens iſte metallin⁹ aliquā i ſe v̄tutē ſanatiuā nāl'r ꝯ̄paſſet nec in eū ſupnāl'r de⁹ v̄tutē aliquā deriuaſſꝫ: ſꝫ de⁹ volebat vt ꝑcuſſi a ſpētib⁹ illū eneū ituerēt ſpētē qb⁹ ituētibus ipe mox ꝑfectā ꝯferret ſanitatē. Quo pacto nulla āplio: v̄t⁹ ſanatiua i illo metallino ſpēte erat nāl'r defluxa aut ſupnāl'r tributa q̄ ſit i q̄cūq̄ lapide vl' lignis ſiluaꝝ. Un̄ ſi iuſſiſſꝫ de⁹ vt ꝑcuſſi a ſpētib⁹ terrā ituerēt ꝛ ꝗs ꝑcuſſus h̄ effeciſſꝫ mox eū ꝑfecta ſanitas ꝯſequuta fuiſſꝫ. Et q̄q̄ ſpēs ille ene⁹ ſanatiuā nullā v̄tutē hēet nullus tñ ſanitatē a morſib⁹ ſpētū ꝯſequi poterat niſi eū ituebat. ¶ Hui⁹ rō ē. qm̄ iſta ſanitas inducta i hui⁹ ꝑcuſſis adeo ſupnāl'r cēbat. ipe aūt nulli h̄ ꝯferebat ei⁹ negligēti ꝑceptū. cū ipe ad ſanatatis ꝯſequutionē aliquid ſpāl'r diffiniſſꝫ agēdū. Hic aūt eneus ſpēs in q̄dā altiſſimo vexillo poſit⁹ erat vt cūctis libē vidēd⁹ pateret. nā ſi i pauimento iacuiſſꝫ aut i tabnaculo moyſi i cuſtodia poſit⁹ fuiſſꝫ. plerīq̄ a ſpētib⁹ ꝑcuſſi añq̄ ad ſpētē vidēdū ꝑueniſſēt moriebāt. Ut h̄ oīb⁹ ꝑcuſſis a ſpētib⁹ liberū foret ſpētē illū ituerī vbicunq̄ exiſterēt ſpēs ille exaltat⁹ ē ſic ait xp̄s Joā. c. 3. queadmodum moyſes exaltauit ſpētē eneū i deſto. ſic oꝫ exaltari filiū hōis.

¶ Obiectio ꝛ quedam penes ſuperiora.

Ca. 40. A

Contra Ea q̄ dcā ſt q̄ſq̄ iſtaret: dicēs q̄ cū ꝑcuſſi a ſpētib⁹ eneū ꝯtēplātes ſpētē nullā ide magis ꝯhebāt ſanitatē q̄ iſpectis lapidib⁹ vl' lignis ſiluaꝝ: ſꝫ ſanitas a deo imediate ſine aliq̄ iſtrumētali agēte cēbat. vt qd ſpēs iſte metallin⁹ fieri iuſſus ē: ꝛ i altū tolli. ¶ Rñdēdū erat

B Rñſio.

cerimōiaꝝ vetis teſti duas fore finales cās. ſ. vnā ad ꝯueniētiā ſtat⁹ iudeoꝝ q̄ tūc erat. ¶ Aliā ad futuroꝝ bonoꝝ vmbralē ſignificationē. ¶ In his duob⁹ ſecūd⁹ erat architectonic⁹ finis: q: ipe ē finis vltim⁹: ꝛ cuiuſq̄ alteri⁹ finis ex̄ñs ad huc vltim⁹ ꝛ pp̄ hūc ꝑncipal'r oīa fiebāt. ¶ Finis aūt ꝑo:. ſ. cōueniētis ad ſtatū iudaicū erat vt iudei ſātatē a deo ſuſceptā magis a deo eē ſcirēt q̄ ab alio. ꝛ q: oportunī⁹ p ſēſibilia q̄ p ſpūalia mouēt. decuit aliqd corꝑale dari ſignū ꝛ q: ipi a ſpētib⁹ ꝑcuſſi erāt decēti⁹ fuit ſpētē in ſignū poni q̄ aliqd alteꝝ. ¶ Scd̄s ꝛ architectonic⁹ cerimoniaꝝ vetis teſti finis fuit vt ſigrēt q̄ tpe meſſie i nouo ꝛ ꝑfcō teſtamēto euētura erāt. ſtat⁹ nāq̄ iudaice pleb' añ meſſie aduētū fuit ſtat⁹ iꝑfect⁹ ſic dīc ap'ls ad hebꝛe. vij. neminē ad ꝑfectū deduxit lex. ſ. lex mo

C Lex mo ſaica ab euange lio diſ fert.

ſayca q̄ diſtiguit ꝯ̄ euāgeliū q̄ nō vocat lex: ſꝫ gr̄a vt hr̄ Jo. ꝑ. c. lex p moyſē data ē: ſꝫ gr̄a ꝛ v̄itas p xp̄ꝫ facta ē. Un̄ cūcta q̄ iudeis i veti teſtō dabāt futuroꝝ bonoꝝ tpe meſſie ſigna erāt. ſic ap'ls ait ad hebꝛ. 10. c. vmbꝛā futuroꝝ lex. ſ. q̄ erat cōtinēs tāq̄ i vmbꝛa vl' figura: ea q̄ futura erāt tpe meſſie.

¶ Ob h̄ aūt i cerimonijs vetis teſti: q: ſigtiue erāt meſſie futuri nll'a efficacia erat niſi ſm̄ fidē meſſie futuri. Hīs q̄q̄ exercitati cerimonijs nllā ꝯſeq̄bāt efficaciā niſi i fide futuri meſſie. ſ. i eo q̄ p vſū haꝝ cerimoniaꝝ ꝯfitebāt futuꝝ meſſiā q̄ h̄ ñ obligabāt explicite crederē aut ꝯfiteri: ſꝫ ſufficiebat qd eis vterēt ad eū finē ad quē de⁹ iſtituerat. ¶ Ob h̄ aūt i oībus cerimonijs adeo datis i veti teſtō ꝛ ceteris q̄ fcā narrāt: erat aliq̄ rō ſignificādi ad ea q̄ tpe meſſie vētura forēt. Sic ap'ls ꝑ⁹ ad cho:i. c. 10. ait oīa i figura ꝯtigebāt ill'. ſ. i figurā coꝝ q̄ acciderūt i nouo teſtō. ¶ Meſſias aūt vētur⁹ erat ad hūani ge-

D Ad qd venture erat meſ ſias.

neris redēptionē ꝑcurādā mlta q̄ꝫ p h̄ factur⁹ iter cela tamē nihil tāti pōderis atq̄ tā efficax ſaluti nr̄e ꝑcurāde fuit quā tū ſaluatoris mors amara ꝯcuit. q̄ vt i h̄ cerimoniali ſig̃ morꝫ redēptoris notarēt. ¶ Nā queadm̄ iudei a ſpētib⁹ ꝑcuſſi il-

E Quod chriſtus in mōte compa retur ſer pēti a moyſe ꝯſtructo

lū metallinū ſpētē ꝯtēplātes ꝑfectā ꝯſeq̄bāt ſanitatē. ita ꝛ ꝑfectio:i q̄dā mō nos ſaluatoris nr̄i mōte v̄a donamur ſanitate. ¶ Et qm̄ meſſias i cruce mori ō̄ſtinauit ad ꝑfectā expꝛeſſionē ſigni ō̄cuit hūc ſpētē i lig̃ i altū tolli. Et velut q̄ toto corde ꝯpūcti peccatoꝝ veteꝝ penitētes ad meſſiā ꝯuertūt eius doctrinā fide ꝛ ope aſſūmētes oīuꝫ ſuoꝝ peccaminū itegram abſolutiāq̄ i dulgētiā aſſequūt. ita ꝛ a ſpētib⁹ ꝑcuſſi cū illum metallinū ſpētē i lig̃ eleuatū ituēt: ſanabāt. ¶ Nō fuit h̄ ſuꝑuacuū hūc ſpētē i altū fuiſſe eleuatū. ꝛ vt ad eū ꝑcuſſi attēderēt ſanitatē igrētes. qm̄ meſſiā ō̄ſigbat i quē credētes verā erant⁹ ꝯſecuturi ſalutē. ¶ Hic mod⁹ ē q̄ moyſes ſpētē eneūꝫ in deſerto fabꝛicauerit atq̄ in altum tollerit.

¶ Chriſtus quare ſerpens vocitetur.

Ca. 41. A

In Hui⁹ q̄rte methaphoꝛice ꝑadoxe exordio ſpēs nō dr̄ iſte quē moyſes fabꝛicauit: ſꝫ xp̄s q̄ ſpēs ex aſſignatis ſup̄ cāis dict⁹ ē: ſꝫ dr̄ ſpēs ipe pp̄ ſpētē illū quē moyſes i deſto extulit. Hoc nēpe ei valde ꝯuenit. nā ſic ſpēs iſte metallinus a t̄ra eleuat⁹ i lig̃ pepēdit ſic q̄q̄ xp̄s i cruce pēdēs eleuatus ē. ¶ Et velut q̄ iſtū ituerēt ſpētē a doꝝ ſpētū moꝛſibus ſanabāt. ita ſic q̄ xp̄i paſſionē ꝯtēplāt firmit̄ extimātes p eāꝫ noſtrā fuiſſe cauſatā redēptionē plenā recipiūt oī peccaminū

B Expoſitio v̄boꝛum.

abſolutionē ꝛ a cūctis reatib⁹ abſoluūt. ¶ Hāc aūt ſilitudīeꝫ expꝛiſit xp̄s cū ſemel d̄ paſſiōe ſua memoꝛiā agēt. vt hr̄ Joan. Ego ſi exaltat⁹ fuero a t̄ra oīa trahā ad me ꝛ Jo. 3. Sic̄. n. exaltauit moyſes ſpētē eneū i deſto: ſic oꝫ exaltari filiū hōis. i. ſi ego eleuat⁹ fuero a t̄ra vt i aere pēdēs cruci affixus omnia trahā ad me oīa redimēdo. ¶ Ex p̄dictis app̄ꝫ q̄re xp̄s ſerpēs appellat⁹ ſit ꝛ q̄re poſit⁹ fuerit. ſ. q̄ in cruce pēdēs fixus ſit. ¶ Circa hūc metallinū ſpētē iudei valde rudes v̄tutes dei igrātes ꝛ nāe potētiā atq̄ efficaciā ſpecl'ari nō potētes grauit̄ errauerūt extimātes ſanitatē cāri ab illo ſpēte vñ ei aliqd numinis attribuētes plurimi eū coluerūt. māſit aūt i ꝑp'lo iſrl'itico vſq̄ ad tpa Joſie regis q̄ cū aduertiſſꝫ magnū offendiculꝫ plebi in h̄ ſpēte mltoſq̄ illū colē cābuſit illū ꝛ in puluerē v̄ſus ꝑiecit illū i toꝛrētē cedron i ihrl'm de h̄. 4. regū. c. 23.

¶ Pars ſcd̄a methaphoꝛe. 4. ſ. ſpēs qui iacuit.

Capit. 42. A

Prefate Hui⁹ q̄rte methaphoꝛice ꝑadoxe ꝑti cl'a. ꝛ⁹ ē q̄ iacuit. ſ. q̄ ſpēs iſte iacuit. ¶ Et q: xp̄s erat ſpēs iſte vt in p̄cedētib⁹ patuit exponēdū de eo ē q̄re iacuerit. ꝛ qm̄ xp̄s verus hō erat hoīb⁹ aūt qm̄ corpoꝛei ſt hūtes hitudinē toti⁹ ad ꝑtes iacere cōuenit: xp̄s ꝑꝑe iacē dicetur. ¶ Jacere aūt ſm̄ ſuā originē ꝛ nois ſignificationē nō eſt

B Jacere qd ſit.

ſedē vt qdā large valde ſumūt: ſꝫ ſup aliqd in longū extētuꝫ eē vt iacē ſup pauimētū. ¶ Xp̄o aūt iſta cōueniſſe liquet. nā ipe p noctē ſōnū capiebat. nūc autē ſiē ceteri toto coꝛpe extētus fuit. iacuit q̄ xp̄s. ¶ Ad h̄ aūt inſiliet dicēs hūc iacendi

C Obiectio.

modū xp̄o minime cōueniſſe. nā eū extimāt qdā nūq̄ doꝛmiuiſſe: ſꝫ dū ap'li ſui atq̄ diſcipuli p noctē ſōnū capent ipſe aut orationib⁹ aut cōtēplationi inſiſtebat. Quā ob rē i ciuitatibus ꝛ oppidis p noctē nō manebat tāq̄ lecto nō agēs ſꝫ in campis manebat ex vrbē hieroſolimā. ſ. in mōte oliuaꝝ. ſic patet luc. 21. c. cū dñ erat aūt dieb⁹ docēs in tēplo noctib⁹ aūt exiens moꝛabāt in mōte q̄ vocāt oliueti ꝛ oēs ꝑp'ls ad eū i tēplo audire illū. ¶ Quidā aūt deuote de xp̄o recogitātes dicūt q̄

D Reſponſio.

diſcipulis dñi ihū iacētib⁹ in t̄ra p noctē cū eo in mōte: ꝛ doꝛmiētib⁹ vt poterant ipe veniēs ad ſingulos coꝝ aptabat eis ſuas vt ꝯuenienti⁹ tegerēt ꝛ q: pre inopia veſtiū: frigus patiebant nocturnū ipe eoꝝ pedes ꝛ man⁹ ceteraſq̄ cōpis nudas ꝑtes afflans anhelitu ſuo calefaciebat. quo pacto eos pace ſūma cōpoſitos doꝛmire faciebat: nullā celi itempiē ꝑacientes tāq̄ ꝯuenientib⁹ doꝛmirēt ſtramētis. Qd̄ aūt xp̄s hec ad diſcipl'os egerit a nullo loco firmitudīs accipit. iō eadē facilitate ꝯtēnit q̄ credi ꝑt. vt cūq̄ tñ ſe rei ſtat⁹ hūerit eis q̄ celeſtibus

E Falſum eſt chriſtuꝫ nō qū id ad doꝛmiendū iacuiſſe.

aliqd guſtauerit ꝯtēplis talis dulcedo maq̄ ē. ¶ Qd̄ aūt xp̄s nūq̄ iacuerit ad doꝛmiēdū ſe diſpōnes ſl'm ē. nā q̄q̄ foꝛtaſſis iſta q̄ꝫ de xp̄o affirmare audeat cū xp̄s eēt aliquāte etatis vt p ſe mouēt negt tñ de eo diſſimil'r dici cū teneriſſime etatis foꝛet ꝛ a mr̄e ſua nutrirēt. Tūc ipe eū vt ei collibitū erat i lecto aut vbi voluiſſꝫ coꝛptabat nec ē v̄iſile al'r eū fuiſſe enutritū i ſua iſātili etate q̄ vt ceti iſātes enutriri ſolēt. Sic. n. pꝫ in natiuitate bn̄dicti dñi ihū. nā tūc eū deuota genitrix ei⁹ pauꝑtib⁹ aduolutū pānis quos i diuerſoꝛio hr̄e cōtigerat in ꝑſepio ſuper fenū inter bouē ꝛ aſinū collocauit. Sic hr̄ lu. 2⁹. c. factū eſt aūt cum eēnt ibi ipleti ſunt dies vt pareret ꝛ peperit filiū ſuū ꝑmogenitū. ꝛ pānis eū inuoluit ꝛ reclinauit i ꝑſepio. ꝛ in eodē. c. itē paſtoꝛibus angeli dixerūt inuenietis infantē pānis inuolutū ꝛ poſitū in ꝑſepio. Sic q̄ꝫ in quodā q̄dragéſimali imo hēt. ſ. vagit infans iter arta poſitus ꝑſepia.

F Quod xp̄s doꝛmierit ꝛ coꝛpoꝛe extenſus iacuerit ſicut ceteri homines.

Nec dūtaxat de xp̄o tenero iſantilis etatis pꝫ q̄ accubuerit ſed de eo q̄q̄ cum eēt integre etatis vir liquet q̄ iacuerit atq̄ doꝛmierit. Cum ſemel xp̄s relinquēs turbas introiuit in nauiculam cū diſcipulis ſuis ꝛ ecce ventus motus eſt magn⁹ in mari. ita vt nauicula operiret fluctibus ipe vero doꝛmiebat ꝛ acceſſerunt ad eū diſcipuli eius dicētes domine ſalua nos perim⁹. vt habet Mattheī. 8. c. pꝫ ergo euꝫ doꝛmiuiſſe ſed qui doꝛmit iacet: aliās eniꝫ gratus ſomn⁹ non eſt.

¶ Quod aūt in ſōno iſto extentus iacuerit pꝫ quoniā caput ſuum ſup ceruical aclinauerāt vt patet Marci. 4. c. ꝛ facta ē magna ꝑcella vēti ꝛ fluct⁹ introibāt in nauē ita vt iplerēt nauis ꝛ erat ipe in puppe doꝛmiēs ſup ceruical ꝛ excitarūt eum atq̄ dixerunt magiſter nō ad te ꝑtinet q̄ ꝑimus.

¶ Amplius

¶ Amplius aũt idcircoq̃ pꝫ q̃m xp̃s aſſũpſit oẽs paſſiões hũanas ⁊ defect⁹ q̃ pc̃m nõ ſũt nec plenitudinẽ grẽ ⁊ nãe itegritatẽ tollũt. Sõn⁹ aũt ẽ paſſio ꝯña ꝯditionẽ hũane nãe: eũ g̃ ſõnũ ſuſcipe ncc̃e erat. ¶ Q̃ð aũt ſõn⁹ ſit paſſio ꝯña hũanã nãm ĩ ſtatu nãe ꝯſtãte i ꝑbbatõ decl'atũ extitit i.3ᵃ. methaphora. ſup pticl'az q̃ patiebat. ¶ Cũ g̃ ſõnolẽtia xp̃o vt ceteris hõib⁹ eueniret: ncc̃e erat eũ itdũ dõmir. ñ.n. videbat ẽ euitabl'e niſi i carne ſua miracl'ꝫ opat⁹ foret q̃ nll'a rõe ꝯcedẽdũ ẽ. Hoc.n. dato dõm q̃ꝫ erit q̃ ẽt ſi xp̃s cibo ſ ꝫ nãꝫ idigebat tñ miracl'oſe ſuſtẽtat⁹ cibo: nũq̃ꝫ reſocillabat. ð xp̃o g̃ vt ð ceteris hõib⁹ euidẽt liq̃t q̃ dormierit ⁊ iacuerit. ¶ Quedã attinẽtia ad hãc ſecundam partem quarte methaphore.

Capit. 43. A — Quãq̃ Aũt ẽ mõ xp̃s iacuiſſe dici pt atq̃ iſta pticl'a vẽificari poſſꝫ. ſ. q̃ ſpẽs iſte iacuerit ñ ẽ tñ mod⁹ iſte iacẽdi quẽ methaphorica iſta locutio ſꝫ.

B Jacere qd ꝓꝓe dicat. — ¶ Alı⁹ aũt ẽ quẽ ꝓꝓrie iacẽ appellam⁹. nã iacẽ ẽ cũ i lõgũ res extẽſa ſibi ipi ñ inıtit: ſꝫ et ſr̃ q̃ iacꝫ adhẽt. rẽ.n. q̃ iacet nihil ad iacẽdũ ſic ad ſtãdũ aut ſedẽdũ vib⁹ idiget. Cũ g̃ q̃cq̃ꝫ lõgitudine tota extẽſũ ẽ alıcı innıxũ nll'aſq̃ꝫ ad ſe tenẽdũ vires hñs iacẽ ꝓpꝛiſſime aſſerẽt. Hoc aũt cadaueꝛib⁹ ꝯuẽit: viuẽtia.n. dũꝫ ſit ad ſe mouẽdũ vires hñt aut ſtãdũ vl' ad q̃dcũq̃ꝫ poſitionis

C Quod cadaueribus ꝓꝓe iacere competat. — gen⁹ cadauera aũt i ſe ad nihil hoꝝ hñt valẽtiã niſi vt iaceant ipa g̃ ꝓꝓe iacẽt. ¶ De xp̃i cõpe bñdcõ ꝯueniẽt aſſerit. nã ip ſũ aliquãto tpe mortuũ extitit ⁊ tẽ iacuit. Hoc tñ toto tpe iacuit q̃ exanĩatũ extitit. ipe nãq̃ꝫ q̃draginta horis i morte mãſit trigitaſeptẽ dũtaxat cõp⁹ ei⁹ iacuit aut paulo pluſminuſue. Hoc aũt mãifeſtat. nã dñs ihs die paſceues hora nona mõtu⁹ ẽ iuxta teſtimoⁱᵐ oĩ euãgl'iſtaꝝ. ex eo aũt tpe vſq̃ꝫ ad noctẽ tres hor̃ erãt. ¶ Mortu⁹ nãq̃ꝫ fuit redẽptor nr̃ apõ eq̃noctiũ ꝟnale. i eq̃noctio iuxta nom̃ ſuũ noctib⁹ equãt dies ⁊ i eoꝝ q̃lꝫ

D Chriſtus in eq̃noctio ꝟnali mortuus fuit. — hor̃ duodeci ſt. ¶ Hoc aũt appꝫ q̃ꝛ xp̃s i feſto paſche iudeoꝝ paſſus ẽ. ſ. i feſto azimoꝝ q̃ ex eo colligit: q̃ꝛ i. 5. feria cene ꝓcedẽti die paſſioⁱᵐ ſuã cenauit agnũ cũ diſcipl'is ſuis cũq̃ꝫ ad mẽſã ſedẽt ait dſiderio dſideraui ẽ paſcha mãducar̃ vobiſcuꝫ añq̃ꝫ patiar vt hẽt luc. 22. c. Et in eodẽ. c. diſcipl'i igrẽtes a redẽptor̃ nr̃o iq̃ũt vbi vis vt parem⁹ tibi comedẽ paſcha. ⁊ itẽm apõ te facio paſcha cũ diſcipl'is meis. ⁊ Mat. 26. c. dr̃ ſcitis q̃ꝛ p⁹ biduũ paſcha fiet ⁊ filı⁹ hõis tradet. ¶ Sequẽti aũt die. ſ. i paſceue mortu⁹ ẽ. ncc̃e ẽ g̃ vt tẽ paſcha eẽt. q̃ colligit Jo. 18. c. cũ dr̃ ð iudeis q̃ tulerũt ihꝫ i domo pilati die q̃ mortu⁹ ẽ: ⁊ ſubdit q̃ ñ itroierũt i ꝑtoriũ vt ñ ꝯtamiarẽt: ſꝫ mãducarẽt paſcha. ¶ Paſcha.n. azimoꝝ iudeoꝝ apõ eq̃noctiũ ꝟnale ẽ: q̃ð

E Primus mẽſis iudeoꝝ. — ad mediũ martıj ſit. Judei aũt mẽſẽ ſuũ ꝑmũ icboãt ꝑ die lunationis q̃ eq̃noctio ꝟnali ꝓpiq̃oꝛ fuerit ſiue lunatio illa eq̃noctiũ ſuccedat ſiue añceſſerit ð q̃b⁹ lati⁹ dixim⁹ exodi. 12. c. die aũt .4. decio mẽſis hui⁹ ꝑmi ſut. ſ. martıj paſcha celebrãt azimoꝝ vt hr̃ exodi. 12. c. ſẽp g̃ ncc̃e ẽ vt paſcha azimoꝝ eq̃noctio ꝟnali ꝓpiquũ ſit ſiue añ eq̃noctiũ ſiũ paulo p⁹ ¶ Hoc mõ ncc̃e ẽ die i q̃ xp̃s mõtu⁹ ẽ .12. horaꝝ aut paulo pluſmin⁹ue fuiſſe. vñ ab hora nona q̃ redẽptor nr̃ mõtu⁹ ẽ vſq̃ꝫ ad noctẽ tres ſupererãt hor̃. Jn ſeq. aũt nocte erãt. 12. aut q̃ſi ⁊ ſiml' ſũpte. 15. hore erãt i die aũt ſabbati ſuccedẽti. 12. hor̃ erãt q̃ oẽs fiebãt .27. in nocte aũt ſeq. diei dñice duodeci q̃ꝫ hore erãt ⁊ ſic erãt .39. his addit vna hora diei dñice reſurrectiõis eã q̃ppe elapſaꝫ fuiſſe aut ei⁹ magnã portionẽ ſerũt cũ dñs reſurrexit. ¶ Hoc

F Quod xp̃s per q̃dragita horas ſteterit mortuus. — igit mõ. 40. horis xp̃s mortu⁹ ẽ. his tñ. 40. horis ñ ſẽp iacuit ſꝫ dũtaxat trigita ⁊ ſeptẽ aut q̃ſi. ¶ Q̃ð appꝫ xp̃s nãq̃ꝫ hora nona mortu⁹ ẽ iux̃ teſtimoniũ oĩ euãgl'iſtaꝝ. mãſit aũt cõp⁹ benedicti ihũ i cruce pẽdẽs vſq̃ꝫ ad ſol' occubitũ. Tũc.n. de cruce dpoſitũ i ẽra iacuit: q̃m ei⁹ bñdcã genitrix aliæq̃ꝫ deuote femie q̃ cũ ea erãt eũ tẽ honeſte ⁊ pııs lachꝛymis viſceroſis affectib⁹ deplãxerũt. ¶ Joſeph aũt abarimathia ciuitate nobil' dcurio Nicodem⁹ q̃ꝫ q̃ ad ihꝫ nocte venerat ⁊ Joã. cognatus ihũ ei⁹ funeris obſeq̃a ipẽderũt cõp⁹ ei⁹ i ſepl'chꝛo tumulãtes Joſeph. ¶ Tũc.n. iacẽ cepit q̃m tota ſua magnitudie ſup ſtrãmia i pauimẽto extẽſũ erat mãſit aũt ſic vſq̃ q̃ reſurrexit. Toto g̃ tpe mõtis ſue cõp⁹ dñi ihũ iacuit. dẽptis trib⁹ horis q̃b⁹ i cruce pepẽdit iã mõtuũ ð q̃draginta totũ mortis ei⁹ bñdicte tpis meſurãtib⁹ ſuperũt trigita ſeptẽ hor̃ q̃b⁹ iacuit cõp⁹ dñi ieſu.

¶ Quedam de triduo mortis chriſti.

Capit. 44. A — Hoc Aũt tẽpore toto q̃draginta horaꝝ q̃bus xp̃s mortuus ẽ: corpe ⁊ aĩa eius ſeiũcta fuũt. aĩa nãq̃ꝫ in ſinu abꝛahe ẽ tẽpore mãſit cũ ſanctis patrib⁹ quos ide redẽptoꝛ nr̃ educturus erat. corp⁹ aũt illi⁹ tumlatũ erat ſꝫ his duobus ſeiũctis ab iuicẽ: aĩal mortuũ eẽ ncc̃e ẽ. ⁊ ꝯñr his. 4. horis xp̃s hõ nõ fuit. ¶ Hõ eq̃dẽ dũtaxat ẽ q̃ corpe ⁊ aĩa rõnali cõſiſtẽs ẽ: q̃ in xp̃o nõ erat dũ mortu⁹ extitit. tũc g̃ hõ nõ erat.

B Quod xp̃o mortuus exſtetit non fuerit homo. — Manifeſtã.n. icludit ꝯdictionẽ queq̃ꝫ mortuũ eẽ: ⁊ tñ hoĩeꝫ foꝛe. oẽs nãq̃ꝫ hoĩes ꝑ mortẽ eẽ ꝑdũt. xp̃m tñ tota catholicorũ ⁊ ſacraꝝ ꝯtinẽtia ſcripturaꝝ aſtruũt de fuiſſe mortuũ tũc g̃ hõ nõ erat. aliogn xp̃s ꝑ mortẽ nihil ꝑdidit q̃ manifeſtaꝫ ingerit ꝯdictionẽ. ¶ Quãquã magr̃ ſentiaꝝ. 3. li. diſtinctiõe 22. tenet xp̃m fuiſſe hominẽ toto triduo mortis ſue. ⁊ veꝝ aũt

C Opinio magiſtri ſniarum q̃ xp̃s toto triduo mortis ſue fuerit homo. — q̃ꝫ pſecutũ: ſꝫ nullos ſibi i hac re ꝯcordes hꝫ oẽs nãq̃ꝫ theologici doctores eũ iꝓbant in hac pte. ¶ Fũdamẽtũ ad iducẽdũ xp̃ꝫ i triduo mõtis ſue hoĩeꝫ ꝑmãſiſſe ẽ ẽ. ſ. hoĩeꝫ dicamus idiuiduũ vl' pſonã corp⁹ ⁊ aĩaꝫ rõnalẽ hñtẽ. xp̃s tñ i triduana mõte ſua corp⁹ ⁊ aĩaꝫ hũit vt cũ viuẽt hũiſſe digſcit hoĩeꝫ g̃ eũ eẽ ꝯſtat. Pꝛia ſatis euidẽt cognita ſecũda hui⁹ iductiõis pticl'a pꝫ: xp̃s.n. ñ ẽ pſõa aut ſuppoⁱᵐ vl' hypoſtaſis hũana ſꝫ diuia. nã ꝟbũ diuinũ i xp̃o pſõa erat ⁊ nõ nã hũana aſſũpta aut hõ aſſũpt⁹ ſi dicẽ vel. filius g̃ dei. ſ. ꝟbũ de xp̃o vocabat. ⁊ erat. Hic aũt xp̃s corpus ⁊ aĩaꝫ i triduana morte ſua hũit. iſta nãq̃ꝫ diuia pſõa. aĩaꝫ illã ſibi vniuit cũ nouit creata fuit; corpus q̃ꝫ idcircoq̃ cũ nouit orgãizatũ fuit. q̃ aũt ꝟbũ diuinũ ſemel aſſũpſit nũq̃ꝫ reliq̃t iuxta auctoritate Jo. dama. ⁊ totı⁹ catholice ꝯfeſſiõis. illo g̃ tpe triduane mortis xp̃i pſõa diuia aĩaꝫ ⁊ corpus q̃ aſſũpſerat vnita tenebat. ¶ Hoc mõ catholicoꝝ poſitio ꝯfitet q̃ ꝟbũ diuinũ cõpus xp̃i mortuũ ſibi vnitũ hẽret i ſepl'chꝛo. ⁊ q̃ cũ aĩa ad iferos vnuũ q̃ꝫ deſcẽderit aut vt ꝓpꝛius q̃dã loq̃mur mõ q̃ i iferno ꝟbũ diuinũ aĩaꝫ xp̃i a corpe ſeiũctã ſibi vnitã hũerit. ¶ Nã aĩa ad iferos deſcẽdit ꝟbũ aũt diuinũ ad nullũ aſcẽdit aut deſcẽdit locum q̃m celũ ⁊ ẽram iplet iuxta teſtimoniũ hieremie. c. 23. ¶ Q̃ð opi. magr̃i ſen. ſ. q̃ xp̃s fuerit hõ in morte nõ ſit cõueniens.

Ca. 45. A — Huic Aũt fundamẽto q̃ xp̃ꝫ i triduana morte ſua hoĩeꝫ fuiſſe ꝯuicit obijci pt. q̃ vt q̃ſq̃ꝫ hõ ſit nõ exigit dũtaxat. vt corp⁹ ⁊ aĩaꝫ hẽat ſꝫ ẽt vt ea vnita hẽat xp̃s aũt quãq̃ꝫ ẽ tenuerit: ea iter ſe vnita nõ hũit hõ g̃ nõ erat. ¶ Aliqs

B Rñſio ad impugnatio. — aũt huic foꝛtaſſis rñdebit ñ ſolũ in xp̃o aĩaꝫ ⁊ corpus fuiſſe in triduo mortꝫ ſue: ſꝫ q̃ ea q̃ꝫ vnita ſibi hũerit. ꝟbũ nãq̃ꝫ diuinũ q̃ erat pſõa corp⁹ ſibi vnierat ſibi q̃ꝫ aĩaꝫ idcircoq̃ alligauerat ipa aũt ſemel ſcã vnio nũq̃ꝫ relicta ẽ. nã aſſũptũ a xp̃o nũq̃ꝫ relictũ ẽ. iuxta ſepe dictã damaſceni auctoꝛitatẽ. g̃ i morte q̃q̃ꝫ xp̃s aĩaꝫ ⁊ corp⁹ vnita tenuit. ¶ Huic rñdẽdũ ẽ q̃ vt xp̃s hõ eẽt due vniões corpis ⁊ aĩe exigebãt vna eaꝝ dũtaxat xp̃m

C Impugnatio. — hoĩeꝫ negbat. ꝑ⁹ vnionũ haꝝ ẽ q̃ pſõa diuia ſibi aĩaꝫ vniuit i corpe ꝟgis ipa q̃ꝫ corp⁹ vniuit idcircoq̃: ſꝫ ẽ vnio vt ipe hõ eẽt ficiat ñ ſuffic. nã hac vniõe ñ erat aĩa corpi vnita nec corpus aĩe ſꝫ corpus diuie pſõe vniebat aĩa q̃ꝫ eidẽ ꝟbo diuio vnita erat. ¶ Scda haꝝ vnionũ ẽ. vt corp⁹ aĩe vnitũ foꝛſita vt ab aĩa vegetoret atq̃ꝫ eẽt eciperet. hac aũt vniõe hõ ẽ hõ ⁊ aĩal ꝑma aũt ad ẽ nihil cõfert. vt g̃ xp̃m veꝝ hoĩeꝫ fuiſſe ꝯcedamus ncc̃e ẽ vt i eo iſte due vniões corpis ⁊ aĩe fuerint: ſꝫ ipe triduane mortis ſue i eo ñ pſtitẽt iſte due vniões hõ g̃ tũc ve ñ erat. ¶ Jn ẽ aũt ꝯſiderãdũ q̃ toto tpe mortꝫ xp̃i ſcda corpis vnio ⁊ aĩe ei defuit: ſꝫ ꝑmã nũq̃ꝫ reliq̃t: nã ꝟ. diuinũ ſibi corp⁹ ⁊ aĩaꝫ vnierat hãc aũt vnionẽ i morte q̃ꝫ xp̃s tenuit. nã corp⁹ in ſepl'chꝛo ꝟbo diuio vnitũ mãſit. aĩa aũt i iferniũ deſcẽdẽs. ⁊ manẽs diuie pſone idiſſolubil'r vnita manebat. nã q̃ ſemel ꝟbũ diuinũ aſſũpſerat nũq̃ꝫ reliquẽda erãt aĩam aũt ⁊ corp⁹. ſ. hũanã nãꝫ xp̃s directe accepat nũq̃ꝫ g̃ ſeiũcta ab eo ſt. Hec aũt vnio i xp̃o nihil magis fuit. cũ xp̃s viueret q̃ꝫ cũ mortu⁹ erat. ¶ Erat aũt ſcda corpis ⁊ aĩe vnio q̃ aĩa i corpe exiſtebat ⁊ hõ ꝑ hãc ſubſiſtebat. ⁊ q̃m ipe triduane mortis aĩa bñdicti ihũ a corpe ſeiũcta erat vt tota fides catholica cõfitet ⁊ aſtruit ſeq̃t eũ hoĩem tũc nõ fuiſſe. fuerat tñ tũc integer ac verus hõ ſi ꝑma vnio ad efficiẽdũ hoĩem ſuffeciſſet. ¶ Ex ꝑdictis g̃ illatũ ẽ q̃ xp̃s in triduo q̃ mortuus fuit hõ nõ extitit.

¶ Quod corpus xp̃i in ſepulchꝛo nullo⁹ modo fuerit alteratum.

Ca. 46. A — Amplius Autẽ corpus bñdicti ihũ tẽpore quo in cruce pependit: ⁊ deinde iacuit in ſepulchꝛo trãſmutatiõibus alioꝝ corpoꝝ non ſubiacuit. ſ. q̃ non alteratũ eſt vt cadauera mortuoꝝ hominũ alterari ſolẽt. Corpus.n. hũanum atq̃ꝫ alis cuiuſſꝫ ex pl'ib⁹ ꝑnb⁹ diuerſaꝝ complexionũ atq̃ꝫ q̃litatũ ꝓpetaſ i ſe hñtiũ ꝯpoſitũ ẽ. ¶ Hec aũt ex ꝯtrietatis ꝯditiõe alterutrũ ſe coꝛrũpent aut ab extrĩſecis agẽtib⁹ elẽantib⁹ coꝛrũpent niſi i eis magna q̃dã vis armonica ꝯſiſtẽt q̃ totã corpis repugñtiis i alteꝝ machinã ꝯtiueret.

¶ Anima

¶ Aia nāq; forā corporis hūani eſſe tribuit illōq; incorruptus fuit. ipa nāq; q̄q; armonia nō ſit vt Ariſtoxen⁹ phs poeta et muſic⁹ tenuit referēte tullio li. p. thuſculanarū q̄ōnū et Ariſ. li. p. de aīa q̄dā tn̄ ptinz armoniā. ¶ Cū ḡ aīa in corpe extitit totalē priū corporis diuerſarū ↄplexionū corruptionē aut ipoꝝ hūoꝝ fieri impoſſibile ē. cū āt ipa machinā corporis ↄſtituerit neceſſe ē tā diſparē ac repugnātē machinā rectorē ↄſtitutā corrūpi. ¶ Hoc āt fūdamētal' rō ē q̄r cadauera colorē et odorē atq; q̄litates alī a viuētib⁹ mutāt. mox q̄ppe vt aīa vitali color cōpus ↄſtituerit: reſolui incipit agēnb⁹ in alteꝝ ↄrijs q̄litatib⁹. et paulatī in totalē ꝑuenit ↄfectionē reſoluta et ↄpdita ꝑoꝝ cōnīnētī armonia et ꝓportiōe ↄtraꝝ q̄litatū. ¶ Ob h' āt corpa vita ſūcta aliū odorē ſpirāt. et cū in ſepl'chro tecta manēt putrefactiōe diſſoluta pēit⁹ corrūpūt. ¶ In corpe āt bndcō redemptoris nr̄i ſic factū erat in q̄draginta horis qb⁹ in morte manſit aliq̄l' in eo corruptio ꝓ q̄ntitate tpis fieret. Potiſſime cū tra illa in q̄ redēptor nr̄ mortu⁹ ē calidior valde nr̄a bitatiōe ſit. ſ. in 3. exiſtēs climate vel in ꝑnci. q̄rti. nr̄a āt in. 5. ſit. in tris āt valde frigidis tardi⁹ corpa diſſoluūt. Vn̄ in qbuſdā tris excellēt frigidis in ſi. ſepti. climat et ꝑn⁹ occiui vl' potū articis cadauera in q̄ſdā puteos aqs carētes ꝓijciūt vbi mag' tpe ꝑſeruāt et ↄſtringēte frigiditate incorrupta manēt nec g̃uē odorē emittūt quē vderīt cadauera q̄ in hac tra ſſ. et in alijs tris ſitis ad auſtrales vētā et magis ꝓpīqs linee eqnoctiali. ¶ Ex eo tn̄ q̄ xps mortu⁹ ē vſq; q̄ reſurrexit in illis q̄draginta horis nihil magis corruptus aut alterati in corpe ei⁹ fuit q̄; in eo mōſtro q̄ emiſit ſp̄z: ſꝫ ꝑſtus tenere et integrū atq; bōi ſuauiſq; ꝑmāſit odoris. nec in interioribus ſitis aliq̄; ſuſcepit mutatione. ¶ Sic. n. dixerat dauid. ps. 16. c. nō dab ſanctū tuū vidē corruptionē. i. dn̄e facies vt corpus meſſie q̄ ſcm̄ ē nō experiat aliquā corruptionē ſic in ſepl'chro cetera cōpa incinerāt. ¶ De h' āt lati⁹ dcm̄ ē in 2⁹ methaph. ſup particla q videbat. ¶ Ex ꝑdictis infert quō ſpēs iſte q xps erat iacuerit. ¶ Para. 3. methapho. 4. ſ. ſpēs q non iacuit.

In margin: C — In terris ſeptimi climatis cadauera ſpuerſis recōdūt ne putreſcant.

In margin: Ca. 47. A

Inchoate huiu⁹ q̄rte methaphorice padoxe particla tria ē q nō iacuit. q ad ſpētē hūc referēdū ē. ſ. q ipe nō iacuerit. ¶ Et qm̄ xps vt erat ver⁹ hō iacuit. dōz ē q ipe vt de⁹ erat eēt ſpēs q nō iacerz. ↄria nāq; ꝑdicata deo et hōib⁹ ↄuenīt pꝫ. qm̄ diuerſe nāe ſſ. de q̄ ō xps dr̄ q nō iacuit: qr pſōa vbi erat pſōa xpi ſꝫ ipa nō iacuit. Iacē nāq; eſt mēbra directa et ꝑſ⁹ extēta hr̄e: cū ſignificet hītudinē totius ſꝫ ptes ſuas et ↄuenit cōpib⁹. vbū āt diuinū corp⁹ nō ē: ſꝫ pur⁹ ſpūs ei. ḡ iacē nō ↄuenit nec ſtaē aut qd ſil'e. Itē q iacet extēſas ꝑtes hꝫ pſōa vbi ptes nllas extēſas aut in ſe collectas hēbat. qr indiuiſibile ē cū ſit ſpūs. iacē ḡ nequit nec iacuit. Hoc āt. ſ. q nō iacuerit ō vbo diuio toties de dr̄ q̄tiēs iacuiſſe ō xpo vt hō ē ꝑdicaē et eū iacuiſſe aſſeruim⁹. ¶ Eū egdē ꝑ ſcriptura iacuiſſe aſſerit cū mr̄ ei⁹ illū recēt natū pauptaq̄ alligatū pānis in ꝑſepis iter bruta aīa collocauit. ¶ Poſt ēt cū in etate tenera et infātili nutriret ſilr̄ iacē dict⁹ ē qm̄ eū ſic mr̄ aptabat. q̄q; aūt xps hō h' de ſuſcipet. pſona diuini vbi tā hoꝝ nihil aſſōmebat ex cāis ſupi⁹ aſſigq̄. ¶ Idcircō xpz iacuiſſe ↄfeſſi ſum⁹ q̄nīā aliqn̄ dōmiuiſſe ↄceſſū atq; idncū ē. vbū tn̄ diuinū nūq̄ dōmit in eo q̄ppe nll'a ſōnolētia cū inſurgē pōt. Sic ps. 1. 20. dr̄ ecce nō dōmitabit nec dōmiet q cuſtodit iſrl'. deū āt iſrl' ſcuſtodē dixit q ad vbū diuinū ptinz. ¶ Ampli⁹ āt xpz in ſepl'chro iacuiſſe aſtruim⁹. nā ibi cōp⁹ ei⁹ p lōgū extēſū atq; ſindonib⁹ inuolutū fuit vt inductū eſt. vbi tn̄ pſōa nec mori poterat vt iacerz nec ptes hūani cōpis hēbat ſꝫ q̄s in ſepl'chro extēderet. ¶ Et ſi diuinū vbū in ſepl'chro cū xpi corpe iux̄ catholicaz et neccīaz aſſertionē ↄfiteamur pmāſiſſe illō tn̄ extēſū fuiſſe nō fatemur qm̄ iacē negr. ¶ Appꝫ ḡ ex ꝑdictis q ſpēs iſte xps in quātū hō ē iacuerit et vt de⁹ erat nll'aten⁹ iacē potuit. ſpēs ḡ iſte nō iacuit. ¶ Para. 4. methapho. 4. ſ. ſpēs q mouebat.

In margin: B. Vere ḡ xpo dicitur non iacuiſſe.

In margin: Ca. 48. A

Iuxta ↄſequētia ſrē huiu⁹ q̄rte padoxe methaphorice ptīcla. 4. occurrit. ſ. q mouebat. i. q iſte ſerpēs mot⁹ fuerit. et qr xps ſpēs dict⁹ ē oꝫ vt mouet. ¶ Sciēdū ē iux̄ Ari. traditionē. 3. phicoꝝ motū eē actū entis in potētia ſꝫ q in potētia. ſ. q mot⁹ ſit act⁹ in re illa q̄ mouet. ſ. ipfect⁹ act⁹. Et iſte act⁹ rei vocat mot⁹ ſolū vt ipa ē in potētia ad aliqd. ſ. q cū aliqd ↄ ſorāz adipiſcit: ē in potētia ad illā et acqſitio ſucceſſiua et ꝑtial' forme illi⁹ anq̄; pfecte acqſita ſit fora vocat mot⁹. ¶ Vn̄ añ acqſitionē foie et ꝑm⁹ q̄; ō fora illa aut diſpōnibus ei⁹ nihil ſit in re in quā inducēda ē mot⁹ nll'⁹ ē. Cū ēt fora plene acqſita ē mot⁹ nll'⁹ manet: ſꝫ dū aliqd acqſitū nec tn̄ totū motus ē. ¶ Ob h' āt mot⁹ cōuenit reb⁹ q̄ oēs pfectiones ſuas ſimul nō hñt: ſꝫ q̄ſdā ſuſcepūt: q̄ſdā vō poſteri⁹ ſuſcipiēdas ꝑſtolāt. et id q ō pfectiōib⁹ acqrūt nō ſimul acqrūt: ſꝫ ſucceſſiue et pticulari. ¶ Xpo āt h' ↄueniebat: qr ipe corpore⁹ erat. corporꝫ āt et corporearū reꝝ ↄditio ē vt oēs ſuas pfectiōes ſimul nō habeāt: ſꝫ aliqd nūc hēant alteꝝ āt poſteri⁹ aſſequāt. et ſic ſuccedētib⁹ ſibi tpoꝝ pticlis. ¶ Qō āt xps ſpālr motū hūit determinādo ad ſpēs mot⁹ poſteri⁹ differet. q āt gñalr in eo motus fuerit. i. q aliqs mot⁹ in eo fuerit nihil limitādo in q̄ ſpē motus fuerit appꝫ ex eo q hr̄ lu. ij. c. ihs autē ꝑficiebat ſciā et etate apō deū et hoies. creſcē tn̄ augmētatio q̄dā ē. Aut ſi creſcere ſolū ſꝫ etatē accipiam⁹ q ſolū dīc ꝑficē in tpe nihil denolando de quātitaē augmēto idcirco mot⁹ ē. ea nāq; q̄ motū nullū hēt ſēp ſe hñt vt hūi⁹ vl' in eodē ſtatu q vō creſcit aut augmētat aut q̄liſcūq; alr̄ variat et nō hꝫ pēit⁹ eūdē ſtatū. vn̄ in motu eſt.

In margin: C — Quod in xpo fuerit ille motus q eſt actus entis in potētia ſecūdū q homo.

¶ Quod in chriſto fuerint omnes modi motus ſecudū q homo fuit.

In margin: Capit. 49. A

Amplius autē nō ſolū xpz moueri fatebimur q̄ſi in eo large dict⁹ mot⁹ extitit. nam oēs modi mot⁹ ꝓpe dict⁹ repti ſſ ibi. ¶ Sunt. n. q̄ttuor mot⁹ ꝓpe ſūpti large āt ſex modi iux̄ Ari. doctrinā phicoꝝ li. 5. c. ij. ¶ Primus āt hoꝝ ſex motuū vt ab eis q large mot⁹ dicit inchoem⁹ generatō ē in xpo. n. gñō fuit: qr ipe in bñdcō vginis aluo ↄcept⁹ ē. nā añ h' xps vt hō gēit⁹ nō erat: nec ↄcept⁹ p⁹ h' āt gēit⁹ nō extitit. ¶ Fuit q̄q; in ſaluatore nr̄o. ſcōs mot⁹ large dict⁹. ſ. corrupt⁹ nō q̄dē q cōp⁹ dn̄i ſibi corruptū aut incineratū fuerit dicēte pſalmiſta ps. 15. nō dabis ſcm̄ tuū vidē corruptōez. ſ. cōp⁹ meſſie. q ſcm̄ ē. Fuit tn̄ in xpo aliq̄ corruptio. nā gñō et corruptō. i. eiſdem reb⁹ apponūt. et eē q res gñone acqrūt corruptione pdūt añ xpo āt h' fuit. nā ipe ab eterno de⁹ erat ſcda in trinitate pſōa. q̄ tn̄ fuit ↄuiſq; ex vgie ↄcept⁹ et gēit⁹ ē. ibi. n. recepit eē hoiem q erat gēitū eē. Hoc āt eē gēitū. ſ. eē hoiem q in eo gñone acqſitū ē corruptiōe ↄpditū fuit. qm̄ mortu⁹ ē et ibi eē hoiem pdidit: ē nō manēte ipo hoie in triduana mōte vt in ꝑdictis dcl'atū ē. q̄q; cōpus xpi corruptū et incineratū nō extitit vt cetoꝝ hominū mortuoꝝ cōpa putreſcūt. ¶ Fuerūt q̄; in dn̄o ihu q̄ttuor modi motus ꝓpe dicti. ſ. augmtatō: alteratō: diminutō: ſꝫ locū mutatio. Primus āt q̄ttuor ꝓpe ſūptoꝝ motuū. ſ. augmtatō in eo fuit. ipſe nāq; cū nat⁹ ē tāte extitit q̄ntitas vt infātuli illius tpis poſterius vō ad integrā viri pucit corpl'entiā ꝓportionata viri in ſtatura iter mag'ūʳ exceſſiuū et puū ↄficiēs. Cēbat autē in xpo iſta augmtatō ex ↄtinuo nutrimēto ſuſcepto p maiores ptes q̄; ō pditū eēt ō ipo corpe augmtabili: ſic in ceteris nr̄ibus augmtatio ē. ¶ In xpo q̄q; ſcōs ꝓpe mutatōis mod⁹ fuēt. ſ. diminutio. nō qdē q in redēptore nr̄o ſtatur ꝑceritas diminuta ſit p curuatoriū aut ↄſūptioriū q in ſenibus euenit ſolꝫ. tē. n. ↄficiēte calore nāli et vib⁹ vegetātibus euacuat cutis. et laxa tremit fibra q̄; curuāt et minō reddit ſtatura. xps tn̄ ad ſenectut̄ tpa nō puenit in diebus hītatōis ſue in carne. in ea q̄ppe etate vita caruit: q̄ hō florētiō atq; robuſtiō et in ſinglis cōpeis vtutibus excellētiō ē. ſ. āno. 32. et paulo vltra aut q̄ſi dimidio. Erat tn̄ in xpo q̄tū ad aliqd dimin⁹. ſ. in hūorib⁹ ſiuo et q̄litatibus. hūores eq dē cōpis eius nō ſēp eūdē tenuerūt in q̄ntitaē idētitate ſtatū. ſꝫ in ſedū maiores ſcdū vō miores extitiſſe eos pꝫ. ſic in cetis hoib⁹ in h' muta⁹ p ↄria fieri ſolꝫ alloqn̄ nō hūiſſꝫ xps ↄuenientēᵐ ↄplexionē ſpēi hūane. nā ſi in his pfecta ſēp ſteniſſꝫ vniformitas erat impoſſibile in eo fuiſſe mutatiᵐ etatē. Cō infātili in pueriē et ſic in vltiores. Cuilꝫ nāq; etati ꝓpa hūoꝝ et aliaꝫ q̄litaᵐ cōpis hītudo rn̄dꝫ. q ḡ eādē in cōpis ſui q̄litatibus ſtatū ſēp tꝫ nunq̄; ſemel habitā excedit etatē. Quod de xpo falſū liquet cū ſacra ſcriptura aſtruat eum etate ꝑfeciſſe apud deum et homines. vt patet Luce. ſecūdo. c. ¶ Tertius quoq; ꝓprie ſūpte mutatio nis modus in xpo extitit q̄ alteratio dicit. iſte aūt cōmunior modus ē. qm̄ p hūc res ab vna q̄litate in alterā ꝑmutant. ſ. ab vno colore in reliquū et a ſapore in ſaporē ab odore in odorē a frigido in humidū a calido in ſiccuꝫ nec ē aliqs tā diffuſus motus p omnia. ¶ Iſte aūt motus in xpo quādiu vixit: ſemper fuit in ceteris quoq; hoibus et aīalibus idem accidit. nā quodā tēpore frigēt alio calent nūc humectāt poſterius vero deſſicant nunc triſtitiā induūt poſterius aūt iocūditate replēt. nūc vigent deinde debil'ia efficiūt. ita vt nll'o pꝫ vite in animali ab alteratione vacet. ¶ Chriſtus autē h' pertulit abundantius. nā nūc famelicus nunc moderate ſatur erat. nunc ſitibundus poſt vō ſobrie bibens. nūc ↄfortatus poſt autē itinere fatigatus. nūc calebat interdum frigebat. et nunc letus poſt triſtis et hominibus intuētibus cernebat.

In margin: B — Sex ſunt modi motus.

In margin: C — Qō in xpo fuerint q̄ttuor modi motus ꝓpe dicti.

In margin: D — Qō augmētatio in xpo fuerit.

In margin: E — Qō diminutio et quō in xpo fuerit.

In margin: F — Quod alteratio in chriſto fuerit.

¶ Vere

¶ Uerū q̄ʒ i eo triſtitiā ſterdū fuit vt igruēte tp̄e paſſiōis. ỏ q̄ Mat. 26. c. triſtis ē aīa mea vſq̄ʒ ad mortē. ⁊ Mar. 14. c. cepit tedē ⁊ meſt⁹ eē. ¶ De h̃ q̄ʒ gn̄e mutatiōis ałrātie fuerūt oēs dolores ⁊ cuncta nocumēta q̄ i horrifica ptulit paſſiōe.
¶ Ultim⁹ q̄ʒ mutatiōis mod⁹ q̄ ſ̄ʒ locū dr̄ i xp̄o fuit. nēo. n. q eū vidiſſ̄ʒ igrar̄ poſſat eū moueri localr̄. mutationū p̄p̄e dicta rū i xp̄o potiſſime ỏ locali mutatiōe tota euāgl'ioꝝ ꝯtinētia exēploꝝ plenā ē. Ex ꝑpoſitꝭ plene pʒ xp̄ʒ ſp̄ētē fuiſſe q moue bat. ¶ Pero qnta methaphor. 48. ſ. ſp̄ēs q n̄ mouebat.

Capitu. 50. A

Cōtinuate Quarte methaphor p̄ricłs qnta occur rit. ſ. q n̄ mouebat. ⁊ qm̄ ſp̄ētē hūc xp̄ʒ eē aſſeruim⁹ eū motū n̄ fuiſſe aſſerer̄ neċe ē. ¶ Sʒ q: xp̄m vt hō erat de mutatū fuiſſe ꝯprobauim⁹. neċe ē eū vt de⁹ erat ſ̄pētem fuiſſe aſſeri q n̄ mouet. ⁊ vult ỏ xp̄o vt hō. erat agētet ꝓbauim⁹ ei motū gn̄alr̄ ꝯpetē motū aliquē hūiſſe nihil diſtī guētes: poſteri⁹ āt ỏ q̄lʒ ſpēs mot⁹ ei cōpetēt iductū ē. ita ⁊ ỏ deo aut ſcõa trinitat ꝑſōe ꝑ gn̄alr̄ motū i eā nullū eē iducet. Poſteri⁹ āt mōſtrabit q̄līʒ ei mot⁹ ſpēʒ repugn̄t. ¶ In deo mo tū nullū eē iducit qm̄ iuxta Ari. traditiōe mot⁹ ē entiā i potē tia ad aliqd ꝯſequēdū. ſ. eoꝝ q̄ totū q̄ hr̄e p̄nt. nōdū hn̄t vel totū q̄ eē p̄nt nōdū ſt deo āt eē i potētia ad qcq̄ n̄ ꝯuenit ei. ğ mot⁹ qcūq̄ʒ repugn̄t. Hui⁹ iductiōis minor pʒ. qm̄ de⁹ totū ſu uʒ eē ſiml' hʒ. nec ē i potētia ad recipiēdū id q̄ n̄ hʒ. nā cūʒ id q̄ cuiuſq̄ʒ aduenit illo pficiat ſi qcq̄ deo veniſſe poſſibl'e forʒ ad q̄ ipē i potētia exiſterʒ cū ei aducērʒ eū pficerʒ q̄ ōitari re pugn̄t. Nō. n. eēt ſūme pfecta aut plena pfectio cū ei qd ōfice ret q̄ adhuc ōſiderari ⁊ recipi poſſʒ. deo ğ ipoſſibl'e ē vt qcq̄ recipiat q̄ n̄ hʒ. ¶ Itē ſi de⁹ i potētia ad aliq̄ ſuſcipiēdā pfe ctionē forʒ qs ei illā tribuēt. repiri qdē ipoſſibl'e eēt. nā q alij pfectionē tribuit pfectior illo ē q recipit pfectionē. q̄ pacto q deū pficēt deo p̄culdubio pfectior forʒ. q̄ nec itelligi nec fin gi qdē p̄t. ¶ Idētidē ſi deū moueri fateamur: cū ab alio mo ueri neċe ē. nā oē q̄ mouet ab alio mouet iux̄ ari. traditionē l. 5. ⁊. 6. ⁊ p̄ncip. ſeptimi phiſicoꝝ. a nemie tn̄ de⁹ mouet. nul laten⁹ ğ de⁹ moueri p̄t. Hui⁹ iductiōis minor: appʒ mouēs nā q̄ agēs ē q̄ āt mouet ē patiēs. agēs āt ſep̄ ē p̄ſtati⁹ patiente q̄ pacto aliqd deo pfecti⁹ foret h̃. āt manifeſta flitate pʒ. deus ğ a nllo moueri p̄t. ¶ Itē ſi de⁹ ſuſceptiu⁹ foret alicui⁹ pfectiōis: q̄ nōdū hr̄et n̄ eēt vſq̄q̄ʒ felix de⁹ tn̄ pfecte beat⁹ ē. ad nihil ğ. i potētia ē q̄ nōdū hēat. Hui⁹ iductiōis maior pʒ. qm̄ ſi de⁹ alicui⁹ pfectiōis ſuſceptiu⁹ exiſtet q̄ nōdū hr̄et i ſe oīa bōa nō dū hr̄et beatitudinē tn̄ ſtatū oīuʒ bonoꝝ aggregatiōe pfe ctū diffiniūt vn̄ cū qd abeſt q̄ bonū atq̄ʒ expectibl'e ſit plenū eē ipoſſibl'e ē. qm̄ ex aliqd relīqt q̄ exoptet: nihil ğ recipe p̄t q̄ n̄ hēat. ¶ Idē pʒ Malach. c. 3. cū ait ego dn̄s ⁊ n̄ mutor vbi ỏ nllo ſpali motu ſmo fit: ſʒ oēs mot⁹ tollit qm̄ vno ꝯceſ ſo oēs poſſibl'es forēt: de⁹ ğ moueri negt.

B
Qd̄ xp̄o vt deus erat nullū motū habuerit.

C
De totū eē ſuum ſimul habet.

Capitu. 51. A

¶ Qd̄ in xp̄o vt deo non potuerit eſſe aliqua ſpecies motus.

Sicut Aliq̄lr i vlī ōductū ē deū imobilē for. ita q̄ʒ ſu duci p facile ē applicādo ad q̄uālʒ ſpēm mot⁹.
¶ Primā mot⁹ ſpēʒ large ſumētes gn̄onē eē diximi⁹ vt appʒ i. qn. phicoꝝ ſ̄ʒ q̄ aliqd ỏ n̄ ente ad eē pducit. hāc āt i deo i poſſibl'e eē liq̄t. ſ. q̄ de⁹ aut diuia eēntia gn̄et vt i ꝑorib⁹ idu ctū ē i expoſitiōe trie figurate padoxe ſup p̄ncl'as q n̄ patieba tur. ¶ Aliqs āt i h̃ fortaſſis arguet q̄ cū q̄lʒ pſōaꝝ de⁹ ſit ei q̄ oēs diuie eēntie ꝯpetāt ꝓpetates. ⁊ diuia eēntia gigni ne qat diuiaꝝ q̄ʒ pſōaꝝ q̄lʒ ignābl's erit. aut ſi aliq̄ diuiaꝝ p ſōaꝝ genitā ꝯceſſerim⁹: diuiaʒ q̄ʒ eēntiā gigni potuiſſe neċe ē fateamur. ¶ Huic r̄ndēdū ē q̄ diuiaʒ eēnnā gētā for̄ ꝯfite ri plīma icludit abſurda q̄ i ſ̄riorib⁹ ex p̄te enucleata ſt. ſi tn̄ vnā ỏ diuia pſōis gētā for̄ fateamur icōueniēs nullū ē vt i eiſdē extitit ōcl'atū. ¶ Sʒ adhuc q̄ſq̄ obȳciet q̄ ſic gn̄o mo tus vl' q̄ſi mot⁹ ē: eiq̄ʒ cōrn̄deat ali⁹ mot⁹ aut q̄ſi mot⁹ ꝯdictori us q cō; uptio dr̄ oīa q̄ʒ q̄ gignūt cōruptibl'ia ſint iux̄ ari. po ſitionē p̄ ỏ celo ⁊ mūdo oī q̄ʒ ỏ nā l ōqntiū oʒ. vt ſi diuiaꝝ p aliquā gētā fateamur: eā q̄ʒ corruptibilē eē neċe erit. Qd̄ di uie pſōe repugn̄t potiſſime qm̄ ōſinē eē negt. ¶ Huic r̄ndē^m ē q̄ gn̄o ſ̄ʒ noīs ſignificationē diē recipe eē. ⁊ i h̃ ōuātaxat in deo atq̄ʒ i creaturi gn̄o repit. Deū āt n̄ ſimplr̄ appello. ſʒ no tio nālr̄ p aliq̄ diuiaꝝ pſōaꝝ. fili⁹ nāq̄ʒ q ē ſcōa i trinitate p ſōa a pr̄e eē recipit q p̄⁹ i pſōis ē vn̄ pre ʒ uicim⁹ i diuis filiuʒ gn̄aſſe. h̃ mō idētidē i creaturi gn̄ationē eē pſpicuū ē. nā vnū creatū ab alio eē recipit. h̃ mō. ſ. cōit ſūpta gn̄atio corruptiōi n̄ opponit: nec oī gn̄oni repit aliq̄ corruptio repugna etiāq̄ʒ ſine corruptiōe gn̄o, imo ipoſſibl'e ē h̃ mō gn̄onē aliquā ſuſci pe ꝯrietatē: q: ſolū diē eē ſuſceptū. ¶ Et ſic ſba n̄ r̄cipit ꝯriū. nihil ei nāq̄ʒ ꝯriū ē. ꝯformit gn̄oni q ſolā ſbaʒ ab alio p̄ceden tē aut eē ſuſceptū fore diē ꝯriū vllū eē potent. ¶ Eſt āt q̄dā gn̄o i creaturi: q̄ ꝯſeqt eaꝝ modū hn̄s q̄dā ānexā ipfectiōeʒ q̄ ỏ rōe gn̄onis n̄ ē: ſʒ q: creata ipfecta ſūt i gn̄one ſua illā hn̄t ipfectionē. ¶ Si āt illa ipfectio gn̄onē ſ̄ʒ ſe ꝯſequet: cū in p ſōis diuinis gn̄o ꝑpiſſime repiat: eas q̄ʒ iſta ipfectio ꝯnīs fo ret. ſʒ h̃ ipfectio q̄ in gn̄one creaturaꝝ euenit ꝯditionē rei gi gnēt ⁊ gēite ſeqt ⁊ nō ipaʒ gn̄onē.

A
B
Qd̄ non generatio i xp̄o non fu erit.
C
Obiectio.
D
Solutio.
E
Obiectio.
F
Reſponſio.

Ca. 52. A

¶ Que repit i re bus generatio ſecūdū conditionē geniti ⁊ gignentis.

Sūt Aūt i gn̄one creataꝝ reꝝ ꝯſequētes ipfectiōes q̄ dā ꝯditionē gēiti ⁊ gignēt. Quaꝝ alia ē q̄ id qd gignit: aliqn̄ eē hʒ aliqn̄ āt illō n̄ hūit. nec ē aliq̄ creatura p gn̄onē p̄ducta i q̄ h̃ n̄ ſit. ſep̄ nāq̄ʒ res gēita p⁹ gn̄antē i crea turi ē. ¶ Hoc āt i gn̄one diuiaꝝ pſōaꝝ eē negt. nā q̄q̄ vna pſōaꝝ gēita ſit illa tn̄ eē n̄ icipit: ſʒ ab eīno fuit nllo ei eēndi dato inicio. ¶ Idētidē ⁊ gn̄o ſ̄ʒ q̄ diuia pſōa gignit: n̄ cepit eē: ſʒ ipē pſōe gēite coeterne ē ⁊ manēs. ¶ Eſt āt p̄ter h̃ alia i gn̄one creaturaꝝ ꝯditio q̄ gētū p⁹ gn̄ans ſit. ſʒ h̃ q̄ʒ i gn̄o ne diuie pſōe eē diffitemur. nā pr̄ q p̄⁹ i trinitate pſōa ē filiuʒ q̄ ſ^a i ea. bea. trini. pſōa ē gignit. ſʒ preʒ ꝑcedē filiū n̄ ꝯfitemur: ſʒ pr̄ ⁊ filius ab eīno ſūt i eīnitate eq̄les atq̄ʒ p h̃ coeīni q̄ q̄ n̄ p̄p̄e coeīni: ſʒ magi vnū eīn^m aut de⁹ eīn⁹. ¶ Alia āt ē r̄ꝑ creataꝝ gēitaꝝ ꝯditio: q̄ ſba rei gēiti n̄ ē ſba rei gignētꝭ nec re piri vllaten⁹ vʒ. vt eadē nūo gēiti ⁊ gignētꝭ ſba ſuit. ¶ Hoc q̄ q̄ʒ a diuiſe pſōe gn̄one abeſt. pr̄ nāq̄ʒ filiū gignit: ſʒ prīs ⁊ filȳ eadē idiuidual' ſba atq̄ʒ nūo eēnna ē. Sp̄s q̄ʒ pacłit⁹: q ē itia i bndcā trinitate pſōa eadē cū eis idiuidual' ſba vl' nā eſt.
¶ Ampłr̄ āt i creaturis: ſep̄ gignēs ⁊ gētū ſūt duo idiui dua ſbalia diſticta. i diuinis āt pſōis ex: is pʒ oēs eqdē tres diuie pſōe vnū idiuiduū ſbale nāe diuie ſūt aut poti⁹ ipſa nā. ¶ Alia q̄ʒ i reb⁹ creatis gēita cōditio ē. gētū n̄ nāq̄ʒ neċio cor ruptibl'e ē: vt hr̄ i p̄ ỏ celo ⁊ mūdo. i diuia āt pſōa gēita gn̄o qdē ē corruptio āt ipoſſibil'e ē. ¶ Hui⁹ cā ē. nō corrūpi n̄ ꝯſeq tur eē receptū: q̄ dūtaxat gn̄onis ſimplr̄ ſūpte appellatiōe i portat: ſʒ ꝯſeqt ꝯdinonē creatur̄ gēite. nā creatū gētū ex mā ⁊ fora ꝯpoſitionē hʒ mā āt imediate hʒ i ſe varias mixtiones: ſʒ vn̄ i ea neċio corruptio iducet. n̄ qdē q: eē ſuſceptū ē: ſʒ q: eē q̄ ſuſceptū ē ōbl'e ē n̄ potēs ſe i ſui ipſi⁹ vtute ꝑpetuar̄. Si tn̄ ad eē receptū corruptio neċio ſequet i diuia pſōa genita cor ruptio eēt aliqn̄. qm̄ ipa ꝑ gn̄one ſubſiſtēs eē recepit ac r̄ci pit. Hoc āt fl'ʒ ē. nā corruptio ſeqt: q: corruptibl'e eēs ōbl'e ē i ſe n̄ pmanēs. ⁊ ad n̄ poſſe ſep̄ ſubſiſtē aut ſe ſep̄ ꝯſuar̄ corru ptio ꝯſeqt neċio. ¶ In pſōis āt diuis h̃ n̄ ꝯtigit qm̄ eē q̄ pr̄ i diuis filio p gn̄onē cōicat firmū ⁊ pfectiſſimū ē: nllā hn̄s p mixtionē: nec nālē ꝯpoſitionē: ſʒ eē ſimpliciſſimū atq̄ʒ pfectiſ ſimū ē repugn̄t ğ corruptibl'e tl'e qd for̄: nihil. n. dari nec fingi qdē potit vn̄ tali ōficiēdi aut corruptiōis vlla iſurgat occaſio.

B
Qd̄ differūt generatio que ē in diuinis a generatio ne que ē in crea turis.

C
Quō mō cām corruptio in mixto.

Ca. 53. A

¶ De q̄dam gn̄onis reꝝ creataꝝ conditione.

Eſt āūt alia gn̄onis creataꝝ reꝝ ꝯditio. nā q̄q̄ gn̄o nll'a cū ſucceſſiōe tp̄ali fiat: neċe ē tn̄ vt aliq̄ fiat gn̄o aliq̄ p̄ cedē q̄litatū alteratiōes. Hoc āt i diuia pſōa gēita repiri ne gt. nā vt ipa gignet nll'a p̄cedēs alteratio h̃ effic. nā ſi altera tio ad diuie pſōe gn̄onē p̄ceſſiſſʒ: neċe eēt vt aliq̄ tp̄e alteratio forʒ: i q̄ nōdū ſcōa pſōa diuia gēita forʒ. quo iferret vt oēs di uie pſōe coeterne n̄ forēt. ⁊ ſic vna pfectior alīs forʒ. ⁊ tc̄ q̄ʒ ſeq̄ret eā q̄ alīa ipfectiō deū eē n̄ poſſe. ¶ Ampłi⁹ āt ſi ad di uie pſōe ſecūde gn̄onē vlla alteratio p̄ceſſiſſʒ neċe eēt in deo fuiſſe motū. alteratio qppe ỏ q̄ttuor motib⁹ p̄p̄e dict ē ỏ qb⁹ Ari. l. 5. phicoꝝ a deo tn̄ oēʒ motū fore excluſū ꝓbatū eſt. Cā āt neċitatꝭ p̄uie alteratiōis i gn̄one reꝝ creataꝝ ē ex ꝯditiōe reꝝ gēitaꝝ. ⁊ h̃ ē q̄ res gēita formā recipit q̄ ei eē dat aut po ti⁹ mā formā ſuſcipit. ¶ Oēs āt forme ſbales ꝑexigūt diſpōī nes in mā recipiāt ſine qb⁹ ipoſſibile ē has exiſtē formas. oʒ igit p̄ vt añ gn̄onē iſte diſpōnes cauſet. Et qm̄ ipoſſibl'e eſt has diſpōnes nō p̄cedētib⁹ alteratiōib⁹ cāri qm̄ ğdualr̄ ꝯſtāt ğd⁹ aūt ſucceſſioneʒ reqrūt. ita vt in acq̄ſitiōe rei ſucceſſio ſit ſic ğdual' ſucceſſio i acq̄ſita re ꝯſtat. neċe ē igit vt i q̄lʒ crea ture alicui⁹ generatiōe alteratiōnes generationē antecedāt. ¶ In generatiōe āt diuine pſone non ſolū diſpoſitiōes iſte non p̄cedūt: ſed ⁊ p̄cedere impoſſibl'e ē. ibi equideʒ nulla ſba lis forma gignit in mā: que diſpōnes ꝑexigat in ea ad cāri. ⁊ pmanere ad quas neċe ſunt alteratiōes p̄uie. ¶ Generatio qppe diuina māʒ ⁊ formā nō hʒ ſic nāles gn̄ones: ſʒ pſonam genitam que horum nihil expetit.

B
In generatione filȳ defuit diſpoſitio precedens.

¶ De alia

Ca. 54.
A

¶ De alia generatiõis rerꝫ cr̃atarꝫ conditione.

Generatiõis Quoqꝫ rerꝫ creatarꝫ alia adhuc ꝯditio ē.ſ.ꝙ ibi aliqd dãs eē ſit ⁊ alteratꝫ eē ſuſcipičs mã nãqꝫ eē recipit formã at illō tribuit.qm̃ mãe ñ hꝫ aliqō eē ðt̃miatū alicuꝰ ſpēi:foꝛa at qꝛ ē actꝰ ðt̃minat illã ad ſpēz dãdo ei ꝙ ſit ꝑ ſbe alicuꝰ ſpēi. ¶ In diuia at gñanõe nihil ē ꝙ h̃ mõ eē tribuat nec ꝙ eē tale ſuſcipiat:ſ3 ē aliō ꝙ ðe ſubſiſtit.nã i diuia gñanõe ē pſõa genita.

B
Que' bul'di uerſitas ſit cõ.

h̃ at nec mã nec forma ē:ſ3 ſbã ſimplex. ¶ Cã at diuerſitatis q̃ztū ad h̃ i gñatiõe diuia ⁊ rerꝫ creatarꝫ ē.qm̃ creata pfectū abſolutūqꝫ eē ñ hñt.iō ꝯpō q̃dã in eis eſt. ⁊ mixtio. ¶ In cõpõne at aliq̃ ꝑs ē q̃ ad eē magis ptinet.ſ.forma: ⁊ h̃ eē tribuat alia at ē q̃ ad eē ñ.ita directe ⁊ pfecte ptinꝫ:hãc at mãz appellamꝰ. ¶ In deo at eē purꝰ atqꝫ pfectꝰ q̃z i aliq̃ re ſit aut excogitari poſſit.ſ3 cõez oiuꝫ ꝯceptõnē ⁊ ncc̃itate pncipij nature eē dicimꝰ qm̃ duꝫ ⁊ cã pꝰ ē.iō i eo nll'a ꝑs ē q̃ eē det: ⁊ foꝛa appellet.nec ꝑticl'a eē recipičs q̃z mãz cognoiar ncc̃e ſit:

C
In deo pfectius eē repiatur q̃ i aliqs ſit.

ſ3 totū eē ſuū ſimplex ⁊ vnicū ē.vñ nec mã nec foꝛa i deo ponēda ē:ſ3 purꝫ eē. ¶ Alis at potimꝰ ſpectantes repire ꝯditiões i rerꝫ creatarꝫ gñatiõe.q̃ i diuia gñatiõe ñ.h̃ at ē:qꝛ ꝯditiões ille gñationē ſ3 ſe ñ ꝯſequūt:ſ3 rē gēitā ⁊ gignētē.vnō ſ3 maiorē aut mīorē genitorꝫ ⁊ gñantiū pfectiõez gñatiõis pfectiores ꝯditiões erūt. ¶ Eſſentiale tñ ꝙ ſ3 ſe gñatio iportat.ē vt ꝑ illã aliqd eē ſimplr ſuſcipiat.h̃ at i diuia gñatiõe reꝑit ⁊ pfectiꝰ adhuc q̃z i gñatiõe rerꝫ creatarꝫ cū ꝑ diuinā generationē aliqd pfectiꝰ pducat q̃z ꝑ gñationē oiuꝫ creaturarū ſimil' ſūptarꝫ.ſ.pſõa .2ª.diuia genita. ¶ Ex pdict̃ ḡ pꝫ iconueniēs nllã eē pſonã aliquã genitã ꝯfitemur.nã ex h̃ ñ īfert eã aliq̃mõ corrūpēdã. ¶ Si tñ gñõ dicat ſ3 Ari.l.5.phiſico. ꝓgreſſꝰ ō ñ eē ad eē.i.ꝙ ſba illa q̃ añ ñ fuerat eē capiat.i diuinis repiri illã ipoſſibl'e erit.nō h̃ mõ ⁊ ſi gñatio motꝰ ꝓꝓe dictꝰ ñ ſit:ē tñ q̃ſi motꝰ icludit q̃z enumeratas ſupꝰ ipfectiões ⁊ al's q̃ igri poſſet.gñõ igit ſic ſūpta i ſba diuia at aliq̃ diuiarꝫ pſõarꝫ ipoſſibil'ē. ¶ Nll'o mõ corruptio diuis aſcribenda ē.

Ca. 55.
A

Amplius Aūt i ſba diuia aut aliq̃ pſonarꝫ diuiarꝫ ſcđs motꝰ iproꝑe dictꝰ quē corruptionē appellamꝰ ipoſſibil' ē.nã ſi gñõ i eis ipoſſibil' ē corruptio q̃z idētidē erit cū gñabl'e ⁊ corruptibl'e ſe ꝯſequāt iuxͣ ari.p̃. de celo ⁊ mūdo.Et q̃zq̃z diuinã eēntiã aut aliquã diuiarꝫ pſonarum modo gñatiõis creaturarꝫ genitã minie dicamꝰ facilius tñ ꝯcedamꝰ diuinã eēntiã cū pſõis gñationē huiꝰ eē ſortitas q̃z eas corruptibiles fore nulla qppe ipfectio maior q̃z corruptio ē. ¶ Itē diuinā eēntiã aut pſonã corrūpi ipoſſibl'e ē qm̃ oēs gētes ꝯfitēt deū maxie pfectū eē corruptiõe ipfectio maior nulla ē.deū igit icorruptibilē fore liq̃t. ¶ Itē corruptō ꝯrietatis illatio q̃dã ē.i deo at ꝯrietas nll'a ē nec ei q̃cq̃z ꝯriū.icorruptibil' ḡ ē. ¶ Huiꝰ at rõis maior ē ari.5.phicorꝫ.ois.n.actō ex ꝯrietate ſit.Modꝰ at h̃ ē.q̃dã.n.nālia ſ.q̃ i ſe ꝯrietatis extrema hñt ſic cõpoſita ⁊ mixta.h̃.n.i ſe oia ꝯrietatis extrema tenēt caliditatē.ſ. ⁊ hūiditatē frigiditatē ⁊ ſiccitatē. ¶ In his at q̃zq̃z ab ex̃ nllū corruptiuū agens ſit corruptio tñ aliq̃mõ

B
Cur cõpoſita ō ducto corrūpē te extrīſeco ex ſe corrūpunt.

nccīo iducet:qꝛ iteſtinū ꝯflictūiū q̃litatū ꝯtinuū atqꝫ iextīnguibl'e bellū ē nūq̃z niſi altiꝰ extremitatis corruptiõe finiendū. Dis at i ſe agētibꝰ cū vna q̃litas i aliã iualuerit ꝑi armoniã ꝯplexiõis rei i q̃ ſt̃ extremitates ꝯrietatū corruptionē introduci ncc̃e ē. ¶ Sic at i hōibꝰ ⁊ cūct̃ pfectis alībꝰ i qbꝰ oēs ꝯrie q̃litates ſt̃:qꝛ cõpoſita ⁊ mixta ſūt mixtiõe pfecta ⁊ h̃ nō eq̃lr:ſ3 ſ3 variã armoniã cõplexiõis ſpēi cuiuſl3 aīis. ⁊ qm̃ iterdō ꝓportionē earꝫ q̃z ꝯplexio aīs illiꝰ exigit.ſupgrediūt: corruptionē ſeq̄ ncc̃e ē.vñ q̃zq̃z nihil extriſecū actiuū aīibus ad corruptionē aduerſaret ncc̃e erat a ſe ipis corrūpi cū itiꝰ hēant ſufficiētis corruptiua. ¶ De mixtis nullã i ſe ꝯrietatem habentibus:ſed ab extrinſeco corrūpi poſſunt.

Ca. 56.
A

Alia Aūt ſūt q̃tra ſe ꝯrietatē nll'ã hñt:ſ3 q̃z corrūpi ab ītriſeco q̃eūt.hñt tñ aliq̃s q̃litates.qbꝰ q̃litates alia rū rerꝫ repugñt.ab ill' at corrūpi pñt. ¶ Hec at ſūt q̃ ꝯpoſita ex mã ⁊ foꝛa ꝯſtāt:mixta tñ ñ ſūt. ⁊ q̃ mixta ſūt mixtionē tñ pfectã ñ hñt.vocāt at a phiſicis ꝯpoſita ⁊ ñ mixta q̃ ex mã ⁊ foꝛa ꝯſtāt ãpliorē i ſe diſtictionē ñ hñtes ſ3 aliq̃s rex diuerſarū nāꝛ ⁊ dnoīationū.h̃ at ſūt dūtaxat q̃ttuoꝛ corpa elemētorꝫ nihilqꝫ altꝛ i hac ſphēa gñabiliū ⁊ corruptibiliō ē:ꝙ ꝯpoſitū qdē ſit:mixtionē at nll'ã hēat. ¶ Hec at elemētorꝫ corpa ex mã ⁊ foꝛa ꝯſtāt:qm̃ ſbe ſimplices ñ ſūt ſic ãgelꝰ ⁊ deꝰ vel aīa.i his q̃z q̃litates ſūt q̃litatibꝰ aliorꝫ repugñtes nullã tñ i ſe q̃litates ꝯrias hꝫ ſ3 q̃s ab itriſeco corruptionē patiāt.h̃ i

igne appꝫ:q caliditatē atqꝫ ſiccitatē hꝫ:q̃ aliꝫs duabꝰ q̃litatibus ꝯriāt.hūiditati.ſ. ⁊ frigiditati:ille tñ i igne neq̃q̃z ſt̃. Idē tidē at i aer liq̃t.ipe.n.hūiditatē ⁊ caliditatē hꝫ q̃ aliꝫs duabꝰ q̃litatibꝰ ꝯrie ſt̃.ſ.ſiccitati ⁊ frigiditati in aere tñ h̃ nō ſūt. aer igit i ſe ꝯrietatē nullã hꝫ.De aq̃ idē dōꝫ pꝫ q̃ duas q̃litates hꝫ hūorē.ſ. ⁊ frigiditatē q̃rꝫ neutra alteri ꝯria ē:ipe tñ duabꝰ aliꝫs repugñt caliditati.ſ. ⁊ ſiccitati q̃ i aq̃ ñ ſūt ſ3 i alio elemēto.i aq̃ ḡ ꝯrietas itriſeca nll'a ē. ¶ Nouiſſime ō ira idē diſfiniendū pꝫ.hꝫ.n.duas q̃litates frigiditatē ⁊ ſiccitatē q̃rꝫ alta alti nō repugñt:ſ3 duabꝰ aliꝫs.caliditati.ſ. ⁊ hūiditati q̃ i terra nō ſūt:ſ3 i alio repiūt elemēto.i tra ḡ ꝯrietas itriſeca nulla eſt.

B
Nullū elementorꝫ hꝫ ꝯrietatem intrinſecam

Capit. 57.
A

¶ Due cõcluſiões que ex dictis eliciuntur.

Ex Premiſſis at due eliciūt ꝯcluſiões.pꝰ ſit.ꝙ nullū elemētū ſe ipꝫ corrūpe pt:ſic al' pt corrūpi a ſe ipo nll'o agēte exteriꝰ.h̃ iducit.qm̃ ois actio i ꝯrietate ſūdat iuxͣ ſniaꝫ ariſto.5.phiſicorꝫ vt.ſ.explanatū ē i hac figurata padoxa. nllū tñ elemētū ē ꝙ itra ſe ꝯrietatē aliq̃z teneat.vt nūc ꝓxie dem̃ē nullū igit erit elemētū ꝙ i ſe agē poſſit aut ſe ipꝫ corrūpe. In aīibꝰ at ꝯrio accidit.q̃dl3 nāqꝫ aīatū i ſe ꝯrietatē hꝫ vt nūc induceba.cū i eōiz ſint q̃ttuoꝛ q̃litates actie ⁊ paſſiue h̃ at pncipia ſūt ois actiõis ⁊ paſſiõis.alia igit i ſe ipos tabeſcã õficient ⁊ ꝯſumūt et nullo extriſeco agēte corrūpēte. ¶ Ex h̃ q̃ꝫ alia ꝯclō i corrolariū ſoiaꝫ elicit.ſ.ncc̃e ē elemēta durarē i eternū niſi deꝰ illa miracl'oſe corrūpit.alia at nccīs pitura foꝛ niſi deꝰ illa aut eorꝫ aliqō miracl'oſe ꝯſuauerit. ¶ Nã elemēta itentiꝰ corruptiuū nullū hñt ſingl'a tñ alia pfecta ꝯrietatē ⁊ corruptiõis pncipia itra ſe tenēt.cū at aliqd ē niſi aut a ſe aut ab alio ōſtruat.pmanē i eternū ncc̃e.ꝙ qdē ō ſbꝫſ dixeri q̃ verꝫ eē hñt accidētia at ēt nullo agēte ad ſborꝫ corruptionē finiri ncc̃e erat. ¶ Scđa ꝯclō ſit ꝙ vnū elemētū ab altero pti corrūpi q̃at i totū at corrūpi ipoſſibile ē.h̃ liq̄do pꝫ iductio.nã ⁊ ſi elemēta itriſecã ꝯrietatē ñ hñt:vnū tñ alteri repugñt:qꝛ hꝫ ꝯrias q̃litates q̃litatibꝰ alteriꝰ vult terra ē ſicca ⁊ frigida:aer at hūidꝰ ⁊ calidꝰ ē vnū ḡ alterꝫ agēdo corrūpet.qm̃ ſolida i eiſ ꝯrietas ē.ignis q̃z ē calidꝰ ⁊ ſiccꝰ aq̃ ꝟo frigida ⁊ hūida.h̃ at pfectã hñt oppoſitionē.vñ i alterutrū corruptiua ſunt.

B
Nullū elementū ab itrinſeco corrūpi põt.

Capitu. 58.
A

¶ Quedam attinentia ad eandem rem.

Amplius Aūt q̃dl3 elemētū pt agē i cetera elemēta hꝫ.n.vnū ꝯrietatē ad ſingl'a.ſūt qppe q̃ttuoꝛ. ⁊ q̃l3 ad cetā ꝯrietatē. ¶ Nã q̃dl3 elemētū ad vnū ō tribus ſolidã ꝯrietatē hꝫ.ſ.i duabꝰ q̃litatibꝰ.ad alia ꝟo duo ꝯrietatē ſupficialē hꝫ.ſ.i vna q̃litate.velut ignis calidꝰ ⁊ ſiccꝰ ē ꝯrietatē hñs ad aerē ꝓp ſiccitatē aere calido ⁊ hūido exiſtēte. hꝫ q̃z ignis ꝯrietatē ad aquã.iſta ꝟo ſolida ē.qm̃ ignis calidꝰ ⁊ ſiccꝰ ē:aq̃ at frigida ⁊ hūida.hꝫ ãpliꝰ ignis ꝯrietatē ad terrã cū calidꝰ ⁊ ſiccꝰ ſit terra ꝟo ſicca. ⁊ frigida. ⁊ h̃ ſupficial' ꝯrietas ē.ſ.i vna dūtaxat q̃litate. ¶ Ampliꝰ at aeris elemētū ad cetera elemēta ꝯrietatē hꝫ ad ignē qppe ꝯrietatē patit.qm̃ aer calidꝰ ⁊ hūidꝰ ē ignis at caliditatē ⁊ ſiccitatē hꝫ.q̃ ñ ē ꝯrietas ſolida ſ3 ſ̃ficial'.qꝛ i vnica q̃litate ē.Ad aquã q̃z aer ꝯrietatē hꝫ:q̃ plana ē ſiue ſ̃ficial'.qm̃ aer calidꝰ ⁊ hūidꝰ ē aq̃ ꝟo frigida ⁊ hūida.ad trã idētidē ꝯrietatē hꝫ oppoſitionē.h̃ aūt ſolida ꝯrietas ē.qꝛ aer calidꝰ ⁊ hūidꝰ ē.tra at frigida ⁊ ſicca.

B
Cõtrarietas elemētorū adinuicē ſolida ⁊ ſupficialis.

¶ Aq̃ at ſic cetã ad tria elemēta ꝯrietatē hꝫ. Ad ignē ꝑ q̃ ſolida ꝯrietas ē.qꝛ i duabꝰ q̃litatibꝰ opponit.aq̃ frigida ⁊ hūida ex̃ñs ignis ꝟo calidꝰ ⁊ ſiccꝰ ē.hꝫ q̃z ad aerē ꝯrietatē qꝛ aer calidꝰ ⁊ hūidꝰ ē.aq̃ ꝟo frigida ⁊ h̃ ē ſupficial' ꝯrietas i vnica q̃litate tre q̃z opponit ꝯrietate ſ̃ficiali.qꝛ aq̃ frigida ⁊ hūida tra aūt frigida ⁊ ſicca ē. ¶ Terra q̃z ad tria elemēta ꝯrietatē hꝫ.igni nāqꝫ ſupficiali ꝯrietate opponit i vnica q̃litate.ignis n.calidꝰ ⁊ ſiccus.tra ꝟo frigida ⁊ ſicca ē.ad aerē at plenã hꝫ ꝯrietatē ſiue ſolidã:qꝛ terra frigida ⁊ ſicca:aer at calidus ⁊ hūidus ē.ad aquã q̃z q̃zdã hꝫ oppoſitionē.ſ̃ficialē i vnica q̃litate:qꝛ terra frigida ⁊ ſicca.aq̃ at hūida ⁊ frigida ē. ¶ Dia igit elemēta iter ſe ꝯrietatē hñt.ſ.vnū ad vnū ⁊ vnuꝫ ad ſingl'a tria ⁊ qm̃ ex ꝯrietate actio atqꝫ corruptio ſeq̄t:ncc̃e ē vt vnū elemētū i alterū agens illud aliq̃ ex ꝑte corrūpere poſſit.

C
Aqua tribus elemētis ꝯriatur.

D
Terra tribus elemētis etiam ꝯriatur.

Capit. 59.
A

¶ Non equalis actio corruptiua eſt in oībus elemētis.

Cõceſſa Aūt cõtrarietate inter omnia elementa . ⁊ potentia corrumpēdi ex aliqua parte non eq̃l' ē ꝯcedēda i oībus actio ad corruptionē.nã actio ex ꝯrietate ē.ꝯrietas at iter elemēta ois adiuicē eq̃ ñ ē.actionē ḡ corruptiuã oiuꝫ iter ſe corruptiuã eq̃lr eē ipoſſibl'e ē. ¶ Magis n.ignis aget corrūpēdo in aquã q̃z iu aerē vl' in terra.qꝛ magis opponit.magis q̃z corrūpēdo aer i trã aget q̃z i ignē ⁊

aquam

aquā.niſi in h obſtiterit ſre firmitas atq; duricies: q̄ ab omni agēte corru ptiuo ſe defēdit. ¶ Duricies nāq; ⁊ ſoliditas q̄litates ſūt q̄ vocāť nāles potētie: qbus dura ⁊ ſolida ne ſacilr patiāť; agēti repugnāt. vt ait Ariſ.i p̄dicamētis. Aq̄ quoq; magis igni obuiabit q̄ꝫ aeri ⁊ terre. terra idēdē abūdātius corrumpendo aget in aerem quā in aquā ⁊ ignem.

Capitu.60. A

¶ Nullum elementū aliū penitus corrūpere poteſt.

Quāquā Aūt iſta elemēta ex ꝯrietate in alterutrū agētia mutuo ſe cōrūpāt; ſe tñ totalr cōrūpe ipoſſibile ē.nā ⁊ ſi valde aq̄ in ignē egerit neq̄q̄ valebit toti⁹ mūdi ignē extinguē. ꝯſa vice ignis in aquā agēs totā aquā vniuerſi cōſūmi ē atq; deſſicare neqbit. ¶ Terra q̄ꝫ ⁊ ſi exactiſſime tñ aerē egerit illū penit⁹ corrūpe nō valebit. aer quoq; quātūcūq; in terrā egerit idēdē terrā ois nō ꝯſumet. cū igiť vnū elemētū i alteꝝ corruptiua actiōe agit; nō illud penit⁹: ſed ex pte ꝯſūmit. ¶ Cā āt hoꝝ multiplex ē. p̄ma accipiť ex pte dei iſta ordināns ⁊ itēdētis. voluit nāq; de⁹: vt elemēta eēnt de ptib⁹ p̄ncipaliſſimis vniuerſi. volebat quoq; vt iſte mūdus ab eo ꝯdit⁹ nō corrūpeť: q pulcher valde atq; admirādus erat atq; diuine magnitudinis bonitatis ⁊ ſapientie veſtigiū q̄ddā ē. Si aūt ſic deus elemēta diſpoſuerat: vt eoꝝ alteꝝ cetera corrūpe poſſet aut vnū ſaltē corrūpeť peritēt ptes p̄ncipales vniuerſi aut ſaltē aliq̄ de eis ⁊ ꝯñr mundus tñc piret: q in ptibus ſuis p̄ncipalib⁹ ꝯſtat: q̄ꝫ ꝯ dei itētionē erat. h mō igiť elemēta ordināda erāt: vt nullū alteruꝫ totalr corrūpe poſſꝫ. ¶ Altera hui⁹ cā aſſūmiť ex ꝯditiōe ipſoꝝ elemētoꝝ. q̄ꝫ duplr pꝫ. p̄ q̄dē elemēta abinuicē cōrūpi ñ pñt: ita vt vnū ab aliero totalr corrūpať pp magnitudinē ⁊ ꝯfunditatē ipſoꝝ. Si.n.elemēta pue magnitudines forent: cū vnū ſup alteꝝ p̄ualeret agē incipiēs. ꝯſūmēdo tādiu agē poſſet: quādiu totū ꝯſūpſiſſet. Q2 tñ magnitudo cuiuſꝫ eoꝝ

B Cuiuſlibet elemētiſ admirande ē magnitudo

admirāda ē: q̄ꝫ q̄ꝫ ps cuiuſꝫ eoꝝ deſtrui poſſit: tota tñ cuiuſꝫ elemēti moles ōſtrui nūq̄ꝫ poſſit. ita vt quātūcūq; de q̄lꝫ elemēto corrūpať: ſemp maior ps icōſūpta maneat. Poſtea vo elemētū illō agens in alteꝝ ꝯuertit ſe i p̄ſtinā magnitudineꝫ agēs. ⁊ ſūmēs ex alio ptē māe q̄ p̄m⁹ ex eo ſūpta fuerat reſoluēdo illud i alteꝝ elemētū. hoc pacto iter elemēta cōtinuuꝫ bellū atq; inexorabile ⁊ imortale ē: q̄ꝫ nūq̄ꝫ pace finieť cōcordātibus ipſis in vnū q̄ñ nā ad hoc obſtat. nec alterius eoꝝ interitu deſinet vnq̄ꝫ bellum.

Capitu.61. A

¶ Alia rō incorruptibilitatis in elementis.

Alia Aūt icorruptibilitatis rō in elemētis ē ex pte ꝯdītōis elemētoꝝ. Sic.n.elemēta ordinari potuiſſēt vt abiuicē corrūpeñt: ſꝫ mod⁹ iſte hitudinis eis ñ ꝯſtat: ideo eis corruptio ōioda induci nō p̄t: nūq̄ꝫ g aut oia penit⁹ aut aliqō eoꝝ ꝑſus corrūpeť. hoc aūt pꝫ q2 elemēta iuicē ꝯrietatē hñt: ⁊ reciproce agē i alterutrū debēt: atq; q̄ꝫtū agēdi exceſſus i alterutris exigit: tātū ſe corrūpūt. ¶ Magis tñ iuicē ſe corrūpunt elemēta hñtia ſolidā ꝯrietatē quā ea q̄ ſoluꝫ in vna q̄litate ſuſcipiūt oppoſitionē. ¶ Vñ ſi elemēta ſolidā hñtia ꝯrietatē ſimł poſita forēt neceē erat vt ſe penit⁹ alterando corrūpent: q2 nullū mediū ſymbolū hñt. i. nullā mediā q̄litatē ſimilē i q̄ ꝯueniāt. Sꝫ nec tał eis ordinis ſit⁹ dat⁹ ē q̄m ea q̄ ſolidā ꝯrietatē nō hñt: ſꝫ ſupficialē. ſ. i altera q̄litate duntaxat ſimł locata ſꝫ. q̄ vo ſolidā hñt oppoſitionē nō ſe ꝯtigūt imediate: ſꝫ p alia media elemēta. q̄m q̄ nō hñt ſolidā ꝯrietatē aliqō ſymbolum hñt i. q̄ ꝯueniāt. ſ. aliquā mediā qualitatē. Ignis ⁊ aq̄ ſolidā oppoſitionē hñt: q2 ignis calid⁹ ⁊ ſicc⁹ aq̄ āt hūida ⁊ frigida ē. ſimł g locata nō ſūt. ¶ Aer q̄q; ⁊ terra ſolide ꝯrietatis hñt hitudinē: q2 aer hūid⁹ ⁊ calid⁹ tra āt frigida ⁊ ſicca ē. ſimł g locata nō fuerūt: ſꝫ iter ignē ⁊ aquā aer mediat tollēs ſolidā oppoſitionē. Iñt aerē ⁊ terrā aqua mediat faciēs nō eē ſolidā ꝯrietatē. ¶ Vñ iter ois elemēta terrā tñq̄ꝫ omniū elemētoꝝ cētrū poſita ē. apud ipſā vo aq̄ ſita eſt q̄m iſta duo elemēta tātā ſilitudinē. ſic ꝯrietatē hñt. ¶ Terrā q̄ppe frigida ⁊ ſicca ē. aq̄ āt frigida ⁊ hūida. terra g ⁊ aq̄ nō hñt ſolidā ꝯrietatē: ſꝫ oppoſitionē ſuſcipiūt q̄ꝫtū ad hūiditatē. hñt āt iñt ſe ſilitudinē ⁊ nō ſe corrūpūt pp frigiditateꝫ: q̄ in ābob⁹ elemētis ē. ¶ Aq̄ āt ⁊ aer ſolide ñ opponūť: ſꝫ i altera q̄litatū. ſimł g poſita ſūt: vt ſic ſe nō corrūperēt. nā tātū aque aeri ſimilať: quātū repugnat. vñ quātū opponūť: ſe cōrūpūt ⁊ quātū vo ſilia ſūt: ſe ꝯſuāt. nō magis g ſe oppugnabūt q̄ꝫ ꝯſeruabūt. Qō pꝫ q2 aq̄ ē frigida ⁊ hūida aer vo ē calid⁹ ⁊ hūid⁹ q̄ꝫtū ad hūiditatē ſiles ſꝫ: quātū āt ad frigiditatē aque ⁊ calorē aeris ſe opugnāt. Apud aerē vltīs loc⁹ ignis poſitus

B. Modus ſitus elementoꝝ totalr eoꝝ corruptioni repugnat.

C. Elementa ola ſecōdigēna nō ſolidā ſed ſupficiales ꝯrietatem hñt.

ē. h aūt ſe penit⁹ corrūpe nequeūt. tātū.n.ſibi repugnāt quātū ſe ꝯſuāt. nā ignis calid⁹ ⁊ ſicc⁹ ē. aer aūt hūid⁹ ⁊ calid⁹ quātū ad ſilitudinē caliditatis ſe ꝯſuāt quātū ad diſſilitudinē ſicci ⁊ hūidi ſe opugnāt. nō poterūt g ſe totalr corrūpe. ¶ Quāquā iter elemēta ſit q̄dā q̄ altera penit⁹ corrūpe poſſet: ⁊ ſic oia ꝑſus interirēt. ſit⁹ tñ abſtulit iſtā corruptionē. in q̄ īfinita diuie magnitudis lucꝫ ſapīa vt ſic elemēta locarꝫ: vt eo q̄ alr locata ſe pēit⁹ corrūpent: ſic locata ſe totalr corrūpe ipoſſibile ſit.

¶ Prout elemētoꝝ pōdera exigebāt ſic ipſis ſunt loca diſtributa.

Cap.62. A

Amplius Aūt ad hāc ōiode corruptiōis ēuitatiōnē mirū ꝯſerūt nālia elemētoꝝ ſingulorꝫ loca ⁊ pōdera recte diſtributa: nā ſecūdum pōdera ſibi nālr tradita tenēt ſua loca nālr ꝯuenientia ñ potētia ab alio eleuari vł depmi. Terra.n.iter ois entia maximā obtinuit grauitatē iō idiſtin. nāliū locoꝝ vltimū poſſedit locū. vñ i cētro reꝝ. ⁊ circa cētꝝ locū accepit. ¶ Aq̄ vo nālē accepit grauitatē tre ꝓpīq̄ꝫ. ſꝫ minorē q̄dē. vñ ñ accepit locū ita hūilē ſicut trā: ſꝫ ei cōiūctū eāq; circūdātē. ¶ Aeri āt grauitas data ñ ē ſꝫ leuitas nō ē tñ maxia leuitas: q̄ i oībus corpib⁹ eē poſſit. accepit g ſubilmē locū nec tñ altiſſimū locū iter ois elemēta: ſꝫ i mediocre ſuper aq̄. ¶ Ignis aūt ſicut iter ois elemētalia corpa maximā leuitatē aſſūpſit. ita altiſſim⁹ ei loc⁹ datus ē. nā ſphera ſua orbi iume ꝯiūcta i pte ſua ſupiori eſt. vltra hūc aūt nullū elemētū aut elemētale corp⁹ ē: ſꝫ ipa celeſtia corpa. Hīſ aūt in iſta reꝝ machina ſic locatis vnū elemētū neqt alterius elemēti locū nālr vſurpaē. nā ad h vt vnū elemētū alterius teneat locū: oꝫ vt teneat determiatā grauitatē aut leuitatē: quā exigit locus illius elemēti: ſꝫ vnū elemētū neqt alterius elemēti grauitatē aut leuitatē hrē: nec igiť locū poſt vllaten⁹ vſurpaē. ¶ hoc pcō trā eē neqt i ſphēa ignis vł aeris. q̄m ſphēa ignis vł aeris ē locus leuiū corpoꝝ. terra āt nullā leuitatē: ſꝫ grauitatē ſūmā hꝫ. ¶ Sic q̄ꝫ aq̄ i ſphēa aeris vł ignis eē nō vꝫ. nā iſte due ſphē leuitatē aliquā reqrūt aq̄ āt leuitatē nullā hꝫ. ¶ Idētidē aer locū aq̄ ⁊ terre poſſidē neqt. q̄m aq̄ ⁊ terra graues ſūt. ⁊ loca eaꝝ ſūt loca exigētia grauitatē aer āt leuis ē. Aer q̄q; poſſidere nō p̄t ſpherā ignis. nā ⁊ ſi aer ſubtił ſit: tñ ſphera ignis exigit corp⁹ maxie leue: q2 ē locus maxie leuiū: aer āt ⁊ ſi leuis ſit: extremā: ſꝫ leuitatē nō hꝫ. hec āt ſꝫ ꝑpa pōdera ſingulorꝫ elemētoꝝ dixerim. aliqñ tñ pp ōſideriū replēdi vacuū vt nō det diſcōtinuatio i vniuerſo: vnū elemētū occupat ptē loci alterius. Ignis āt i loco aq̄ atq; terre eē neqt. q2 iſta ſunt loca corpoꝝ grauiū ignis āt iter ois elemētata ⁊ elemēta leuiſſimus ē. ¶ Idētidē ignis ſpherā aeris occupaē neqt: q2 q̄ꝫq̄ꝫ aer cōpuis leue ſit: ⁊ locus eius ſit locus corpoꝝ leuiū. nō ē tñ loc⁹ maxie leuitatis: quā reqrit ignis in loco cū ſit leuiſſimus in corporibus altiorē igiť exigit locum quā ſit ſphera aeris.

B Terre locus. C Aque locus. D Aeris locus. E Ignis locus.

¶ Quō ſit⁹ tollat corruptionem ōiodam in elementis penitus contrariis.

Cap.63. A

Hic Aūt quē ōſcripſim⁹ ē nāł elemētoꝝ ſit⁹ ſꝫ loca: ⁊ pōdera nālia. q̄ poſito q̄ꝫq̄ꝫ aq̄ ignē penit⁹ corrūpe appetat neqbit repugnāte ei nā grauitati. nō.n.valebit aſcēdē ad locū ſpheř ignis: i q̄ ē maxia leuitas: cū aq̄ grauis ſit. Ecōtrario āt ſi ignis hñs ſolidā ꝯrietatē cū aq̄ eā pēit⁹ corrūpe velit nō poſſit obſtāte ei nāli maxia leuitate. nā velit aq̄ ad locū ſpheř ignis aſcēdē: neqt ad corrūpēdū totalr ignē obſtāte ei grauitate nāli. ita ignis ad aquā ꝯſumēdā deſcēdē neqt obſtāte nāli leuitate repugnāte loco aq̄. hoc pacto admirabił artificiꝫ dei inſtituēda iſta machina elemētoꝝ ſapia pꝫ: vt ea q̄ penit⁹ viciſſiꝫ corrūpēda erāt: nullū ſibi i alterutrū iferāt nocumētū. Sicut.n.duo capitales atq; ſeui hoſteſ q ſpōtaneā iuicē ōplecterēť mortē vt eā viciſſiꝫ īfligerēt: totūq; ppłm ſuo fragorē cōcuterēt: ſi diuerſis carceribus ſeiūcti teneāť: nihil ſibi nocebūt. ita ⁊ duo elemēta ſolidā hñtia oppoſitiōeꝫ ſe pēit⁹ mutuo ꝯfligētia lacerarēt atq; ōſtruerēt ſuaq; corruptiōe totā vniuerſi fabricā diſturbarēt: ſi iniūctura dareť locoꝝ. locoꝝ tñ ſeiūctio h imēſa remouit diſpēdia. ſꝫ adhuc i h imēſū exceſſit admirādi dei nāł ſapiēs potētia: q2 q̄ꝫto duo capitales hoſtes ne iuicē mortē icuciāt: ppłmq; ſuo comoueāt ipetu diſtictis carceribus ōſtringeť. iuiti ōſtringeť velletq; ſi libtas dareť: ꝓdire i publicū. vt mutua bella gererēt. Ignis tñ ⁊ aq̄ aer ⁊ terra capitales ⁊ ſolidas fouētes inimicicias: q2 pleuā ꝯrietatem hñt: nec ſe tāgē q̄unt diuerſis manētes locis iuicti tñ ñ tenētur: ſꝫ i locis ſuis nālibus manēt q̄ ōſereť nequnt nec ꝯcupiſcūt. g n pot⁹ ⁊ ſi poſſibile foret eē loca illa manē elemēta: eē tamen

B Plcbra elementoꝝ cōparatio.

tñ manē noſſēt. B.n.admirabile opus dei ē ex īfinita ſapiētia q̄ ſic ꝯuenīēt cūcta ordinata ſūt. ℭ Quō nālis ſitus tollat oimodā in ſymbolicis elementis corruptionē.

Ca.64. A

Amplius Aūt b pōdera ⁊ leuitates elemētoꝝ ſʒ q̄ loca nālr ſibi determinant: nō ſolū tollūt vt elemēta ſolidā ꝯtinētia ꝯrietatē ad ſe accedē nequeāt ad ſe penit⁹ corrūpēdū depſſis qbuſdā ⁊ aliqs eleuatꝭ i ſublime: ſed adhuc magis b fit ad tollēdā corruptionē elemētoꝝ nō hñtiuʒ ſolidā ꝯrietatē: ſʒ ſibi qdāmō ſiliū ⁊ q̄dā ex pte repugnātiuʒ vt ſe iuicē penit⁹ nō corrūpāt. ℭ Nā q̄ꝗ elemēta q̄ ꝯiūcta loco ſit ſilitudinē q̄dā iter ſe hēant ⁊ ꝯrietatē: euēit tñ iterdū vt q̄litas illa i q̄ oppoſitionē ſuſcipiūt: ad tm̄ augmētum deueniat: vt penit⁹ ꝯria eē videāt b elemēta nllo ſymbolo iteriecto. Et ſic q̄ꝫ iter ſe ita feroꝫ corruptiuū bellū gerēt: ac ſi vnū cū altero ſolidā hēet ꝯrietatē. atq̄ꝫ ſe penit⁹ corrūpēt: niſi ſedes nāles b tollerēt ſʒ pōdera ⁊ leuitates. Qō euidēti cōprobat exēplo ignis calid⁹ ⁊ ſicc⁹ ē. aer āt hūidus ⁊ calid⁹. i calore ſilitudinē hñt: i hūore ⁊ ſiccitate repugnāt. iō cū ignis i calore ⁊ ſiccitate nimis ſupcreuerit: aget i aerē tāq̄ꝫ i totalr ꝯriū. Jdēdē āt aer igni inimicat i hūiditate. cū igr aer i caliditate ⁊ hūiditate i ꝓpoꝛtiōabilr excēſſerit: aget i ignē: tāq̄ꝫ eis ſolida ꝯſtaret oppoſitio nllo ſymbolo iteriecto. aq̄ q̄ꝫ aeri ꝯiūcta ad aerē ſilitudinē ⁊ ꝯrietatē hʒ. i hūiditate ſilitu⁹ ē i friditate āt diſſilāt. iō cū aq̄ ſm̄ friditatē ſupcreuerit: ita aeri obuiabit ad corruptionē: ac ſi nlla eis ieſſet ꝯcordia q̄litatꝭ. ſic q̄ꝫ ō ceterꝭ elemētꝭ ē ⁊ ꝑ ꝯrias hitudies. ℭ Cōtigit tñ ꝙ q̄dā elemētales q̄litates abūdātius q̄dā tpe fortificēt q̄ꝫ alio: ⁊ q̄dam elementa aliqs magis q̄dā tpe q̄ꝫ aliqs aduerſēt. Si igr ſedes ñ diſturbarēt actiōes q̄litatū ꝯriaꝝ: i ill' tpib⁹ elemēta ſe penit⁹ ꝯfeciſſēt. Si.n. elemēta ſup ſe aliq̄ꝫ īfluētiā ñ recipēt: i ſe has mutationū vices nō hērent. tota tñ elemētal' regio a corpib⁹ celeſtib⁹ influētiā recipit. Jnt b āt q̄dā calitatē īfluūt q̄dā vo hūorē q̄dā frig⁹ q̄dā ſiccitatē. ⁊ ſʒ hāc celeſtiū corpoꝝ īfluētiā fortificāt

D Elemēta īfluētiā recipiūt a celo ſʒ elemētales q̄litates.

aut debelitāt magis ⁊ min⁹ elemētales q̄litates. ⁊ q: ſol toti⁹ caloris pr̄ ē i īfluēdo: cū viſus nos ōcliauerit trāſiēs lineā eqnoctialē ⁊ appropiquās ad tropicū cācri q̄ ē latitu⁹ vl' declatio ſeptēntrioal': qn̄ nob ē ver ⁊ eſtas: q: radij ſol' tūc potentiores ſūt: cū ſunt directi aſcēdētes ad ꝑpēdiclarē: fortificat ps ſphere ignis: q̄ ē viſus nos ꝯ ptē ſeptētriōalē vltra eqnoctialē iter eā ⁊ tropicū cācri: tūc ignis adiūct⁹ a corpib⁹ celeſtib⁹ agit i aerē potētiſſime deſſicā⁹. ⁊ poſſʒ illā ꝯſumē penit⁹ niſi ad b nāles ſedes ⁊ leuitates atq̄ꝫ pōdera elemētoꝝ repugnrent. Nam ⁊ ſi ignis iclief ad deſtruēm aerē: cupetq̄ꝫ illū pēit⁹ abſumē: ñ poſſet tñ repugnāte ſibi ſua leuitate. opoꝛtēt naq̄ꝫ vt adb ꝙ ignis ꝑ totā ſpherā aereā debēt deſcēdē eā ꝓſus occupā⁹ atq̄ꝫ ꝯiūgēdo extremitatē ſuā extremitati aq̄ ⁊ terre. qō īpoſſibile vr̄. ℭ Nā ſic aq̄ repugāt aſcēdē ꝑ totū elemētū aeris vſq̄ꝫ ad ſupficiē ꝯcauā ſphere ignis. ita repugāt igni deſcēdē ꝑ totā aeris ſpherā. ignis q̄ppe locū maioris leuitatꝭ nālr ſibi determinat q̄ꝫ ſit ſphera aeris. ℭ Q uedaʒ attinētia ad ſupiora.

Ca. 65. A

Cōſimiliter Aūt tpe ꝯrio q̄ ſol decliat ab eqnoctiali viſus capicornū: inē eqnoctiale ⁊ tropicū capicornij q̄ ē ōcliatio meridiana: ⁊ icipit i medio q̄ſi mēſis ſeptēbris: ⁊ vocat tps iſtō autūn⁹ ⁊ tpe q̄ ſol redit a capite capicornij ad eqnoctialē: qō icipit i medio mēſis decēbris vſq̄ꝫ ad mediū martij: ⁊ vocat hiems: ſol a nob valde recedit: ⁊ cāt mag̃ friditas ⁊ hūiditas i terra nr̄e hitatiōis: q̄ ē viſus polū articū ſiue ſeptētriōalē icipiendo a linea eqnoctiali. in b āt tpe hūiditas aeris vigorat ⁊ agē pt i ignē ita vt illū pēit⁹ deſtruē poſſʒ niſi loca nālia elemētoꝝ b ipediret. Aer namq̄ꝫ aſcēdē negt ad totā ignis ſpherā. qm̄ ⁊ ſi aer leuitatē hēat: maior tñ ē ignee ſphere leuitas: q̄ꝫ ſit leuitas q̄ꝫ exigit aereū corp⁹ negbit. g̃ ꝑ totā ignis ſpherā aer ꝯſcēdē nec illū penit⁹ opugnā⁹ deſtruē. ℭ Jdētidē āt i b tpe. ſ. autūno ⁊ hyeme aq̄ friditas vigorat ſʒ q̄ꝫ i aerē ſibi ꝯiūctū ad corrūpēdū agē poſſet: ac ſi ſolidā oppoſitionē hērent. ageretq̄ꝫ aq̄ i aerē cū penitus corrūpē⁹. niſi ad b ſedes nāles elemētoꝝ obuiarēt ꝑꝑ pōdera ⁊ leuitates. Aq̄.n. ꝑ totā aeris ſpherā ꝯſcēdē negt. nā aerei corpꝭ ſphera leuitatē exigit i corpe: qō i ea locādo ē qō ſaq̄ neq̄ꝫ: ē: cū ipa grauis ſit aſcēdē. g̃ ꝑ totā aeris ſpherā negt ad ꝯſumēm penit⁹ aeris elemētū. ℭ Hec āt q̄ accidūt i hac pte terre hitabil' i q̄ nos ſum⁹ iter eqnoctialē ⁊ polū articū ſeptētrionalē veniēdo a linea eqnoctiali viſus tropicū cācri: accidūt i alia medietate mūdi: q̄ ē ab eqnoctiali linea vſq̄ꝫ ad polū antarticū q̄ ē decliatio meridiana. ⁊ ē i ea tropicus capicornij. ſʒ ꝯrijs tpib⁹ accidit. ℭ Nā qō apō nos accidit: cū nob ver ⁊ eſtas ē accidit ill': dū ē nob autūnus ⁊ hyems. ⁊ q̄ apō nos ſūt: cū nob autūn⁹ ⁊ hyems ē accidit ill'. qn̄ nob ver ⁊ eſtas ē. ℭ Cā h⁹ notiſſima ē. ſ. q: tāta ē decliatio ſol' ab eqnoctiali ꝯ caput capicorni ſiue tropicū q̄ ē decliatio meridiana ſiue auſtral' q̄ꝫ ta ē declinatio ſol' a linea eqnoctiali viſus tropicū cācri q̄ ē ſeptētriōal' ⁊ ſup nr̄aʒ hitabilē terrā. ⁊ ē iſta decliatio vl' latitu⁹ ꝯ polū articū. Qō iñ nob vno tpe accidit. eis alio ꝯrio tpe fit. q: decliatio auſtral' ⁊ ſeptētriōal' ſʒ q̄s cānt iſte diuerſitates. ſit i tpib⁹ ꝯrijs.

B Aduerte ꝑ ꝯrijs tpib⁹ accidant eſtas hyems ver ⁊ autūnus i ſeptētriōali ⁊ meridiōali plaga.

ℭ De locis āt ⁊ locatōib⁹ actōib⁹ ⁊ cōruptiōibus ⁊ nālibus pōderibus ⁊ leuitatibus elemētoꝝ ad determiatiōeʒ locoꝝ aliſq̄ꝫ coꝝ ꝓpetatibus plīme ſpeclatio nea altiſſime ⁊ magni dulcoris ⁊ i ſūdamētꝭ nāe hiri poſſēt. in qbus mag̃ ex pte altiſſimi dei ſapiē⁹ in hoꝝ ordiatiōe ꝓdit. ō qbus nō ē nri āplius dilatare ſmonē. qm̄ nimis diſgredi cogeremur. ℭ De his boetius ſequēs platonicā poſitionē loq̄bat in 3⁹ de ꝯſolōne metro nono. qō icipit. O q ꝑpetua. cū ait tu nūis elemēta ligas: vt frigora flāmis arida ꝯueniāt liqdis ne purior ignis euolet. ⁊ merſas ōducāt pōdera terras. i. de⁹ colligauit elemēta iter ſe i ꝓpoꝛtōibus nūalibus. ſ. ꝙ iter duo elemēta hñtia ꝯrietatē ſolidā nō ſit vnio niſi ꝑ duas medias q̄litates alterius elemēti. ſic i nūis ſolidis q̄s cubos grece appellare ꝯſueuimus ſe hʒ ariſmetice. vt iter duos cubos ſp neceſſariū ſit repiri duos nūos planos. q ſe hēant in ꝓpoꝛtiōe ꝯtinua cū duob⁹ cubis. Sic iter octo. ⁊. 20. ⁊. 7. q ſunt duo ꝑmi cubi q̄ꝫ ꝑmus ex binario 2⁹ ex ternario īſurgit. duo nūi plani repiūt ꝯtiuo ꝓpoꝛtiōales. ſ. duodeci ⁊ decē ⁊ octo. q ſe hñt mutuo i ꝓpoꝛtōe ſexqaltera. Et ſic i nūis planis q̄s q̄dratos appellamus ariſmetice. ſp neceūʒ ē iter duos q̄dratos ꝓxios vnicū dūtaxat repiri ꝓpoꝛtiōalē nūʒ linealē. ita ⁊ iter duo elemēta hñtia ꝯrietatē ſupficialē ⁊ nō ſolidā vnā q̄litateʒ ꝑciſe repiri neccē ē. De nūo pʒ. vt q̄ternario ⁊ nouenario qui ꝑmi nūi ſupficiales ſiue q̄drati ſūt. q̄ꝫ vnus ex binario alī vo ex ternario īſurgit. repit vnus nūs ſupficial'. ſ. ſenari⁹. q iſtis i ꝓpoꝛtiōalitate ꝯtiua ſe hʒ. ſ. i ſexqalta. ℭ De elemētis pʒ q: ꝑum oppoſitionē ſolidā ſiue cubicā hñt ignis ⁊ aq̄. aer ⁊ tra. iō inter duo q̄libʒ hoꝝ itercidit vnū elemētū. qō duas q̄litates ꝓpoꝛtiōales hʒ ad duo alia elemēta ſolidā hñtia ꝯrietatē. ℭ Jn elemētꝭ hñtib⁹ ꝓpoꝛtionē ſupficialiū nūoꝝ. ſ. q̄dratoꝝ. q̄ ſunt elemēta ꝯiūcta ſʒ ſitū: ſolū itercidit vnū medium ꝓpoꝛtiōale. ſ. vna q̄litas ⁊ ñ aliqō elemētū. vt iē aquā ⁊ trrā: aerē ⁊ ignē. nā iē aquā ⁊ trā ꝓpoꝛtiōal' ē friditas iter aerē ⁊ ignē mediū ē caliditas. ⁊ iſta ſūt ꝓpoꝛtionalia i q̄litate illa. Et b fit vt frigora flāmis ꝯueniāt. i. vt elemēta frida ⁊ calida ꝯueniāt. ſ. aq̄ ⁊ ignis q̄ hñt ꝯrietatē ſolidā: ⁊ hñt mediū elemētū aeris: ne ſi ſimul ponerēt: corrūpēt abinuicē. Et b ēt fit vt arida liqdis ꝯueniāt. ſ. tra q̄ ē ſicca ꝯueniat aeri: q ē liqdus. i. hūid⁹. ſ. ꝙ cū hēant ſolidā ꝯrietatē: ſe penit⁹ ñ ōſtruāt obſiſtēte ſitu. Et b ēt ne parior ignis euolibʒ. ſ. q̄ꝫtū ad leuitates ⁊ pōdera elemētoꝝ. ſ. ꝙ iſta ſūt ordiata i ꝓpoꝛtiōe nūerali. qm̄ ſi ꝓpoꝛtiōis modū excedāt: ignis factus purior. i. excedēs ꝓpoꝛtionē alioꝝ i leuitate euolabit dimittēs ꝯtiguitatē ad alia elemēta. ⁊ ſic mācbit vniuerſuʒ diſcōtinuatū. Vl' pōdera deducēt tras merſas. i. magis mergerēt tre cōprimēdo ſe i ſe ipas ⁊ idurādo ꝑ nimia grauitate. ℭ Pʒ igr̃ de elemētꝭ ꝙ ſūt corpa cōpoſita ⁊ ñ mixta. iō cūʒ nllm coꝝ itra ſe ꝯrietatē ſolidā aut q̄lēcūq̄ꝫ hēat nllʒ poterit corrūpi a ſe ipō. hʒ tñ qōlibet coꝝ ad alteꝝ ꝯrietatē: vnū igr ab altero pri corrūpi poterit. ℭ De corpibus compoſitis alterius conditionis quā ſint elementa.

B Boetius 3⁹ ō ꝯſola. metro. 9.

C Cur boeti⁹ dixerit elemēta nūis ligata pulcherrime tō.

D Determi. dictorum.

Capl. 66. A

Jn Supioꝛib⁹ dcm̄ ē elemēta dūtaxat corpa cōpoſita ⁊ ñ mixta fore. alia āt cōpoſita ⁊ mixta erāt. qō qdē verū ē in regiōe elemētali gn̄abiliū ⁊ corruptibiliū. ꝑter b tñ ſt alia cōpora ñ mixta alti⁹ ꝯditōis: q̄ cōpoſita ſt: ⁊ ñ mixta. ℭ Hoc qdē tā de planetꝭ. q̄ꝫ de fixis aſtris: q̄ꝫ de orbib⁹ ipis celeſtib⁹ itelligēdū dixeris. b.n. cōpora cōpoſita ſūt. qm̄ coꝝ nllū ē. qō ſba ſumplr ſit: q: ſba ſumplr ſpāa ē. ℭ Jrē nllū hoꝝ mā. aut foꝛa. q: nllū hoꝝ ꝑ ſe ſt are valʒ. ſʒ mā cū foꝛa. niſi foꝛa ſpūalis ſit. vl' ut ala rōnal'. q̄ cū foꝛa hūani corpis ſit: ꝑ ſe tñ ſtare pt. qōlibet g̃ hoꝝ celeſtium corpoꝝ ex mā ⁊ foꝛa cōpoſitū eſt. Quāq̄ꝫ de mā celeſtium corporum. an ſit eadem cū mā horum generabilium ⁊ corruptibilium apud philoſophantes dubiū ſatꝭ ē. magis tñ rōni ꝯſētaneū ē celeſtiū ⁊ elemtaliū cōpoꝝ māʒ eādē ñ eē. nec eaſdē hr̄e cōditiōes. ℭ Ex b aūt corpora celeſtia i ſe nllaʒ hñt ꝯrietatē. nllā q̄ppe coꝝ in ſe q̄litates hʒ ſolidā ꝯrietatē: aut aliq̄lē ꝯtinētes. nec aliqō coꝝ q̄li-

B Corpora celeſtia nō ſt mixta ſʒ cōpoſita.

C Nlla penitus ꝯrietas ꝑperitur in corporibus celeſtibus

tatē aliq̄ h3: q̄ repugnet q̄litati actiue corpis celeſtis: hac. n. ↄditiōe i celeſtib⁹ corrupto aut i totū aut i ꝑte ſeq̄ret. qđ falſi tate nō ſ. ¶ Alia aūt q̄ ſūt cōpoſita ⁊ mixta: ſi mixtio tñ corꝑis ē: q2 paucā hñt i ſe diuerſitatē valde ꝓpinq̄ vniformitati ⁊ nāe elemētali. q̄ cōpoſita dūtaxat ē mixta at neq̄q̄. ¶ Sic ē de lapidib⁹ ⁊ qbuſdā mineralib⁹ vn̄ ſic elemēta ſe ipa ñ corrūpūt: ſ3 in alterutrū i ſe agūt: ita ⁊ h̄ ſe ipa nō deſtruūt. Si igr̄ aliqñ corrūpūt: a ſe qdē ñ patiūt. ſ3 ab extriſeco corrūpēte. iō ſic elemētū tre: q2 cōpoſitū ē ⁊ nō mixtū: ꝑpetuū ē: niſi ab aliq̄ agēte extriſeco corrūpat. nā ⁊ lapides ⁊ mineralia q̄dā ꝑpetuari pñt. niſi ab extriſecis corrūpāt. ita ⁊ ſi mixta ſint: plenā tñ mixtionē nō tenēt. Sic q̄3 ď auro ⁊ argēto ⁊ ferro ſilibus q̄ dō3 ē. q2 ipfectā mixtionē hñt. ¶ Hoc mō cōpoſita ⁊ nll'a ten⁹ mixta aut cōpoſita ⁊ hñtia mixtionē ipfectā i ſe ↄ̄rietatē itrinſecā nō hñt. hñt tñ ↄ̄rias q̄litates ad al'a res. Res admixte ꝑfecta mixtiōe atq3 cōpoſite ſic oia aīalia ⁊ plāte: q̄q̄ plāte i ſimū ḡdū ꝑfecte mixtiōes hñt itra ſe ↄ̄rietatē hñt. ¶ Ex h̄ āt ↄ̄ iducit. ſ. q̄ mixta ꝑfecta mixtiōe ab itrinſeco corrūpent. ⁊ ſi nihil ill' obſtiterit corruptiuū. cōpoſita āt ⁊ nō mixta aut mixta ipfecta mixtiōe ab itriſeco corrūpi neq̄ūt. ſ3 ſi ſ'eis aliquo mō corruptio inducet: ncē ē vt ab altero inducat.

D
Quedam mixta a ſe corrūpi nō poſſunt.

E
Mixta ꝑfecta ab intriſeco corrūpi poſſunt.

Capi. 67.
A

¶ In deo nulla eſt contrarietas.

Nūc Uero ad icepta ꝓuo illationē redeam⁹ q̄ dulcedie ſpeculatōis ď bītudine elemētoꝝ aliq̄ādiu dilata fuerat. oīs corruptio ꝑ ↄ̄rietatē fit. ⁊ in eo qđ ↄ̄rietatē nll'am h3: corruptio neq̄q̄ fit. In deo aūt ↄ̄rietas nll'a fit. fieri igr̄ in eo corruptionē aliq̄ ipoſſe ē. ¶ Qđ āt in deo ↄ̄rietas nll'a ſit p3 ſit. n. in aliq̄ dupl'r ↄ̄rietas: q2 aut tota ē in eo. ſ. vt itra rē ſint due q̄litates aut ꝑtes. q̄ mutuā oppoſitionē hēant. aut ꝑs ↄ̄rietatꝫ itra rē ē. ſ. vna q̄litas q̄ oppoſitionē h3 ad aliā q̄litatē3 q̄ in aliq̄ alia re ē. ¶ 2⁹ oppoſitiōis ↄ̄rie mod⁹ ↄuēit cōpoſitꝫ ⁊ nō mixtꝫ aut mixtꝫ q̄dē ipfecta mixtiōe. Primus āt mod⁹ reb⁹ cōpoſitꝫ ⁊ ꝑfecta mixtiōe comixtꝫ ꝑtinet. ¶ In deo tñ cōpoſitiōis aut mixtiōis nll's mod⁹ ē. nā qđ mixtū aut cōpoſitū eſt: cōp⁹ ē aut corꝑeū: de⁹ āt nec corp⁹ nec corꝑeū q̄q̄ ē. in eo igr̄ cōpoſitio aut mixtio nll'a erit ⁊ ↄ̄ñter nll'a corruptio. Si. n. i corꝑib⁹ celeſtib⁹ corruptio nll'a ē. ſic oēs ď nā loq̄ntes atteſtāt Et ponit Ariſ. 2⁹ de celo ⁊ mūdo a fortiori ď deo dicet. q̄ icorruptibil' ſit. cū ꝑfectioꝛ oīb⁹ enti̇b⁹ ſit. ¶ Ampli⁹ āt de⁹ corruptionē ſuſcipe negt. q2 corruptio ē paſſio: ipa āt ab aliq̄ agēte ſp illata ē. agēs āt potēti⁹ ē ſp patiēte. deo tñ potēti⁹ nihil eſſe pt. nihil ḡ in deū agē v3 et ↄ̄ñter nec corrūpi. ¶ Itē in eo qđ corrūpit: aliqđ deſinit eē ⁊ alteꝝ ꝑmanet. in deo āt ñ ē aliqđ qđ deſinē eē q̄at alio ꝑmanēte. cū totū eē ſuū vnū ⁊ ſimplex atq3 idiuiſibile ſit. corrūpi ḡ de⁹ negt. Hui⁹ iductōis maioꝛ p3 nā cū aliqđ nāl'r corrūpit: foīa ei⁹ nō manet: mā āt eē nūq̄ deſinit. cū ingñabil' ⁊ icorruptibil' ſit. vt iducit Ariſt. 1. phicoꝝ. foīa āt ⁊ ſi iterdū ꝑmaneat: vt in foīa hūana. cū ďficiēte hoie adhuc aīa ꝑmaneat. dō3 ē q̄ ibi aliqđ tollit. ſ. vnio aīe ⁊ corporis. ⁊ ip3 cōpoſitū reſultās iā nō ē. ¶ Itē illa corrūpi pñt: q̄ eē cepūt: ⁊ eē firmū nō hñt. de⁹ āt eē nō cepit. qm̄ ab eīno ē. eē q̄3 ſuū ꝑfecti⁹ oīb⁹ reb⁹ ē. corrūpi ḡ de⁹ negt. ¶ Ex ꝑmiſſis ḡ illatū ē q̄ quēadmo̅ de⁹ genit⁹ ñ ē ita ⁊ corrūpi negt. hij āt erāt duo impfecti motus.

p⁹ rō.
B
Duplex in aliq̄ ē ↄ̄rietas.

Ariſ. 2⁹ celi ⁊ mūdi.

2⁹ rō.

3⁹ rō.

Ariſt. 1. phicoꝝ.

4. rō.

Capit. 68.
A

¶ Qđ augmētationem in deo ſuſcipi impoſſibile eſt.

Pertrāſitis Igit motib⁹ iꝓꝓe dictꝫ ď eiſ q mot⁹ ꝓꝑe appellāt dō3 ē. in his āt ꝑmus ē augmētatio. cū aliqđ tēdit a minori q̄ntitate in maiorē3 iux Ariſt. 5. phicoꝝ. c. 4. hūc āt motū in deo ſuſcipi ipoſſe p3. nā3 augmētatio in corꝑeo ē: de⁹ āt corꝑeū qđ nō ē. augmētari ḡ negt. ¶ Itē in augmētatiōe q̄ntitas ↄ̄tinua ſuſcipit. ſ3 in deo q̄ntitatē ↄ̄tinuā ſuſcipi ipoſſe ē: augmētari ḡ eū nll'aten⁹ eē pt. in deo āt q̄ntitatē ꝑtinuā recipi nō poſſe p3. q2 q̄ntitas cōditio corꝑis ē: de⁹ āt nec corp⁹ ē nec corp⁹ h3. ¶ Itē augmētatio fit ꝑ alimētū ↄuerſū3 in ſbā3 aīal' alit. ſ. in carnē ⁊ ſanguinē ꝑ maiores ꝑtes. q̄ fuit deꝑditū. in deo tñ h̄ nō ē: q2 nō alit: nec alimēto eget. alimētū naq3 ad aīatoꝝ reꝝ ↄſuatiōnē ē. q̄ ſine alimēto ↄſuari ñ poterāt. de⁹ tñ alimēto ñ ↄſuat: q2 eē ſuū ꝑmanēs ē. nec aliq̄ re indiget. ¶ Itē qđ alit ⁊ nutrimētū recipit. h3 ſtomachū in q̄ cib⁹ recipiat aut aliqđ loco ſtomachi. ſ. aliq̄ ꝯcauitatē q̄ recipiat cib⁹ digerēd⁹. In deo tñ nihil tale ē. cū incorꝑe⁹ ſit nō igr̄ alimēto idiget: nec ſtomachū h3. ¶ Itē ſi de⁹ maiorē q̄ntitatē ſuſcipe poſſ3: q̄uſq3 illā accipet: eēt in potē⁹ ad aliqđ de⁹ tñ totū ſuū eē ꝑfectū h3. cu3 nihil vltra hr̄e poſſit q̄ bēat: in deo igr̄ mutationē vllā ſ3 augmētationē fieri ipoſſe ē.

p⁹ rō.

2⁹ rō

3⁹ rō.

Confirmatio prioris rōnis.

¶ In deo q̄3 diminutionē fieri ipoſſe ē. q̄ ſ3 motū ꝓꝑe dictū appellam⁹. nā diminutio fit ſ3 q̄ntitatē ↄ̄tinuā. in deo āt q̄ntitatē ↄ̄tinuā nullā eē liq̄t. diminutionē ḡ i eo fieri ipoſſibile ē. ¶ Itē q̄q̄ motus ſ3 ſe aut in ſe aliq̄ dicat ipfectionē3: q̄ in deo ſatis ē excludēda cuilib3 loq̄nti ↄceſſo tñ aliq̄ motu magis augmētationē eē fateremur qm̄ augmētatio ꝑfectionē q̄dā nōt. ↄuenieñ⁹ igr̄ deū creſcē q̄ diminui fateremur. ¶ In motib⁹ āt ꝓꝑe dictꝫ 3⁹ ē alteratio: q̄ ē variatio ab vna i alterā q̄litatē. vt Ariſt. ait phico. li. 5. c. 4. hūc motū accidē deo ipoſſe ē. nā mot⁹ ab vna q̄litate in alterā aut ē i colorib⁹ ⁊ ſaporib⁹ odorib⁹ ⁊ vocib⁹ friditate caliditate ⁊ ſilib⁹ q̄ ſūt in 3ª ſpē q̄litatꝫ ⁊ ſūt obiecta ſenſitiuaꝝ potētiaꝝ. aut erūt alie q̄litates. Si āt de his ſenſibilib⁹ loq̄mur q̄litatib⁹. dō3 ē in deo nō eē motū alteratiōis ad tales q̄litates. oēs q̄ppe t'es q̄litates corp⁹ ꝑſupponūt: cū i corꝑe ſint. In deo āt corpus nō ē. cū icorꝑe⁹ ſit in eo igr̄ ſ3 h̄ motus ipoſſe ē. Si āt al's aſſumamus q̄litates q̄ aīus paſſiōes ſūt q̄q̄ modū q̄litatū gerāt ſic triſtitia ⁊ gaudiū ſpes. doloꝛ. ⁊ timoꝛ deſideriū abhoiatio. dō3 ē i deo nll'a3 taliū fore q̄litatū. oēs. n. he ipfectionē magnā dāt diminuētes a tāto bono. q̄ntū i deo cōis pōit aloꝝ ↄceptio aut ſapiētū cōcludit illatio. nā qđ iterdū letū iterdū vo triſte ē. nūc doloꝛes nūc deſideria ſuſtinet. in ſe bonū ſūmū nō h3 qđ in deo ponimus. alie āt hmōi inductiue rōnes multe hr̄i poterāt. de qb⁹ in preſenti ſufficiant que dicta ſunt.

B
Qđ i deo ipoſſibilis ſit diminutio.

p⁹ rō.

2⁹ rō.

C
Qđ i deo nō ſit alteratio.

Ca. 69.
A

¶ Quod deus non local'r mouetur.

Quartus In motibus ꝓꝑe dictis motus ſ3 locū ē q ab Ariſt. in. 5. phico. latio vocat. in. c. 4. ¶ Hūc motū deo aduenire ipoſſe ē. nā id ſm locū mouet qđ locū accipit locū relinquēſ: in deo āt tale qđ aſſignari negt. i deo igr̄ localē mutationē ipoſſe3 fore liq̄t. ¶ Qđ āt deus neq̄at vnū locū relinq̄re alteꝝ ſūmēs appet qm̄ tūc aliq̄s locus foret in q̄ de⁹ nō eēt. qđ f'm ē. ſic p3 Hieremie. 23. c. celū ⁊ trā ego ipleo dicit dñs. ¶ Itē cū aliq̄s ē i loco. quē3 adipiſcē cupit. nō mouet. deus āt vbicūq3 eē vlt. ē locū ḡ ñ mutat nec ad locū tēdit. Hui⁹ iductōis maioꝛ p3: q2 locus ad quē q̄ſquā mouet. ē t'minus motus ſui. ⁊ cū eū acq̄ſierit: ceſſat mot⁹ q̄ āt deus ſit vbicūq3 eē vlt p3 qm̄ nō eē pt velle niſi i locis q̄ ē ſ3 nll's locus ē. in q̄ deus nō ſit. q2 celū ⁊ trā iplet. nll's ḡ locus eē pt: i q̄ eē vellit. ⁊ ↄ̄ñter mutari ſ3 locū negbit. ¶ Amplius āt local'r nihil mouet: niſi loco cedēs locū accipiat. ſed deus negt locū relinq̄re aut accipe: moueri ḡ illā ipoſſe ē. Deū āt loco cedē aut locū accipe nō poſſe p3. q2 deus locū hrē negt cū ſit in loco ſolū corpus iux Ariſto. diffinitionē. 4. phicorū. ſ. locus ē vltia ſuꝑficies corꝑis ambiētis. deus āt corpus aut corꝑeus nō ē. in loco igr̄ eē eidē nō ↄtingit. h̄ mō nec locū ꝑdere nec acq̄rere pt. motus ḡ ſ3 locū ei aduenire nō v3. ¶ Itē locus rē locatā ꝑficit. cū locus ponat ꝑ'i̅ ↄſuatiuum deo ḡ in loco poſito aliq̄ ei ↄſuatiōnē ⁊ ꝑfectiōem ↄuenire ex loco ncēe erat. deus tñ a nll's ꝑfici pt: qm̄ ſic id a q̄ deus ꝑficit. deo ꝑfectius foret. qđ hūana ↄceptio abhorret. deus igr̄ in loco eē negt ⁊ ↄ̄ñter nec moueri ad locū. ¶ Itē cu3 aliqđ ꝑoꝛē locū mutat. ñ ſ3 rōnē mouet. ad aliq̄ acq̄rēda3 ꝑfectionē q̄ in ꝑoꝛi loco nō hēbat. mouet h̄ āt i loco ad quē tēdit ſibi poſſibilē aut affuturā ſibi arbitrat. aliogn hūc motū vanū appellari ius ē. ¶ Dato ḡ locali motu in deo ingret. an mouet ad igrēdā aliq̄ ꝑfectionē. q̄ ñ hēat aut ad nll'ius ꝑfectionis acq̄ſitiōe3 mouet. Si āt nll'ius ꝑfectiōis acq̄rēde cōſcm̄ in eo motū aſtruxerimus. vanū atq3 ſtultū fore motū neceſſe ē qđ ↄceſſū ⁊ auditu idigniſſimū. ¶ Si āt alicuius acq̄rēde ꝑfectiōis occaſiōe mouet. aut illā ꝑfectionē ꝑ motū recipit aut ñ. Qđ ſi ꝑ motū in eo ꝑfectionē acq̄rēdā cēſuerimus eū añ h̄ ipfectū fo2 ↄſtabit qm̄ ei aliqđ bonū aberat. qđ ↄceſſū q̄3 nō meret. Qđ ſi deū ad aliq̄ acq̄rēdā ꝑfectionē moueri fateamur cū tñ illā ꝑfectionē nō acq̄rere. ingret. an illā ꝑfectionē acq̄rere poſſit an nō. Si āt eū ꝑfectionē hāc acq̄rere poſſe ↄceſſerimus acq̄rere tñ nolle. fateri ncēe ē motū ſuū ad nihil ꝑficē velle qđ motū vanū atq3 ſtultū efficit. h̄ āt deo repugt. Si āt deū acq̄rere velle ꝑfectionē fateamur. acq̄rere tñ non poſſe dicamus. ↄfiteri ncēe ē deū rebus nāl'ib⁹ ipfectiorē fore nāl'ia q̄ppe mouet. ⁊ ſ3 hos mot⁹ ꝑfectiōes acq̄rūt. ad q̄s illa ↄditio ſpēi aut agētū excitatiua iclinauit. deus āt ſi ꝑfectionē illā ad q̄ iclinaret acq̄rere nō valeret. ipfectioꝛ nāl'ib⁹ cūctis rebus extiſtēt. ¶ Amplius āt ſi deū ad acq̄ſitionē alicuius ꝑfectōis moueri fateamur. q̄ acq̄rē ipoſſe ſit. aut ſcit ipoſſibile ſibi fore illā adipiſci aut neſcit an adipiſci ↄtinget. ſi āt fateamur

p⁹ rō.

2⁹ rō.

Ariſt. 5. phicoꝝ.

p⁹ rō.

2⁹ rō.

3⁹ rō.

B
Deū nō eē i loco

4. rō.

5. rō.

6⁹ rō.

fateamur ſibi cōſtare ſpoſſe fore acquiſitionē ei⁹: ad qḋ mouet. Inutilē atq; ꝓſuo ſtultū fore hūc motum cōſtat. nemo quippe ad ꝗcquā moueri dꝫ: ſi illḋ ſibi acqri ipoſſe arbitraṫ. fruſtra tñ ⁊ ſtultē agē gcq; a deo lōge ē. ❡ Qḋ ſi fateamur neſcire deuꝫ an ꝑfectionē ad q̄ꝫ mouet acqrē poſſit. imane icōueniēs ē. B pacto deū iſipiētē fore ꝯuincit. qḋ abſonū ē. pꝫ ḡ deū moueri nō poſſe. ex ꝓbanis ḡ lꝫ longa iductione ꝯcluſuꝫ pꝫ deū mo ueri ñ poſſe. iſte igr̄ ſpēs q xp̄s vt deus erat motus nō fuit.

Ca. 70. ❡ Pars 6ᵃ methaphore 4ᵉ. ſ. ſerpens qui audiuit.

A **Huius** Quā ſepe nomino q̄rte figurate padoxe ꝑti cula ſexta ē. q audiuit. ſ. q ſpēs iſte audierit ⁊ qm̄ xp̄ꝫ hūc ſpētē fore ꝯceſſimus. de eo q audierit ꝯcedē necē ē. ❡ Qḋ āt xp̄s aliqñ audierit. dubitari irrōnabile vr̄. audire nāq; potētie auditiue actus ē. i xp̄o āt auditiuā ꝯſtat eē ꝟtutē. liq̄t ḡ q audierit. Qḋ āt i xp̄o auditiua potētia fue

B Q xp̄s audiue rit. rit: hāt. naꝫ viſiua: auditiua: guſtatiua: odoratiua: ⁊ tactiua: potētie in oīb⁹ ꝑfectis aīalibus ſūt: q̄ hūt extremū gradū aie ſenſitiue iter aīata nō rōnabilia q̄to igr̄ differētius qḋ rōna le aīal ē has potētias ſenſitiuas hēbit. ḋ xp̄o āt hmōi erat: cū verus hō foret. de iſo ḡ ꝯſtat: q audiuiſſet. cū hr̄et potentiā ſenſitiuā. ❡ In B āt dubitari qdē radicē nllāꝫ hꝫ: niſi fortaſ

Exo. 20. c. ſis xp̄ꝫ hoieꝫ verū fuiſſe diffiteamur eū corp⁹ fantaſticū acce piſſe aſſerētes. ſ. ſi verā carnē de ꝟgine (vt eccl̄ia ꝑhibet) non

C ſūpſiſſet: ſꝫ corpus ſibi formaſſet de aere. ❡ Si āt hmōi hūiſ

Angeli aſſumē tes cor pora fā taſtica nullam hñt ſen ſum. ſet corpus: audire ⁊ vidē cetere q̄ꝫ ſenſatiōes ipoſſes ei forēt. vt late diffuimus ſup exodū. c. 7. ⁊. 20. cū dicebaṫ: q cū angli nob̄ appētes corpa de aere fabricata ſūmūt: q̄q̄ ſibi oclos: ⁊ naſuꝫ aures ceteraq; corpis hūani lineamta ⁊ diſtinctiones extriſecus hēant: ſic nos hr̄e dignoſcimur: audire tñ nequnt ⁊ videre odores q̄ꝫ fetidos aut ſuaues nec ꝑcipiūt nec diſcer nūt. guſtare āt nihil pñt: ⁊ ſi ori ſuo applicuerint aut itrorſuꝫ velut degluciēdū traſigēdū trāſmiſerint. tactiuā q̄ꝫ nllam ex

D ꝑiunt q̄litatē. hoꝝ āt nālia fūdamēta ⁊ obuiātia q̄qꝫ atq; ſolu

Q corpus xp̄i ñ fuerit fantaſticum. nōes ibidē explicita ſūt. ❡ De xp̄o tñ nemo rōnabilr̄ aſtrue re vꝫ eū fantaſticū corpus aſſūpſiſſe. iſe eqdē pleraq; ꝟitatis nāe hūane in ſe iſo ſiḡ dedit. Si. n. xp̄s fantaſticū ex aere cō fectū hūiſſet corpus: ſanguinem de illo ꝓfluere ipoſſe erat. de xp̄o tñ frequēter ſanguineus ꝓfluxit hūor. ❡ Primo āt de

Pris rō ſluxus ab eo emicuit cruor in circūciſiōe ſua. nā abſciſſa ꝑti

E cula carnis ſue ab eo ſicē a ceteris puul' circuncis sanguis

Defluxiſſe ſan guinē i circunci ſiōe xp̄i pulchra rō. effluxit. Qḋ ſi i ei⁹ circūciſiōe nllꝰ ꝓfluxiſſet cruor: cūcti: q eūꝫ circūcidi ꝯſpexiſſent: eū ñ fuiſſe hoieꝫ māifeſto ſibi ꝯuincerēt argu⁹. in ceteris nāq; ſanguineus ꝓfluebat hūor: cū circūci derent. ❡ Itē q eū tūc ꝯſpexiſſent ceteriq; qb⁹ B notū foret: eū tāq; alicuius mali ꝓdigiū aut monſtrū exiſtimarent vl' ex eo aliqḋ aliis iſligēdū malū: cū illū hoieꝫ eē nllaten⁹ arbitra rent. hoc āt luciſſime in iudeis cāꝫ hꝫ peſſima ſuſpicādi: cū eū nouā atq; iauditā ꝑferre doctrinā ꝯſpicerēt nō ꝯcordāteꝫ p oia legi dei p moyſe date. Arbitratu ḡ ſatis dignū erat euꝫ demonē fore corpe idutū fantaſtico cū hoib⁹ ꝯuerſantē vt do cēdo cūctos deciperet. B tñ neminē iudeoꝝ arbitratū fuiſſe ac cepimus. ipſi tñ qōcūq; diſſiſe et ſi in paucū malū exiſtimarēt ⁊ q de xp̄o ꝯteſtati ſūt quippe q ei⁹ erāt emuli. ❡ Hoc tñ de eo dicū nō ē. ſicē alia iproperia: q diſſimilitudinē nō hēbāt: dicta referūt euāgeliſte. appet ḡ iudeos nihil hoꝝ extimaſſe. Si tñ de xp̄o circūciſo nllē gutte ſanguis defluxiſſent: B ⁊ amplius arbitrati fuiſſent mala. ḋ eo igr̄ circūciſo ſanguis vt de cete

Ca. 71. ris fluxit. ❡ Xp̄s non hūit corpus fantaſticū.

A **Amplius** Aūt ſi aereū atq; p B fantaſticū xp̄s cor pus aſſūpſiſſet: dū illḋ hūiſſet: manib⁹ at trectari a q̄q̄ ipoſſe erat. nā corpa de aere foꝛata B hūt. vt au diri clamātia ⁊ videri q̄ant: manib⁹ tñ aut pedib⁹ attrectari i

p⁹ rō. poſſibile ſit. ❡ Cuius rō ē qm̄ aer corpus ſolidū nō ⁊ tactui reſiſtēs ſicē carnes ⁊ oſſa ceteraq; ſilia. Xp̄s tñ palpabaṫ: dū iter hoies ꝯuerſatus ē multotiēs q̄ꝫ huc atq; illuc pulſat⁹ ⁊ attrectatus diciebaṫ. corpus igr̄ aereū nō hꝫ: ſꝫ verā carnē ⁊

Luc. 8. c offa. ❡ Sic hꝫ luc. 8. c. cū iret xp̄s in domū archiſinagogi vt ſanaret filiā ei⁹: ua tetigit eū q̄dā mlier: q a duodeci ānis flu xū ſanguis patiebaṫ: cūq; xp̄s iqſiſſet q me tetigit ait petr⁹ ⁊ q cū illo erāt ꝑceptor turbe te ꝯprimūt ⁊ affligūt. ⁊ tu dicis q me tetigit. Ecce oēs q cū xp̄o tūc erāt. ei igrēti teſtimoniū ꝑhibuerūt q tāgeret ⁊ cōprimeret. ſi tñ aereū aſſūpſiſſet cor pus cōprimi nequiſſet qm̄ cuilibet ſbe ſolide cōprimē volēti

2ᵃ rō. ceſſiſſet. ſic nos i aere cōi exprimur verū ḡ de carne atq; oſſi bus ſolidū corpus hēbat. ❡ Itē xp̄s poſt reſurrectionē ſuā ſacratiſſimū manib⁹ diſcipli ſui thome de reſurrectiōe dubitā tis in ꝟitatis atq; fidei teſtimoniū attrectat⁹ ē. cūq; apō eū ſte tiſſet xp̄s ait iſer digitū tuū huc ⁊ vide manus meas ⁊ affer manū tuā ⁊ mitte in lat⁹ meū ⁊ noli eē icredulus: ſꝫ fidelis. Poſt B āt thomas miſit digitū ⁊ manū iux ꝑcepto ſaluato toris i aſſignata loca: ⁊ tetigit. ſicē pꝫ ex ſeq̄ntib⁹ ꝟbis thome ⁊ xp̄i. ſubiūctū ē. n. rñdit thomas ⁊ dixit. dñs meus ⁊ de⁹ me⁹ dixit ei ieſus. q2 vidiſti me thoma: crediddiſti. i. q2 palpaſti me. de his Jo. 20. c. Si tñ xp̄s corpeā ſbam de aere aſſumpſiſſet.

attrectari thome manib⁹ nequiſſet. ❡ Hoc idē iferri pꝫ ex hiſ Jo. 20. c.

q xp̄s ad diſciplos ait poſt reſurrectionē ſuā itroierat dñs ie

ſus ad eos Januis clauſis: xp̄i. n. ꝯcluſi erāt pp metū iudeoꝝ 3ᵃ rō.

ob B exiſtimauerūt corpus hr̄e fantaſticū ⁊ nō eē xp̄m. nā de xp̄o qn corpuſ verū hr̄et nllī eoꝝ i ambiguo ꝟtebaṫ. vt quippe q magno tpe cū eo ꝯuerſati fuerāt. ſꝫ an ille eēt xp̄s ambigu uꝫ videbaṫ: iſe āt tollere volēs hāc ifirmoꝝ adhuc cordiū ſu ſpitionē dixit eis: vt tēptarēt corpus ſuū qm̄ ſi fantaſticū cor

pus foret: carnes ⁊ oſſa ſolida in eo nō iuenirēt. B tñ i eo vi Luc. 24. c.

derūt. ❡ De his luc. c. 24. cū dē ꝯturbati atq; ꝯtriti exiſtima bāt ſe ſpm̄ vidē. ⁊ dixit eis qd turbati eſtis ⁊ cogitatōes aſcē dūt i corda vr̄a: videte manus meas ⁊ pedes: q2 ego iſe ſum ſpūs. n. carnē ⁊ oſſa nō hꝫ ſicē me videtis hr̄e. ⁊ cuꝫ B dixiſſet

oñdit illis manus ⁊ pedes. ❡ Si q ſpūs aereum cor Capi. 72.

pus ſumpſerit attrectari aut apꝑhendi nō poterit. A

Ex ꝟerbis xp̄i necēis colligiṫ. q ſi aliqs ſpūs corpus ae reū ſūpſerit. ⁊ ſi aliq eū attrectare atq; cōprehēdē mo liāṫ. ipoſſe erit. vñ cū ſe q̄cq̄ apphēdiſſe ac tenē extimauerint nihil ſe tenē ꝯſpicient. q2 reuera nihil cōprehēderūt. ❡ Hoc āt in xp̄o ꝯtrario accidebat. ſi tñ ſpm̄ aereū corpus aſſūmentē in corpe illo attrectari diceremꝰ poſſibile fore atq; ſolidū attre ctāri vt corpa nr̄a videreṫ: tactui nō cedēs. ꝟba xp̄i oī ſnie pō dere vacua erant; nec cuiuſq; efficacie argu⁹ ſuo eſſe pateret. ❡ Nā ſi corpa de aere ſūpto eē q vt ſolida ex carne ⁊ oſſibus corpa attrectari poſſent: nō rn̄debat iſe apoſtoloꝝ ābiguita ti. ſ. an fantaſma vl' corpus veꝝ foret: nec ſuū in B ꝯcludebat itētū dicēs tēptate ⁊ videte. q2 ſpūs carnē ⁊ oſſa nō hꝫ. ſicut me videtis hr̄e. nā ꝯ nāꝫ ſi qd fantaſticū corpus eēt: attrectā ti ſolidū videreṫ ſicē ꝟa corpa aīaliū ex carne oſſibuſq; ꝯſtāns nlla i B eēt diſtātia ḋi aut fantaſtici corpis. q̄ ob rē ꝟba ſaluo

toris irrōnabilr̄ dicta forēt: nihilq; ꝓficerēt. B āt abſurdū cui B

libet pꝫ. ❡ Dōꝫ igr̄ ꝟa aīaliū corpa attrectari poſſe nec tactui Uera aīali

cedē. Corpa āt de aere foꝛata a nllo tāgere volēte attrectari um corpa

poſſe: ⁊ ſi tāgi large ꝯtigat. qm̄ ⁊ hūc aerē cōeꝫ tāgē dicimus tactui mini

extēſionē nāq; hꝫ: ſꝫ q̄ꝫ ꝯtactus fiat. ❡ De xp̄o āt nō ſolū q me cedūt.

qs eū tetigerit. ſꝫ q ēt ꝟe ⁊ a mltis attrectat⁹ fuerit ꝯfitemur iſe igr̄ verū de carne ⁊ oſſibus hūit corpus. ❡ Ampli⁹ āt B appet in ſanguine efuſo de corpe ei⁹ de corpe tñ fantaſtico ſā guis nllꝰ effluere pt̄. de xp̄o tñ ſepe ſanguis abūdās ꝓfluxit. qḋ appet i circūſiōe. ꝑter B āt i oꝛone. q̄ꝫ ad pr̄eꝫ fūdebat im gruēte paſſiōe. cū tota corpis xp̄i moles magnis cōcutiebaṫ angorib⁹. dicēte iſo triſtis ē aīa mea vſq; ad mortē. i. tm̄ tri ſtor ac ſi morerer. vl' occiderer. vt hꝫ matthei. 26. ❡ Tunc. n.

creſcēte amaritudinū mole. nec iā ſaluatoris nr̄i ieſu tenero Luc. 22. c.

ꝑferēte corpuſclo tātā ꝯflictātiā vt videbaṫ afectionū cōmo tionē ſanguineas exſudauit guttaſ. de B luc. 22. c. cū oī appa ruit āt illi angls de celo ꝯfortās eū. ⁊ fact⁹ ē i agonia ⁊ ꝓlixius orabat ⁊ factus ē ſudor ei⁹ ſicē gutte ſanguis decurrētis i ter rā. Effudit q̄ꝫ ſanguinē ſacratiſſimū. cū flagellis ceſus ē. cū ſpi nis pūctus ē ſpinea corona capiti reuerēdo ipoſita. cū ipedi bus ⁊ manibus clauoꝝ fixuras ſuſcepit. Nec dūtaxat iſte ſā guinis effuſiōes ferre ſt̄ de corpe xp̄i bn̄dicto. q ad eū viuētē ꝑtinebāt. ſꝫ eo q̄ꝫ exanimato i cruce pēdēte ad ſolis ocubituꝫ miles pilati lācea latus eius apiēs ſanguini ⁊ aq̄ effluxeris

abūdātiſſime viā fecit. vt oēs euāgeliſte ꝯteſtātur. Corpus ḡ C

dñi ieſu verū de carne ⁊ oſſibus ꝯſtitiſſe pꝫ. nec de aere fabri Determi. ca

catū fuiſſe vt q̄dā iſani heretici fabulanṫ. ❡ Ex his q̄ꝫ iferṫ pituli.

eū audiuiſſe. qm̄ auditiuā hūit potētiā ⁊ organū determinatū adB. cū ꝑfectus ⁊ verus hō exiſteret i oībus ꝑtibus cōpe ſbe integer nec mōſtruoſus. Sic ḡ q̄ꝫ liq̄t hūc ſpētēꝫ audiuiſſe.

Quia xp̄s q verus ſerpens erat audiuit.

❡ Pars 7ᵃ methaphore 4ᵉ. ſ. ſpēs q nō audiuit. Capi. 73.

A **Prefate** Quarte methaphore ꝑticla ſeptima ē q ñ audiuit. B āt ad xp̄ꝫ q ſpēs erat referri ne

B ceſſe ē. Sꝫ q2 de eo vt verus hō erat. q audierit ſolide iductū Q xp̄s vt

ē. de eo igr̄ vt deus ē idētidē iducēdū ē. q nō audierit. Hoc āt de⁹ nō audi uit.

6° liq̄de īducit̄.nā vt q̄s audiat organa auditiue potētie ī eo exigunt̄ ipa q̄z ētus auditiua:ſz q̄ cāet̄ auditio.ī deo āt nec auditiuā potētiā nec organa audiēdi eē pz.cū igit̄ audire gcq̄ ipoſſe ē. ℂ Hoc āt āpliꝰ pz.qm̄ potētie auditiue organa corporea ſūt dcīminata figurā obtinētia.in deo āt corpeū nihil aſſigñri pt.nec igit̄ organa hēbit nec auditio ī eo erit poſſibil'.

2ᵃ rō.

3ᵃ rō. ℂ Itē audire ꝛ videre ꝛ oēs actꝰ potētiaꝝ ſenſitiuaꝝ paſſiōes ſūt.paſſionē āt in deo nl'laz ꝯtingē poſſibile ē:audire ḡ negt. ℂ Huiꝰ poſitiōis.maior pz qm̄ oēs potētie ſenſitiue paſſiue ſūt iuxͣ Ariſ.poſitionē ꝛ alioꝝ de nā loquētiū:ex potētijs aūt paſſiuis ncēē ē paſſionē ſp ſeq.in deo āt paſſionem nl'laz fore,pbatū ē,ē.in t'tia methaphora ſup pte ꝗ nō patiebat̄. ℂ Itē in audiēdo recipit aial aliq̄ ſpēz:q̄ an nō hēbat

4ᵃ rō. ī deo āt nihil eē poſſibile ē ꝙ an̄ ñ fuerit audir̄ igr̄ ī illo ipoſſe ē. Huiꝰ īductiōis maior pz.nā audire dūtaxat in h̄ ꝯſtat:vt audiēs recipiat ſpēz eiꝰ ſoni:ꝗ cāt̄. Qꝺ āt nihil in deo tal'r recipi poſſe ſit appet qm̄ iſte ſpēs ſūt vt id qꝺ eas recipit:p̱ eas ſentiat aliquid quod alias nō ſentiret:aut intelligat aliquid ꝙ alias intelligi ab eo impoſſibile erat.In deo autem nihil tale accidit quoniā pfectio aliqua de nouo accidere poteſt ei qꝺ ipſectū ē.qꝺ āt vſq̄q̄ pfectū ē:ex nl'la pte noui pficí pōt aliogn pfectꝰ an̄ ſimplr̄ nō fuiſſet.deū tñ totalr̄ pfectū oēs

Capit.74. A aſtruūt.audire ḡ in eo ipoſſe ē. ℂ Obiectio ꝛ alia q̄dā.

Cōtra Ea q̄ dicta ſūt:aliq̄s moliet̄.tota nāq̄z ſacra ſcriptura exēploꝝ plena ē.Sic pſalmiſta pa.gntoait.v̄ba mea auribꝰ pcipe dñe ꝛ itellige clamorē meū.ꝛ ī pſ.6.exaudiuit dñs dep̄cationē meā:dñs orōnē meā ſuſcepit. h̄

B Rñſio. .n.totā ſacri canōis ſcripturaꝝ ꝯtinētiā replēt.deuz ḡ aures hr̄e ꝛ audire pz. ℂ Ad h̄ rñdēdū ē ipoſſe fore deū aures hr̄e vl' audire.aures eq̄dē ſbe corpee ptes ſūt deꝰ āt nec corpus ē nec aliqd corpeitatis hñs. Hec tñ ad ſacre ſcripture modū ptinēt.ipa qppe vt nos itelligē valeamꝰ:ſic exp̄mit:oīs.n.ſacri canōis ſcriptura ad eruditionē nr̄az ſcā ē:vt nos p eā regulati deo ſubditi ſimꝰ:ꝛ felicitatē q̄ oīuz agibiliū hūanoꝝ ſinis ē:adipiſci valeamꝰ:ī q̄ q̄z oīa deſideria nr̄a t'minant̄ dicēte boetio de ꝯſolōne.li.3°.pſa t'tia. Si āt ſacra ſcriptura a nobitelligi nō poſſet:neq̄ pficē poſſz.oportuit ḡ ſacrū canonē ſub tali v̄boꝝ foīa ꝛ ſnīaꝝ tribut'hitudine:vt nob itelligibil' eēt.Si tñ ſacra ſcriptura cū ꝺ deo loq̄t:ſic loq̄ret̄ vt ī deo reſe hz nl'lꝰ hūanꝰ itell'ꝰ q̄tūcūq̄ nāl'r diſpoſitꝰ ad itelligēdū in talibꝰ itelligē ſufficēt. ℂ Pret̄ h̄ āt ad h̄ exp̄mēdū v̄ba nobis nl'la ſubeſſent.nō cū ī deo nl'la viciſſitudo ſit vt hr̄ Jacobi.c.p.nec tēpoꝝ variatio:ꝛ ꝗcꝗd ī eo ē:pñs ꝛ ſimplex ē:ncēē eſt vt v̄ba p q̄ ꝺ deo loq̄remur:nō ſigr̄ēt p modū p̄teriti ꝛ futuri apꝺ nos tñ nl'la t'tia v̄ba ſūt oīa qppe v̄ba tpa hn̄t tāq̄ ꝓpetatē eoꝝ:ꝛ p modū fluxꝰ ꝛ fieri eēntial'r ſignt.Si igr̄ ꝓpe ꝗcq̄ enūciare cupiamꝰ:ipoſſe ꝓ:ſus fuerit vt p v̄ba nr̄a gcq̄ de deo affirmet̄. ℂ Ob h̄ āt ea q̄ deo ꝯueniūt:ieffabilia dnr̄.qm̄ ꝛ ſi p itell'z nr̄z aliqd itelligi ꝺ deo ꝯtingeret abſtrahēdo ab eī ꝯditiōe motꝰ ꝛ mae.ꝛ tpa:tec viciſſitudis:eloq tñ illꝺ non dat̄:q: v̄ba tal'r exp̄mētia nl'la ſ't. ℂ Infert̄ ḡ ꝙ cū ſacra ſcriptura ꝺ deo loq voluit.ñ debuit ſeq ꝓpetatē coꝝ.q̄ ꝺ deo enūciare vl't ſz ꝙ ī deo ſūt.ſz q: nos corpei ſumꝰ ꝛ intell'ꝰ nr̄i ſbe ſpūales ct'e mēbris ꝛ ī itelligēdo ꝯūtes aliq̄ ꝯditionē corpū ncēūū fuit.vt ſacra ſcriptura nob aliqd ꝺ dō ꝓponēs aliq̄ mō ꝺ eo loq̄ret̄ tāq̄ de aliq̄ corpali hn̄te q̄z corpoꝝ ceteroꝝ ꝯditiones. ℂ Uñ cū audire ꝛ vidē ꝛ cetere ſenſationes ſunt ꝓprietates corpoꝝ quoꝛūdā de deo in ſacra ſcriptura h̄ p̄dicabunt̄.quāq̄ deus.nec audiat nec videat vl' ſil'e qd hēat.

Jacobi.j.c.

Capi.75. A ℂ Alia ratio cur ſic ut dixerat ſcripti ſunt ſacri canones.

Amplius Aūt niſi h̄ methaphoraꝝ ꝛ tropoꝝ mō ſacer canō ſcripture vteret̄.q̄ſdā ꝺ deo pfectiōes p̄dicamꝰ q̄ꝝ modū ī deo aſſignare cōit̄ hoīb̄ꝰ nō ꝯtingeret. ℂ De dō.n.ꝙ rector ſit vniuerſi.ꝛ ꝓuiderit atq̄ diſponat oīa:q̄ ſidē affirmamꝰ.h̄ āt q: fieri negt.niſi deꝰ cūcta itelligat.cū nō itelligētē dirigē aliq̄ actionē ipoſſe ſit.prudētia qppe dña ē.q̄ cūcta dirigūt̄.vt ait Ari.ethi.li.6.aſſerūimꝰ ḡ deū cūcta itelligētē.Et qm̄ nos itelligimꝰ q̄ videmus audimꝰ aut q̄ltcūq̄ ſentimꝰ.ꝛ qꝺ nō audimꝰ videmꝰ aut aliq̄l'r ſentimꝰ

Ariſto.6. ethico. itelligē ipoſſe ē.ꝯformit̄ ī deo arbitramur qm̄ ipe oīa itelligit

B Deus q̄ōs oīa videat. ꝙ oīa vid3 oīa audit oīa ſentit q̄ltcūq̄.ſacra igr̄ ſcriptura h̄ mō ꝯſitet̄ deū oīa vidētē.Sic Salomō ait ꝛ hr̄ ꝓuerbioꝝ.15.c.ī oī loco ocl'i dñi ꝯtēplant̄ bonos ꝛ malos.Ex h̄ igr̄ deū oīa vidētē eē pz.deꝰ tñ nihil videt.qm̄ potētiā viſiuam nō hz nec actū vidēdi.nec organa viſiua.nl'lū ḡ locū deus videt.

ℂ Idē loquēdi modꝰ ī ſacra ſcriptura circa auditū ē. nā oībꝰ h̄ inolitū ac q̄ſi conatū ē.vt cū affligant̄ imeriti nullaq̄ hūana ope ſentiāt releuationē.ad deū p̄ces luctuoſas ꝛ q̄ruias fundāt.Si tñ eis h̄ iſitū foret deū nihil audire poſſe.nl'la rōe ad deū ſuas funderēt q̄rimonias.nec magꝭ ad deū q̄ ad lapidē vl' lignū clamarēt. ℂ Idētidē āt ī neceſitatibꝰ cūctiſq̄ amaritudinibꝰ hoīes nl'la alioꝝ ope adiuti diuinū iplorāt ſuffragiū orātes ſibi talia aut talia fieri. ℂ Pret h̄ āt affectꝰ ſuos hoīes v̄botenꝰ deo p̄dūt.Si tñ exiſtimarēt deū hoꝝ nihil audire.ad eū nihil nec q̄rimonial'r nec ſupplicatorie ꝓclamarēt deſideria q̄z explicare nō curarēt.h̄.n.oīa vana penitꝰ arbitrarēt̄.cōis ḡ ſingl'is ꝯceptio ē q̄cūq̄ nos dixerimꝰ.deū audire. De quō aures hēat. ℂ Hoc mō ſacra ſcriptura deū aures hr̄e ꝛ q̄ dnr̄.audire teſtat̄.ſepe nāq̄ p̄ces nr̄as a deo exauditas dicit.Interdū aūt eas neq̄q̄ exaudiri ꝓſitet̄.Sic pz.Joā.ix.c.ſcimꝰ ꝙ pctōres nō exaudiat deꝰ.Jo āt modꝰ ē.q̄ ī ſacro canone deꝰ audire dr̄ ꝛ aures hr̄e.q̄q̄ ab re ſit nihil.neq̄ ſic in rebꝰ repiri vz.ſit tñ qm̄ ſic itelligetie nr̄e ꝯdeſcēdit̄. ℂ Nec tñ ī his modis q̄ſq̄ arbitret̄ ſacra ſcripturā mētiri.nā q̄q̄ deū aures hn̄tē nr̄aſq̄ audiētē p̄ces itroducat.non inuit nec iubet a nob ſic debere accipi.ſz vl't nos exiſtimare hūc modū in ea itroductū fore ꝓpter ipſectionē itell'ꝰ nr̄i.qm̄ ad ſpecl'anda ea q̄ ꝺ deo enūciantur.nō ſufficēt.ſi al'r vt ꝓpe dici ꝯueniebat dicerēt̄ in deo tñ vt ad rerum ꝓpetatē loquamur hoꝝ nihil ē.

Jo.9.c.

D

Ca.76. A ℂ Pulcherrima dubitatio circa dicta.

Ad Hec āt aliq̄s fortaſſis īgret cū deꝰ aures nl'las hēat nec hr̄e poſſibile ſit vt qd vl't ad eū in voce p̄ces fūdi.ꝛ ꝙ corā ipo in voce affectus nr̄os atq̄ aſicti cordis nr̄i amaritudines ꝓponamꝰ.hoꝝ nāq̄ nihil ipz audire ꝯtinget. In h̄ āt ex his q̄ p̄dicta ſūt ſuppōendū ē deū nihil audire poſſe ꝛ aures nl'las hr̄e.oīa tñ q nos in voce ꝓponimꝰ.deū cognoſcē pz.Nā velut cū aliq̄ ꝓferēte voces ſignificatiuas aliꝰ audiēs itelligit.qd ille voces ſignificēt.ita ꝛ ꝗcꝗd nos v̄bo ꝓtulerimus.deus nihil auditu pcipiēs ſolo itellectu dūudicat. ℂ Et ſic ſonos melodiaꝝ audiētes p auditū app̄hēdimꝰ vocē acutā aut grauē altā vl' humilē armonicā aut ſi armonia carētē.ita ꝛ deꝰ ſolo itell'u vtēs nl'las hñs aures aut audiendi exercitiū oīa h̄ pcipit. ℂ Idētidē āt circa potētiā viſiuā accidit.viſu.n.an res alba vl' nigra ſit aut alterius coloris magꝭ aut pua diſtās an ꝓpinq̄ pcipimus.deꝰ āt nec viſiuā potētiā hñs nec viſu vtēs an res albe an nigre an luride an diſtātes an ꝓpinq̄ ſint.cognoſcit.ꝺ ceteris āt accidētibꝰ q̄ viſu dūudicant̄ idē dōz ē.In auditu āt ſic erit.nā cū nos ad deū p̄ces fūdimꝰ aut amaritudines atq̄ deſideria ī voce ꝓponimꝰ.ꝛ ſi deꝰ auditiuā potentiā nl'laz hēat.h̄ q̄z nō magis audiat q̄ ſi lapidi dicerēt̄.ꝗcꝗd tñ ꝓtulerimꝰ orātes aut ꝯfitētes.ipe optie nouit pfectius adhuc q̄ ſi ei vlla audiēdi daret̄ facultas.

Ca.77. A ℂ Dubitationis ſuperius propoſite rñſio.

His Aūt ſuppoſitis q̄ dicta ſūt.ſ.ꝙ deus aures ñ hñs nec auditu vtēs oīa q̄ dnr̄.ſolo itellectu ſuo pfecte itelligit.pfectius āt adhuc.q̄ nos cū ſuus itell'ꝰ purus ſit pl'ꝰ q̄z h̄ itellectu cōp̄hēdit q̄ nos oībꝰ his potētijs ſēſitiuis app̄hēdamus.Cōueniētius fortaſſis alicui videret̄.vt nr̄as ei affectiōes ſolo aīo pāderemus.p̄ces q̄z iterius effuſe aptiꝰ viderēt̄ vt ſic ſola ī eū iteriore affectiōe eiꝰ mīaz iploreremꝰ. Sic q̄z ſola iteriori cogitatione deſideria nr̄a ꝓponi poſſent nl'lo penitꝰ v̄bo ꝓlato. ℂ Hoc āt nob facillimū ē.cūcta q̄ nos prudēt̄ aut idiſcrete pferimus iteriore cogitatiōe cōprehēdi p ncēē ē. Poterimus ḡ facil'r cūcta ꝯcipe nl'lo eoꝝ deriuato in vocē. ℂ Huic rñdēdū effuſas p̄ces iteriori cogitatione aut q̄ſtuoſa deſideria ꝓpoſita aut q̄ſcūq̄ affectiōes ſola iteriori imagine enarratas ꝯgruēt̄ diſponi.q̄ tñ hoꝝ ī vocē ꝓponit̄. fructu nō carēt.fructuſiora.n.h̄.q̄ mēs cū voce ī publicū effert vt cōit̄ eē ncēē ē.q̄ h̄ q̄ ſola iteriori cogitatiōe ꝓuoluūt̄. ℂ In h̄ aūt vlterius dōz ē.ꝙ q̄q̄ deo effūdi p̄ces nr̄as ſufficerit eas ſolo iteriori actu ꝓponēdo nl'lo ꝓ:ſus in vocē reſultāte.q: ipe ſcrutat̄ renes ꝛ cōda ſciēs.qd vnuſq̄ſq̄ ī abdito pectoris ſui gerat.ꝛ ſi nl'lo ei illa itelligibiliōs expōne q̄dē reddiderit. ℂ Cōueniēs tñ ē v̄botenus p̄ces effūdē.deus q̄z ī voce ad ſe orari iuſſit.q̄q̄ ex h̄ cūcta q̄ orauerimus.in vocē formare nō tenemur. ℂ Ad h̄ āt rōnes fūdamētales ſūt q̄ꝝ ꝑma ē.deus voluit vt hō q creatura ſua ē.ei obſequz exhiberet cetera q̄z creata ad h̄ ſubdid.t vnūq̄dq̄ iuxͣ ſpēi ſue ꝯditionē ꝛ capacitatē. Quantū āt aliqd huic diuino famulatui abūdātius applicat̄.pfectius ē.deoq̄ gratꝰ acceptat̄: ꝛ qm̄

B Non tenemur cūcta q̄ oramus in vocez formar̄.

6ᵃ rō.

perfectius

T

pfectiuus qs deo exhibet famulatū.cū ei toto conamie fuit q̄z
cū ex pte suaꝝ viriū famulaꝛ: decuit vt orās eo mō oraret: q̄
magis oēs vires suas ad diuinū applicaret famulatū.naꝫ in
orone obsequiū cuiusdam deo genus exhibemus. Et q̄z si qs
ad deū p̄ces fundēs aut affectionē exp̄mēs luctuosāue ꝓpo
nēs q̄rimoniā solo actu tacite cogitatiōis h̄ efficiat nll'o pe-
nitus in vocē deriuato: solū deo itell'm suū ⁊ volūtatē ꝓpōit
al's obmittēs vires diuino cultui applicare. Cōuenientior ḡ
orādi modus ē q̄squā ali⁹: q̄ magis vires singule ad diuinā ali
qd agē famulanꝛ.s.cū itellectu volūtate ⁊ voce p̄ces fundāꝛ.
Nā cū qs v̄botenus orat.p̄ deo obseq̄ū exhibet in actu iterio
ri itell'o ⁊ volūtatis.nemo q̄ppe q̄cq̄z ore ꝓferret: nisi p̄ itell'ꝫ
qd ꝓferēdū sit dictauerit.volūtas āt illō ꝓponendū eligat il
ludq̄z executiuis potētijs forādū ꝓponēdūq̄z iubeat. ¶ Iste
āt mod⁹ ē: q̄ vniuerse hūane actiōes p̄ncipiaꝛ p̄ tria p̄ncipia
eaꝝ.s.itell'ꝫ volūtatē ⁊ sensuꝫ.i.executiuas potētias.de his
Aristo.ethi.lib.6.in p̄n⁹.s.tria sūt oȓatiua act⁹ ⁊ electiōis i-
tellect⁹ appetit⁹ ⁊ sensus. ¶ Post opatione potētiaꝝ iterio
rū.s.itell'o ⁊ volūtatis in orone fuit deo vox nr̄a i vocali oro
ne.nā h̄ q̄ꝫ sic act⁹ iteriores ad diuinū famulatū ē. fuiūt q̄qꝫ
deo in hac orone v̄tutes iterp̄tatiue ceteraq̄z locutiōis orga
na in formatiōe vocū. ¶ Magis ḡ deus a nob̄ in orone vo-
cali colitꝛ q̄z in mētali qm̄ plā q̄ in nob̄ sūt ad dei cultū in vo-
cali q̄z in ea q̄ in actu iteriori ē dūtaxat: applicam⁹: ⁊ deo am
pliorē in corpe nr̄o famulatū ip̄ēdimus nll'o in nob̄ existēte:
qd ad dei cultū nō assumaꝛ. ¶ Quasdā al's cerimonias i ip
sa orone facim⁹.s.genua flectim⁹ ⁊ manus in altū tollim⁹.h̄
n.hūilitati cordis obseq̄ū significāt: in q̄ de⁹ nimis colitꝛ. ꝓp̄e
qd ap̄l's in orone man⁹ ad deū tollēdas admonebat. Sic pꝫ.
p̄ma ad thimo.ij.c.s.volo orare viros i oī loco leuātes puras
manus sine ira ⁊ disceptatiōe.genua q̄ꝫ flectēda i orone exē
plo suo erudit dicēs.flecto genua mea ad deū pr̄ēꝫ dn̄i nr̄i ie
su xp̄i. ¶ Adhuc āt vt āplius q̄ in xp̄i famulatuꝫ redigi pn̄t:
oēs p̄tes nr̄as redigam⁹ ocl'os in deū orātes erigim⁹ ⁊ si ve-
hemēs deuotiōis motus in nob̄ sit aut feruēs amoris stimu
lus: lachrymas dulcissimas ab oclis fūdim⁹. ¶ Et h̄ orandi
mod⁹ ceteris fructuosior ē.ad hūc nos icitat psalmista p̄s.no
nagesimoq̄rto dicēs.vēite,p̄cidam⁹ an̄ deū.ploremꝰ corā dn̄o
q̄ fecit nos.qm̄ ipse ē dn̄s de⁹ nr̄.nos āt ppl's ei⁹ ⁊ oues pascue
ei⁹. ¶ Ex his ḡ euidēter app̄et ampliorē deo famulatū in no
bis exhiberi cū in voce p̄ces effūderim⁹ aut luctuosas q̄rimo
nias ꝓtulerim⁹ singulaq̄z desideria nr̄a voce explicuerim⁹ q̄z
cū h̄ oīa sola animi actiōe fiūt. ¶ Iō q̄z q̄z de⁹ coꝝ q̄ dn̄r nihil
audiat: oīa tn̄ itelligat: ꝯuenictius ad eū oro sp̄us nr̄i funditꝛ
cū in vocalē laudē ꝓponitꝛ q̄z cū i solā iteriorē affect⁹ nr̄i actio
nē deo supplicaꝛ. ¶ Scd̄a ꝓposite dubitatiōis solutio.

Ca. 78.
A

Vocalis orōnis ꝯgruētius q̄z i solo itellectu faciē
de cā scd̄a ē.qm̄ orātes qd desideram⁹: no
bis fieri petim⁹ aut animi nr̄i amaritudines ꝓponim⁹ vl' cū
cta desideria enarram⁹.s; nob̄ ip̄is q̄ h̄ fundim⁹ cūcta manife
stiora reddunꝛ: si in vocē illa ꝓtulerim⁹ q̄z si solo intellectu h̄
fiāt.vocalr̄ ḡ p̄ces fundē ꝯueniēs ē. ¶ Hui⁹ rōnis vigor ex p̄
te coꝝ q̄ orat attēdēdus ē.ad deuꝫ naq̄z nihil magis aut opꝫ
aut expedit v̄botenus orare q̄z iteriori dūtaxat actiōe ꝓponē
nihil magis aut min⁹ nihil planius aut obscurius de⁹ q̄ vo-
lumus: itelligit: cū ei v̄botenus desideria nr̄a narramus q̄z si
tacita cogitatiōe explicuerim⁹ ¶ Hoc āt app̄et.qm̄ deū nihil
audiētē eē ex p̄dictis pꝫ.nihil ḡ ei vocali ꝓclamatiōe poterit
isinuari: si illō al's nō itelligat. ¶ Ampli⁹ āt si deo euidētiora
desideria ⁊ q̄litates aīoꝝ nr̄orum efficeremur: cū ei cūcta in
vocē p̄deremus q̄z cū sola iteriori cogitatiōe ꝓposita forēt: cō
tingeret in deo erudiriōe aliq̄d āplius notificari qd absurdi
tate plenū ē. ¶ Itē si euidētiora deo fierēt.q̄ ei in vocē ꝓpo-
nunꝛ q̄z q̄ secreta cogitatiōe fuanꝛ: discerni in deo necē erat
euidētius ⁊ minus euidēs obscurum ⁊ notius in itellectu.
Quo fit vt cū ei cordis nr̄i secreta in vocē ꝓferrem⁹: itelligē
illa pfecte ꝯtingēt.cū vo sola cordis actiōe affect⁹ nr̄os pāde
remus: ipfecte itelligē eū necē erat. Quo dato i deo ipfectio-
nē nobilē morū q̄z iduci pꝫ.qd ꝯcessuꝫ nr̄m nō mereꝛ. ad deū
ḡ nihil differt affect⁹ nr̄os tacita cogitatiōe tractari q̄z in eis
mosas voces emitti. Ad nos tn̄ q̄ h̄ corā deo nr̄o ꝓponimus
mltū differt euidētiora eq̄dē nob̄ desideria nr̄a fiūt,cū ea vo
ce ꝓtulerimus q̄z si ea mētis cogitatiōe v̄semus.p̄ticularius
eq̄dē p̄ces sensibiliusq̄z atq̄z nāe hūane,ꝯgruētiuꝫ in voce no
stra ꝓponunꝛ q̄z sola itelligētia ꝓuoluanꝛ. ¶ Hoc āt ⁊ si cū-

Hūane actiōes per tria p̄ncipia potētiarū executiuarū p̄ncipianꝛ.

D Magis de⁹ a nobis colitꝛ orātiōe vocali q̄z mētali.

Prīa ad thimo.ij. c.

B Nihil melius de⁹ itelligit qd voce ꝓferꝛ eo qd mēte a nobis ꝯcipiꝛ.

p̄⁹ rō.

2⁹ rō.

3⁹ rō.

C Euidentiores nobis p̄ces nr̄e fiūt voce plate.

ctis hoīb⁹ ex ꝯditiōe hūane sp̄ēi app̄hendere nate p̄ organa
euenerit: abūdātius tn̄ in simplicibus q̄z in p̄itis h̄ fiet.hi.n.
vix se ipsos itelligēt si solo itellectu aliq̄ ad deū fundāt.exce-
dit.n.purū itelligē ad eoꝝ rudē puraq̄z sensibilitatē. ꝯueniē
tius ḡ ē orones nr̄as ad deū in voce fundi q̄z intrinseca cogi
tatione tractari. ¶ Tertia ꝓposite q̄ōnis solutio.

No⁹.

Capit. 79.
A

Orationis v̄botenus ꝓponēde ꝯuenictī⁹ q̄z al's
adhuc tertia cā ē.ex deuotionis icētiuo.
Orones.n.obsecratiōes ⁊ petitiōes atq̄z ⁊ affectū enarratio
nes deo facte ex deuotione acceptatione mererenꝛ.in qb⁹ q̄z
to amplius fuerit deuotiōis icētiuū: tāto magis pōderās oro
nis obsecratiōis meritū erit.in eo ḡ oronis mā p̄ces fundi de
buit: q̄ in deuotiōis feruorē vehemētius moueremur.maius
tn̄ ardoris cuiusdā ꝓuocatiuū ē.cū in vocē p̄ces nr̄e fundūꝛ
q̄z si illas in secreto nr̄i pectoris teneam⁹ in voce ḡ orari ꝯue
nientius ē. ¶ Hoc aūt i patulū deducꝛ.qm̄ vocibus ea a nā
vis isita ē.vt aīoꝝ ꝓuocatiue sint.cū ꝑtineāt ad nāꝫ oīe in q̄z
tū eius sig̃ sūt.iux illō Arist.in p̄ ꝑiarmenias.s.sūt ea q̄ sunt
in voce eoꝝ q̄ sūt in aīa passionū note.i.voces sūt signiue ꝯce
ptuū ⁊ app̄hensionū iterioꝝ aliquē ḡ vigorē v̄ba sup animū
hēbūt cū ad ei⁹ nāꝫ ꝑtineāt. ¶ Hoc āt in rethoricis ꝑspicuūꝫ
ē.v̄ba nāq̄z dulcia ꝯgrua ꝓlatiōe cū vult⁹ reuerētia vt ꝯdecet
⁊ ocl'oꝝ vigore atq̄z toti⁹ corꝑis stilla experiūt motu. ¶ Re-
cta q̄ꝫ accētuatiōe p̄ se placēt. ⁊ si iterduꝫ in his sensus nll'o
ab auditorib⁹ attēdaꝛ.aut si sic v̄ba ēt seipsis h̄ nanq̄ mune-
ris hn̄t vt placē possint. ¶ Hoc āt app̄et qm̄ frequēt aliq̄ ali
cuius pōderis snīa rusticanis isculta v̄bis idecēti ordine incō
grua ꝓlatiōe auditores nihil mouebiꝛ. ¶ Nullas ꝑsuasiōis
vires hn̄s.eadē āt ꝑsuasiōis snīa ē q̄busdā v̄bis cōposita artifi-
ciose ꝓcedēs ordine ꝯgrua ꝓlatiōe atq̄z corꝑis figuratiōe au
ditores efficacitꝛ ꝓmouebit.de viribus āt eloquētie qd potue
rit apud antiquos tulius agit in prologo rethorice veteris.
¶ Ampli⁹ āt v̄boꝝ ⁊ vocū q̄rūlibet efficacie p̄dunꝛ i musi
cis armonie: nāq̄z v̄bite modulate admirabilr̄ q̄dā excessiuo
gaudio aīos mouēt.magnā q̄ꝫ i ōsidērijs mutationē audite fa
ciunt armonie. Generosos q̄ppe aīos.s.liberos ab his q̄ p̄ua
sunt magisq̄z intēdētes eis q̄ magna sūt s; nāꝫ nimis ista mo
uēt i dulci snīa illoꝝ desideria atq̄z cogitatiōes eleuātes q̄z q̄z
an̄ auditas suaues has ⁊ ꝓuocatiuas armonias passiōibus
q̄busdā aut detēti aut q̄dāmō depssi forēt.trahunt.n.eos iste
armonie ad q̄dā honestissima multū excedētis hōs nō valde
honestos passiōales actus. Hec āt ꝑmutatiōis efficacia ⁊ mo
tus factus ab auditis armonijs nō oībus inest.qm̄ nō iest oī
bus g̃nosuꝫ cor est tn̄ h̄ in cordib⁹ nālr̄ excellētibusꝫ natis mo
gis,atq̄z efficacius imutari ꝑ auditū q̄z ꝑ tactū: q̄ iter ceteras
sensationū vires maior cūctisq̄z aīantibus ēre cōior ē.id ꝑfe
cto bonū differēter ē q̄ paucoꝝ ē. ¶ Hos āt intēse sentiebat i
corde suo melodicaꝝ efficacias magnus ille Arist.quē deus
ad altissimū igeniū q̄dā ꝓuexerat.h̄ āt iuuenū mores istituēs
in octauo politicoꝝ large de melodijs egit distinguēs doricā
⁊ phrigiā melodiā q̄z dā etatibus q̄busdā ꝯuenire faciēs aliā
vo alijs.phrigiā a iuuenib⁹ excludēs qm̄ passiōalis valde ⁊ a
mā ē. Addit āt ad moꝝ mutatiōes eorūq̄z ꝯfirmatione in bo
no aut malo efficaces eē tales aut tales melodias.si i eis dif
ferenꝛ delectemur.distinguit q̄ꝫ Aristo.ibidē de musicis istru
mētis in q̄busdā dicēs efficaciā ad ꝓuocādā irā ⁊ aīositateꝫ
fore.sic̄ ea q̄ meatus vocis lōgos ⁊ strictos hn̄t.si media nō
hēant respiracula sic̄ tube classica ⁊ litui.alijs āt musicis in-
strumētis vis ē ad leticiā cōmouere.alijs āt ad passionē ama
toriā.s.venereoꝝ lasciua desideria.alia āt ad altissime ꝯtēpla
tiōis curas solicitos reddūt. Hec āt nec in oībus sūt.nec hi in
q̄bus sūt.plenā haꝝ ꝑmutationū ab armonijs rōnē reddere
q̄unt.qm̄ nō insūt ex fundamētis aut p̄ncipijs cōibus nāe.i
q̄bus cāe s; nāꝫ determinate ⁊ nob̄ manifeste sunt.s; ex qui-
busdā valde sp̄ālibus nāe viribus.q̄ꝝ cā magis latet sic̄ suo
mō in corꝑibus cōplexionū ꝑticulariū rōnes nō patēt.s; ex
q̄busdā ꝑticularibus nāe accidētibus ista eueniūt. Hec ōt q̄
de armoniaꝝ efficacia dicta sūt.soli experiunꝛ. q̄bus tēperies
magna organi auditus ē ⁊ anim⁹ excellenꝛ g̃nosus. ¶ Cō-
cludit igiꝛ Aristo.in p̄dicto.8.politicoꝝ quorūdā istrumēto
rū musicoꝝ armonias iuuenib⁹ circa rectos mores istituēdis
ꝯuenire alia vo repugn̄re valde. ¶ Cū ḡ voces ⁊ v̄ba efficaci
as ꝑmouēdi cordis ꝯtinē patet ex p̄dictis ꝯueniētius erit p̄
ces nr̄as ad deū in voce fundi q̄z solo cordis cogitatiōe desi
deria nr̄a ꝓponere. ¶ Hec aūt app̄ent qm̄ si qs orones de-

Aristo.p̄.ꝑiermi.

B Quātū armonia g̃nosos animos efficiat.

C Quid aris. i politicis d̄ musica.

notas a viris ſcis ɔfectas in qbus ṽboꝝ tenera dulcedo eſt:
recurauerit:tātā iterdū vocū ſentit efficaciā:vt in ṽas dulces
effūdat lachꝛymas.qḋ ɔtingere nobis nō vꝫ:ſi ſolo iterioꝛi ac
tu affectus ꝑponamus corā deo in ṽba nullatenus deriuan
do. ℭ Cōuenientius ğ fuit in voce orari aſſiſtente ad ħ cor
dis attētatiōe q̄ꝫ in ſola ſecreta cordis cogitatiōe ꝓfundi.

ℭ Queſtionis propoſite ſolutio.

Capi.80. A His Quoqꝫ in vocē formādaꝝ oꝛonū nr̄aꝝ cā q̄rta ſu
bit.ſ.vt nō ſolū nos ipſos in affectū quēdā orādo
voc ilr itēdamus:ſꝫ vt ceteros qꝫ trabam⁹in idē. Cū qs ṽbo
tenus orat: ⁊ ſi alij audiētes nō orēt:iterdū tn̄ ṽboꝝ ſuorum
ɔcitati dulcore ad orādū accēdunt.qḋ euenire ipoſſe foret:ſi
ſola interiori cogitatiōe ꝑces fundēde eēnt.decuit ğ in voce
B Cur in mi- iterdū orari. ℭ Hoc āt icitatiuū fuit vt cūcte oꝛones in mi-
niſterio ec- niſterio eccl'ie i voce fierēt. ⁊ qḋ ad ipſos eccl'iaſticos miſtros
cleſie cho- attinet:cūcta in vocū diuerſa ɔcordia modulantſqꝫ ꝓponūt
ris vtant ſa armonijs:vt vocū ɔcors diuerſitas nō ꝑuā audientib⁹ deuo
cerdotes. tiōis ꝓcuret dulcedinē. ℭ Potiſſime ħ pp'lo alliciēdo facta
ſūt.his nāqꝫ auditis pp'ls magis ad cultus diuini miniſteria
attētius frequētius eccl'iaꝝ limina viſitaret ad domū oꝛonis
ɔueniēs:ſic qꝫ fieret:vt ſepius ardētiuſqꝫ ad orādū incitaret
q̄ꝫ al's facturus fuiſſꝫ.hoꝝ tn̄ nihil accideret:ſi eccl'iaſtici mi
niſtri cūcta q̄ orāt aut recitāt ſola cordis cogitatiōe reuolue-
C rēt. ℭ Hoc qꝫ fuit q̄re in eccl'iaꝫ organoꝝ flatus in miſterijs
Vn̄ orga- diuinis inoleuit. Sic.n.abūdātius miniſteriū qḋ deo ipēdi-
norū vſus i mus honoraſ.multi qꝫ his ɔcitati vocib⁹in qḋdā deuote ɔtē
diuinis offi platiōis genus efferunt. Hoc āt dauid ſpeculatus deū a nob
cijs. i muſicis orgāis colēdū dic.vt hꝫ.ps.vlt.īgēs.laudate eū i ſo
no tube.laudate eū i pſalterio ⁊ cythara.laudate eū i tympano
⁊ coro.laudate eū i cordis ⁊ organo.laudate eū i cymbal' bn̄
ſonātib⁹.laudate eū i cymbal' iubilatōis. Sic qꝫ ps.70.Cōfi-
tebor tibi i vaſis pſalmi:vitatē tuā de⁹me⁹cātabo i cythara ſcē
iſrl'. Vn̄ ⁊ i veti teſtō ħ inolitū fuerat.vt i honorē dei iſta va
2ᵒregū.6.c. ſa muſica ɔſonarēt. Sic pꝫ.ij.regū.6.c.cū agiť ꝺ archa porrā
da de domo aminadab in ciuitatē dauid.dauid āt ⁊ ois iſrl'
laudabāt corā dn̄o in oib⁹ lignis fabricatis ⁊ cytharis ⁊ liris
⁊ tympanis ⁊ ſiſtris ⁊ cymbalis. ℭ Nec ſolū ħ fiebat ſpāli
⁊ q̄ſi a ɔtingētib⁹ in aliq̄ honore aut trāſlatiōe arche dn̄i: ſꝫ
ꝑ palipo. erāt de leuitis iſtitutī:q ſoli huic opi mācipati erāt.ſ.vt in va
25.c. ſis muſicis cātarent corā dn̄o.vt pꝫ ꝑ palipo.25.c.qꝫ inſtituit
dauid ⁊ totus iſrl'.cū dꝫ.igiť dauid ⁊ magiſtrat⁹exercitus ſe
gregauerūt in miniſteriū filios aſaph ⁊ emā ⁊ idithū.q pſa-
D lerēt in cytharis ⁊ pſalterijs ⁊ cymbalis ſꝫ nūm ſuū dedica
No^m to ſibi officio fungētes.nō ğ incōuenienter in nouo teſtō factū
ē.vt in eccl'ia dn̄o ɔfiteamur canētes in organis. ℭ Circa ħ
tn̄ inſpiciēdū ſatis ē nō eūdē ꝓuocāde deuotiōis in oibus eſ
E ſe modū.ſꝫ qdā vocibus delectati accēdunt:hos āt in vocib⁹
orare ſp decet alios qꝫ vocalr pſallētes audire. ℭ Alij ṽo ſūt
qbus ſi iterdū deuotiōis cuiuſdā feruor obrepſerit. Si qs eis
colloq aut ſaltē apd eos loq cepit:ab inſurgēte deuotiōe tepe
ſcūt. Hoc āt idē fit in qbuſdā vt ſi tacita cogitatiōe in deū ſuc
cēdant:cepintqꝫ āt ſolitarij aliqd ad deū vocalr ꝓponē:mox
in eis ceptus feruore deſiſtet.his āt expediēs ē.vt oꝛones ſu
as ad deū in ſecreto cordis ſui fundāt nihil vocalr exꝓmētes
ob alijs qꝫ ſcūqꝫ expedit ne ab eis vocalr orātib⁹ ꝑturbent.
F ℭ Qua in re iterioꝛ oꝛo ſine vlla ṽboꝝ expſſione iterdū val
Interioꝛ oꝛo de ꝓdeſt.ꝑ qm̄ qbuſdā ħ accidit:vt maiori ſuccēdant feruo
ſine vlla re:cū iteriori cogitatiōe curas ⁊ affectiōes ſuas ꝓuoluentes
ṽboꝝ expſ- id qḋ cupiūt:deo expoſuerint q̄ꝫ cū iteriorē feruorē in vocē ꝓ
ſione inter- fundāt. Sic nāqꝫ in paſſionalib⁹motib⁹accidē pꝫ.vt ſi ira in
dū valde ꝓ ṽba aut lachꝛymas ꝓdeat:velociť decocta aut magis exſufla
deſt. ta expirauerit.ſi āt ſola iteriori cogitatiōe ſuſceptas aut exi-
ſtimatas iniurias ɔtēplamur:acrioꝛi qdā atqꝫ diuturniori ſti
1ᵒ rō. mulo ꝑmouemur. ℭ Ob ħ āt de⁹ iudeis adhuc ipfectis viriſ
iuſſit ne ɔceptā irā in corde tenerēt:ſꝫ eos qb⁹ irati eēnt:pu
blice arguētes ꝓderēt. Sic.n.veloci⁹euaneſcēt furibūdus il-
le mot⁹alioqn pcm̄ in diuturnitate cāreť. Sic dꝫ leuitici.19.
c.ne oderis frem tuū in corde tuo.ſꝫ publice argue:ne hēas
ſup illū pctm̄. ℭ 2ᵒhuius rō ē.qm̄ plerīqꝫ laſſant orātes:ſi ſē
2ᵒ rō. ꝑ in voce orauerint.fiet his ğ in alterutro ꝑmutatio:vt ſic oē
tollať faſtidiū.ſ.vt nūc in voce nūc in actu iteriori ꝑces ad de
um fundāt. ℭ Ex ꝑdictis āt illatū ſatis reoꝛ ɔueniēs eē:q
q̄ꝫq̄ꝫ de⁹nec aures hēat nec vllas voces nr̄as audire q̄at:cō-
uenientius tn̄ ē voce in pl'imū ad deū ꝑces fundē q̄ꝫ ſola iterio
ri cogitatiōe ꝓuoluere. Sic qꝫ pꝫ ſꝫ q̄dā lōga illatiōe.ꝑpetam
hunc xp̄m qui de⁹erat:inq̄ꝫtū de⁹ erat:minime audiuiſſe.

ℭ Pars octaua 4ᵉmethaphore.ſ.ꝑpēs q vidit. Cap.81.

Cōtinuate Predicte q̄rte ꝑadoxe figurate ſerie ꝑ A
ticula octaua adeſt.ſ.q vidit.i.q ꝑpēs B
iſte q xp̄s ē viderit.ħ magnis ſane iductiōib⁹ pꝫ.xp̄s qppe ve Qḋ xp̄s
rus hō erat.iō ei videre vt ceteris holb⁹adiacebat. ℭ Ampli viderit.
us āt videre actus qdā alalis ē ꝑexigēs potētiā viſiuā ⁊ orga-
na huic actiōi ſubſuiētis. In xp̄o āt potētia viſiua organa q̄ 1ᵒ rō.
q̄ꝫ vidēdi erāt.xp̄m ğ vidiſſe ſatis pꝫ.niſi qſq̄ꝫ arbitreť xp̄ꝫ nō
fuiſſe verū hoīeꝫ nec aial.ſꝫ corpus fantaſticū ex aerea ɔfectiō 2ᵒ rō.
nē aſſūpſiſſe.ħ qppe dato xp̄ꝫ videre ipoſſe erat.corp̄a nāqꝫ
fantaſtica q̄ꝫq̄ꝫ ocl'oꝝ figuras ceterorūqꝫ mēbroꝝ lineamēta
hēre videant:nihil tn̄ vidēt:cū potētiā viſiuā nō hēant.corp̄a
.n.aiata ne q̄ꝫq̄ꝫ ſūt.de qb⁹late diximus ſup.7.⁊.20.c.exodi. Exo.20.
ℭ De xp̄o āt tn̄ dici neqt:q fantaſticū corpus hūerit.erat c.
n.verus hō corpus aiatū hn̄s.vt in ꝑcedēti ꝑticl'a iductū pꝫ.
ℭ Idētidē āt de xp̄o q viderit:pꝫ qꝛ hō erat:niſi eū ſine ocu
los natū arbitrari velimus aut ocl'os hn̄tē.a natiuitate tn̄ ce C
cū extitiſſe.naſci.n.ſine ocl'is quorūdā alaliū nāliſ ɔditio eſt. Remo-
q̄ꝫq̄ꝫ ſub cute in eis qdā philoſophoꝝ ocl'os latē aſtruūt. ſic uet q̄ in
talpe ſūt alalia ſub t̄ra ſemꝑ hitantia. ℭ Naſci qꝫ aliquē ce- oppoſi-
cū nec miraculū ē nec aliqd ab exordio ſecl'oꝝ iſolitū. multi tū dici
nāqꝫ viſiua potētia orbati naſcunt:de qbus in ſacra ſcriptu poſſent.
ra ſepe referť.vt pꝫ de ceco nato:cuius dn̄s ihs ocl'os appuit D
vt hꝫ Io.9.c. ℭ Hoc ēt experimēto tā notū ē:vt ſtio nō egeat. Rn̄ſio.
Si ğ hoꝝ duoꝝ qcq̄ꝫ i xp̄o poneret:q̄ꝫq̄ꝫ hō foret:videre tn̄
ſic manētē ipoſſe ꝓ ſuo erat. ℭ Ad hec āt rn̄dēdū ſatis pꝫ q
xp̄s vt ceti holes viderit:nec ꝑdictoꝝ i eo qcq̄ꝫ fuit. ℭ Pri-
mū qdē in xp̄o eē viſimile nec ꝓbabile vllo mō ē:ſꝫ magis ol
viſimilitudini obuiat.nā ſine ocl'is naſci q̄rūdā alaliū ɔditio
ē.hūane tn̄ ɔditiōi repugnat.qm̄ hō ꝑfectiſſimū alalium ē.ꝑfe
ctorū āt alaliū ē ocl'os hre. ℭ Et q̄ꝫq̄ꝫ in ꝑtibus ſepatiſſimis E
a nobis.ſ.in extremitate t̄raꝝ hitabiliū vl' vt ita dicā:in āgu Liclo-
lis mūdi gētes q̄dā mōſtroſe valde hitēt ocl'os hn̄tes: ⁊ ſi n̄ pes vnū
ſit in eis idē poſitiōis modus.ſ.q nō hn̄t in eadē ꝑte corp̄is in frōte
ſic figuratis:vt nos hēm⁹.hi aūt ciclopes appellant.q vnum hn̄t ocu
oculū grādē qdē dūtaxat hn̄t ⁊ hūc in media frōte locatū.de lum.
qbus Iſidorus ethymologiaꝝ lib.ii. Hoꝝ aūt erat poeticus
fortaſſis ille poliphem⁹:q ſocios vlyxis ꝑ terrā ſiculoꝝ cū ip
ſo trāſeūtes nauigio vectos ad lit⁹āt applicātes pupes vora
uit.de his Ouidius methamorſoſeos li.14. ⁊ Boeti⁹de ɔſo- Boetius
latiōe lib.4.metro vltis qḋ icipit.bella vis q̄uis opat⁹ anis. de ɔſol.
ℭ Alie āt gētes ſūt q ⁊ ſi in eiſdē ꝑtibus corp̄is in qb⁹nos lib.4.
hēmus:ocl'os ſitos nō hēant.alibi tn̄ eos hn̄t.hi.n. ⁊ ſi ali- F
qd ꝓ capite gerāt:capitis tn̄ figurā nō hn̄t.ocl'os in hume- Gētes i
ris locatos habentes.de his Iſidorus ethymologiaꝝ lib.ii. humeris
ℭ Oēs igiť gētes q̄ꝫtūcūqꝫ mōſtroſe ſint: ocl'os hēbūt. ⁊ ſi oculos
differāt in nūo figura vl' poſitiōe. Xp̄s ğ ocl'os hēbat ſaltē geſtan-
vnū:ēt ſi eū viroꝝ mōſtroſiſſimū appellemus. ℭ Sꝫ adhuc tes.
mōſtroſitas in xp̄o nl'a erat.nā hi q mōſtroſi ſūt iter ceteros
ɔtēptibiles reputant ⁊ nullius auctoritatis viri qnimo q in D
corp̄e mōſtra gerūt:in aīs qꝫ mōſtra magna q̄ꝫq̄ꝫ occulta ge In xp̄o
ſtare credunt.ſic ait Ariſto.in phiſonomia q aīe corpoꝝ q̄li nulla
tates ɔſequunt. Xp̄s tn̄ ꝑdicaturus ⁊ diſputaturus adue- erat mō
nerat i hūc mūdū.vt ex ṽbis ſuis pꝫ cū ad ṽginē rn̄dit ingrē ſtruoſi-
tē ab eo.fili qd feciſti nobis.nā ⁊ ego ⁊ pr̄ tuus dolētes q̄re tas.
bamus te.ipſe āt rn̄dit qd eſt q me q̄rebatis neſciebatis q i
his q̄ pr̄is mei ſūt:opꝫ me eē.vt pꝫ luc.ij.c.vocat āt ea q̄ pr̄is
ſui ſūt ꝑdicationē ⁊ diſputationē.ipſe nāqꝫ añ ħ in medio do Luc.ij.c
ctoꝝ exn̄s cū eis de legis q̄ōnibus diſceptabat.ibi.n.illū dn̄a
nr̄a inuenerat.vt pꝫ eodē.c. ℭ Si tn̄ xp̄s corp̄e mōſtroſus:
aut deformis extitiſſet.nō fuiſſet ꝑmiſſus ab hebreis ꝑdica-
re aut publice diſputare.nec verba ſua alicuius auctoritatis
hēnt. ℭ Amplius āt ſecūdū ſtare neqt.ſ.q xp̄s cecus nat⁹
ab vtero ſit.nā tota euāgelioꝝ ɔtinētia eū vidiſſe manifeſtat
ſic pꝫ luc.19.c.qꝛ ihs vidit Zacheū in arbore vidit qꝫ ciuita- Luc.19.
tē ⁊ fleuit ſup illā. ⁊ Ioā.ꝑ vbi vidit gamalielē. ⁊ fere rarus c.
locus eſt euāgeliſtaꝝ qui aut vidiſſe nō ꝓferat aut ex narra
tis ꝺ ipſo vidiſſe nō ɔcludat. ℭ Itē cecū eē ab vtero ipfectio
magna eſt.ħ.n.mō maior ps delectatiōis hūane ⁊ finis nr̄i.
ſ.itellectiōis tolliť.nā oculis pl'a in rebus cōꝑrehēdimus q̄ꝫ
ꝑ oēs al's potētias ſenſitiuas ſimul ſūptas. iō carioꝛ nobis
eſt potētia viſiua q̄ꝫ cetere ſenſitiue virtutes.ſic ait Ariſt.in Ariſt. ꝑ
ꝑ methaphiſice.ſenſuꝫ viſus plus diligimus.qꝛ plēs nobis metha.
rerū dr̄ias mōſtrat.xp̄m āt hac ipfectionē affectū fore magnū
inconueniens

inconueniēs videbaẗ. Xp̄s ꝰ vidit vt ceteri. potentiā viſiuā
hñs ⁊ oēm integritatem nature.

Ca. 82. ¶ Pars nona methaphore 4ᵉ. ſ. ſerpēs q nō vidit.

A B HUIUS Methapho. padoxe pticula nona occurrit. q
nō vidit. ſ. ꝙ ſerpēs iſte nō viderit. ⁊ qm̄ ꝯdi-
Xp̄s vt ctorioꝝ ad idē ſimultanea ipoſſis ē ṽitas. ⁊ de xp̄o vt hō ē: ꝙ
de' non viderit inductū ē. de eo vt deus ē: ꝙ nō viderit ꝑdicari ncēe
vidit. ē. ꝯdictio nāqꝫ ad idē fieri dꝫ iuxta Ariſt. in elēchiſ. ħ autē ē
vt xp̄ꝫ ſꝫ ꝙ de' ē: n̄ vidiſſe fateamur. Sic. n. ncēe ē. Ea gppe i
p' rō. qbus viſio ē: opꝫ vt potētiā viſiuā ⁊ organa vidēdi hēant. ſꝫ
i xp̄o vt de' erat: ħ fore ipoſſe ē. i eo igr̄ vt de' ē: viſio ipoſſis ē. ħ
āt ſatis liq̄t. nā viſiua ⁊ organa videndi in corpeis entibus
ſūt. deus āt nec corpus ē nec corpeū aliqd: potentiā ꝰ viſiuā
2' rō. ⁊ organa vidēdi nl'latenus hꝫ. ¶ Itē potētiā viſiuā ⁊ cete-
re ſenſitiue in aialib' ſūt iux̄ Ariſt. ꝗ. de aia. Sic ꝗꝫ in libro de
ſenſu ⁊ ſenſato. de' āt aial nō ē nec ens aliqđ aiatū potētiaꝫ
3' rō. ꝰ viſiuā nō hꝫ ⁊ ꝯn̄r nō videt. ¶ Amplius āt in deo paſſio
nl'la recipi vꝫ. videre āt paſſionē eē pꝫ. de' ꝰ nō videt. maioꝛ
inductiſ. qm̄ paſſiōes aut ipfectiōes ꝗſdā directe dn̄t aut aliq̄
mō ꝑſupponūt. in deo āt paſſio nullo mō ē. paſſio ꝰ nl'la eſt.
Minoꝛ ꝗꝫ liq̄t. videre gppe potētie ſenſitiue actus ē. oēs āt
ſenſitiue potētie paſſiue ſūt iux̄ Ariſt. doctrinā ⁊ alioꝝ loq̄n
4' rō. tiū de nā. ¶ Itē viſio in hoīb' ē: vt ꝑ ħ recipiaɫ reꝝ ſpēs in
fantaſia: ſup q̄s ꝯuertēs ſe itellectus nr̄ itelligat. in deo aūt
nl'la ſpērū fantaſticaꝝ ncēitas eſt ad intelligendū. ipſe. n. ſe
ipſo cuncta intelligit. viſione ꝰ nō indiget.

Ca. 83. ¶ Obiectiones penes ſupioꝛa.

A B CŌTRA Hoc āt aliqs obijciet. ꝙ de' videaɫ. totus. n. ſa-
cre ſcripture canō deū vidē ꝓnūciat. Sic pꝫ ꝑſ
p' obo. 33. ocl'i dn̄i ſup iuſtos ⁊ aures eiuſ in ꝑces eoꝝ. Sic ꝗꝫ puer
bioꝝ. 15. c. in oī loco ocl'i dn̄i ꝯtēplanɫ bonos ⁊ malos. ħ mō
fabricatiōe tēpli ꝯſumata ſolomō orabat dn̄z: vt ocl'i ei' eēnt
die ⁊ nocte ſup domū illā ꝑſpiciētes eos q ei' ibi miſicordiā
iplorarēt. vt hꝫ. iij. regū. c. 8. deū ꝰ ocl'os hr̄e ⁊ videre ex his i
C duci pꝫ. ¶ Huic āt ſic̄ in ſupioꝛib' rn̄dēdū ē. ꝙ de' neminem
Rn̄ſio. videt nihilqꝫ audire ꝑt. ſacra ſcriptura tn̄ ħ locutōiſ gn̄e vtiɫ
nr̄o defectioꝛi itelligēdi mō ꝯdeſcēdēs. Niſi. n. ſic ſacra ſcri-
ptura loq̄reɫ. vulgares itell'o nr̄i itelligē nō valerēt: quō de'
ħ q̄ apd̄ nos ſūt: itelligat. Nos. n. magna aut pua alba aut ni
gra illos ⁊ figuras ſilia ꝗꝫ cetera viſiua potētia iudicantes
diſcernimus. deū āt oia ħ itelligē ꝯſitemur. ei ꝰ viſiuā poten
tiā q̄ nos ħ ꝑcipim' attribuēda rectiſſime ſacra cēſuit ſcriptu
D ra. de' tn̄ nec videt nec potētiā viſiuā hꝫ. ¶ Ad ħ āt qſq̄ꝫ obij
2' obo. ciet deū vidē ꝯfirmās. magna nāqꝫ deo ipfectio ipoſita vide
reɫ: niſi videret audiret ceteraſqꝫ ſenſatiōes hr̄et. nā hee i aia
libus pfectiōes ꝗſdā dicūt. ſꝫ q̄ſcūqꝫ iexiſtētē rebus pfectio-
nē deo attribuimus ſꝫ regulā btī dionyſij: ſꝫ q̄ꝫ apud theolo
gos modus ē ingrēdi pfectiōes diuinas. in creaturis. n. pfe-
ctio magna ē vidē ⁊ q̄cūqꝫ ſenſatio in deo ꝰ ħ erit. ¶ Itē iter
aialia ea q̄ viſiuā potētiā hn̄t: pfectiōis maioris ſūt. q̄ aūt nā
E viſiua orbanɫ potētia: ipfectioꝛa iudicāɫ. idē āt circa auditū
Rn̄ſio. ē. de deo igiɫ iudicabiɫ ꝙ videat atqꝫ auditiuā potētiā hēat.
¶ Ad ħ āt rn̄dēdū ē. deū nec auditiuā nec viſiuā nec aliq̄ꝫ
ſēſitiuā hr̄e pōm. nec ē pfectio in deo hoꝝ aliqd hr̄e. ſꝫ pon'
ipfectio. ¶ Cū āt obijciɫ oēs pfectōes in creaturis reptas i
deū referēdas: ꝯcedēdū ē. cū āt ſubiūgaɫ videre ⁊ audire eē
F pfectiōes q̄ſdā. rn̄dēdū erit. pfectiōes ſimplr̄. i. q̄ pure ſūt pfe
Quaſcꝫ ctiōes: in creaturis repte in deū referēde ſūt. pfectiōes tn̄ ſm
pfectiōeſ qd ħ nō hn̄t. ¶ De viſiōe aūt ⁊ auditiōe ceteriſqꝫ ſenſitiuis
ſint deo potētijs ħ dōm ē. ſ. ꝙ in ſe q̄ꝫdā pfectionē ⁊ ipfectionē gerāt.
tribuen in deo āt ſole ſimplices pfectiōes ſunt. ſ. ipfectiōib' nō cōmix
de. te. videre ꝰ ⁊ audire cetereqꝫ ſenſatōes in eo nl'laten' eē pn̄t.
Qm̄ tn̄ vidē q̄ꝫdā ex aliq̄ pte pfectionē gerit. a deo āt nl'la p
fectio ſecludēda ē. dōm ē pfectionē illā q̄ꝫ vidē dicit in deo re
G piri: nō tn̄ eo mō q̄ in aialib' ē. ſꝫ pfectioꝛi q̄dā alio mō. Audi
Sēſatio re ꝗꝫ q̄ꝫdā ipfectionē dicit ⁊ rurſus pfectionē q̄ꝫdā. ex ea aūt
nes oēs pte q̄ pfectionē dicit. audire in deo ē. ex eo āt q̄ ipfectionē ge-
⁊ perfe- rit. ab eo ſecludēdū ē. audire āt ⁊ videre cetereqꝫ ſenſatiōes
ctiōes ⁊ pfectionē q̄ꝫdā dicūt. i eo ꝙ ꝑ eas ois cognitio nr̄a itellecti-
ipfectio ua ſuſcipiɫ. ſine ſuſcepto nāqꝫ phantaſmate nemo intelligit.
nes dn̄t. Quantū ṽo ad ħ in deo pfectio audiēdi ⁊ vidēdi ē. nō qdeꝫ
ꝙ videat vl' audiat: ſꝫ ꝙ cognitionē q̄ al's hr̄ ꝑ viſuꝫ ⁊ audi-
tū: in ſe hꝫ. pfectiuſqꝫ res nō vidēs nec audiēs intelligit: q̄ꝫ ſi
ois corpeis luminib' ꝯſperiſſet. viſu ꝰ ⁊ auditu nō indiget.
¶ Dn̄t āt potētia viſiua ⁊ auditiua ipfectionē quādā qm̄ q̄

libet ipaꝝ ṽtus corpea ē corpeis organis determinata ⁊ vteſ H
in deo āt corpeū nihil ē. potētiā ꝰ viſiuā ⁊ auditiuā nō habꝫ. p' ipfectio
¶ Hꝫ āt aliā ipfectionē viſiua ⁊ auditiua ⁊ q̄libet ſenſitiua ſenſitiuarū
potētia. oēs. n. paſſiue ṽtutes ſūt iux̄ poſitionē oiuꝫ loquētū potētiarū.
de nā. in deo paſſio nl'la ē. viſiua igr̄ potētia in eo nl'latenus I
ē. Hn̄t ꝗꝫ aliā ipfectionē: qm̄ auditiua ⁊ viſiua atqꝫ cetere ſen Alia impfe
ſitiue potētie ab obiectis q̄ ſūt aliqd extrinſecū: pficiunɫ. ſine ctio.
obiectis nāqꝫ potētie ſenſitiue opōnē nullā hn̄t. cū ṽo obie- K
cta in potētias ſenſitiuas agūt: in eis ſenſatio ē. de' āt a nl'lo Alia ipfe-
extrinſeco pficiɫ: ſꝫ in ſe ipo pfectionē ſuā ꝯtinet. vidē ꝰ ⁊ au ctio.
dire neq̄t. ¶ Aliā ꝗꝫ ipfectionē oēs ſenſitiue potētie ſortiūɫ. L
Sūt nāqꝫ ad itell'ꝫ ſubordinate. iō. n. hee date ſūt: vt ꝑ eas tā Alia ipfe-
q̄ꝫ ꝑ organa q̄dā itell's recipiat: vn̄ itelligē q̄at. q2 ꝑ ipas reci ctio.
piunɫ ſpēs ſenſibiles trāſlate ad phātaſiā: ſup q̄s ꝯuertēs ſe M
itell's itellectionē cāt. ¶ In deo āt nl'lius rei ſubordinatio ē. In deo nul
q2 ibi nō ē magis pfectū nec minus pfectū. ſꝫ ſubordinatū ⁊ lius rei eſt
id cui ſubordinaɫ vt ieq̄lia ſe hn̄t. in deo āt ħ ipoſſe ē. qm̄ ſuū ſubordina-
eē totū idē ac ſimplex ē: nec ē aliqd qđ ſubordieɫ nec cui ſub- tio.
ordineɫ. Si tn̄ viſiua ⁊ auditiua potētie. in deo ponerēɫ. ne-
ceſſe erat eas diuino ſubordinari itellectui: vn̄ aliqd magis p
fectū aliqd āt ipfecti' aſſig̃ri ncēe erat. in deo igr̄ viſiuā vl' au
ditiuā aut aliq̄ꝫ ſenſitiuā potētiā eſſe ipoſſe ē. q̄ꝫq̄ꝫ aliq̄ꝫ perfe
ctionē ex aliq̄ pte dicāt. illā. n. al's in deo poni ncēe ē: ſꝫ nō cū
ipſa viſiōe. ¶ Rn̄ſio ad obiectiones ſupius poſitas. Capl. 84.

A CŪ Uero ad ħ ſilr̄ arguebaɫ. iter aialia pfectioꝛa eē q̄ po
tētiā viſiuā ⁊ auditiuaꝫ ceteraſqꝫ hēant: eis q̄ viſiua
aut auditiua carēt. Cōformiɫ ꝰ in deo pfecti' erit audire ⁊ vi
dere q̄ꝫ ħ nō hr̄e. Dōm ē viſiuā potētiā ⁊ videre atqꝫ ceteras
ſenſatiōes aliq̄ ex pte pfectionē iducere ⁊ aliūde ipfectioneꝫ
hr̄e. nō vidē āt ⁊ nō audire pfectionē nullā dicit qm̄ nō vidē
pura negatio ē. pure āt negatū ē nō ens. icludit ꝰ ꝯdictionē
ꝙ aliq̄ꝫ pfectionē dicat aut ipfectionē. ¶ Quā ob rē in q̄libꝫ
aiali pfecti' ē vidē qđ pfectionē dicit: q̄ꝫq̄ꝫ ex aliq̄ pte ſecū cō
mixtā hēat ipfectionē: q̄ꝫ nō vidē: qđ nullā pfectionē dicē ꝑt.
¶ In deo tn̄ accidē ſic nō ꝯuenit. Si. n. in deo viſionē pone
remus: ncēe ē vt oēs ipfectiōes in eo eēnt q̄s vidē in cūctis
aialibus iportat. qđ nō ꝯuenit. de' tn̄ nō vidēs nec audiēs p-
fectionē in ſe hꝫ q̄ꝫ vidē ⁊ audire ſig̃nt nullis ſtātib' ipfectio
nib' q̄s vidē ⁊ audire mixtas hn̄t. ¶ In aialib' āt vt in deo
ꝯtingere neq̄t. in nl'lo. n. eoꝝ pfectio q̄ iportaɫ ꝑ vidē ⁊ audi
re repieɫ: niſi illđ audiat ⁊ videat. ¶ Hoc āt euidenti' adhuc
ſit. vidē nāqꝫ hāc pfectionē dicit ⁊ hꝫ: vt ꝑ ipꝫ ſpēs recipianɫ
in phātaſia. qb' cognita nob̄ ſiāt: q̄ alr̄ cog̃ſci ipoſſe nob̄ erat.
In deo āt ⁊ ſi nō videat: pfectionē iſtā repiem'. ipe nēpe nō
vidēſ oia itelligit: q̄ vidēs itelligē poſſꝫ. ⁊ adhuc pl'a q̄ ꝑ viſū
incognita nob̄ ſūt. Idētidē ⁊ ſi de' nihil audiat: cūcta tn̄ ei li
qdo itellecta patēt: q̄ audiēdo itelligē potuiſſet iſupqꝫ pl'ima
q̄ auditu nl'lo cog̃ſcunɫ. ¶ In aialib' āt ħ non ꝯtingit. nl'lm
gppe aial viſu carēs cog̃ſcit ea: q̄ viſu cog̃ſci ſolent ceteraqꝫ
aialia id viſu apphēdūt. qm̄ eas apphēdē neq̄t: vt vidētes cō
ꝑhēdūt. Sic in ceco viro ꝑſpicuū ē. ipe qdē itelligē non vꝫ: q̄
ceteri vidētes viſu cōphēdūt. In auditu q̄qꝫ ſilr̄ repiɫ. aialia
nāqꝫ nō audiētia id aoꝑhēdē neq̄unt: qđ audiētia aialia co-
gnoſcūt. in ſurdis. n. ħ pꝫ ipi qdē in gn̄e vocū ⁊ ſonoꝝ nihil
itelligūt: qđ ceteris hoīb' i ꝓmptū ē. qm̄ auditu nihil ꝑcipiūt.
Sic Ariſto. ait ꝑ poſterioꝝ ꝙ ncēe ē illa ſcia carere cuius po B
tētia cognitiua de obiecto illi' carem'. ¶ Ex his āt illatū pꝫ Determ. ca.
deū nec audire nec vidē nullāqꝫ ħ in deo ipfectionē dicē: ſed
poti' pfectionē. ex hiſ ꝗꝫ pꝫ ſpētē hūc q xp̄ꝫ ē vt de' ē n̄ vidiſſe.
¶ Pars decima 4ᵉ methaphore. ſ. ſerpens q ſentiebat. Capitu. 85.

A B IN ea q̄ꝫ ſepe appello q̄rta padoxa figurata pticula deci
ma ē q ſentiebat. ſ. ꝙ ſpēs iſte ſentiebat. q̄lrcūqꝫ aūt
ſentire accipiaɫ: ncēe ē xp̄ꝫ ſenſiſſe: q ſpens dī. Xp̄s nēpe vt Xp̄s ſentie
hō ṽus erat vt ceti hoīuꝫ ſentiebat: q̄lrcūqꝫ ſentire dicatur. bat.
C ¶ In q̄ aduertēdū ſentire mltiplr̄ dici. ſentire eqdē iterdū ꝓ
itelligē: iudicare: diffinire aſſumiɫ. Sic. n. q̄nqꝫ de qbuſdam Sētire mlᵗ-
aſtruimus q̄ꝫ bn̄ aut ꝑuerſe de fide ſentiūt. i. recte itelligūt vl' tiplicit' dᶦ
iudicēt. ad idē ꝗꝫ ptinet qđ dicim': aliq̄ꝫ eē ꝯuenietē vl' ꝑuer
ſaꝫ ſniaꝫ. i. iudiciū vl' diffinitionē. ¶ Hic ꝗꝫ modus in auctēti
cis ſcripturis frequēs ē. qm̄ tn̄ modus iſte a ꝓpa ſignificatio
ne h' dictiōis alien' ē ħ ſentire nō accipiɫ ħ mō. Sic nāqꝫ ⁊
ſi veꝝ foret. de ħ ſpēte ꝙ ſentiret: veꝝ āt foret: ꝙ nō ſentiret
ſiue de xp̄o vt de' ē ſiue vt hūanitatē iduit aſſerere maluerī-
mus. Sētire ꝰ ħ mō non ꝯuenit accipi. ſꝫ alioꝝ modoꝝ aliq̄
accipiēdū ē. ¶ Quoꝝ vn' ē. vt ſentire ꝓ actu ſenſitiuaꝝ po-

tentiarũ dicaſ ſiue ſenſitiue iterioꝛes ſiue exterioꝛes potẽtie
ſint.aptius tñ de exterioꝛib⁹ qñqꝫ accipiſ. Cũ.n.videmus:ſen
timus:cuꝫ auditu ꝛ olfatu qcqꝫ ꝑcipimus: ſentire dicimur.
Cũ guſtare aut tãgere in nobis ẽ:qlibet nos ſen.ictes ap-
pellabit.h.n.ſenſitiue potẽtie ſũt:q̃ hoꝝ actuũ ꝓncipia ſunt.
D ¶ Sic aũt de h ſpẽte q ẽ xp̄s:dici ꝯgruit ꝙ ſentiebat ꝛ nõ
Sentire ac ſentiebat:alterũ ad penate aliud ṽo ad boies ſi retulerimus.
non ſentire ¶ Hic tñ modus huic padoxe figurate nõ ꝯuenit. Sic.n.ſã
chriſto con ptã ſupra vacuũ aliqd faceret in hac ſerie padoxe.nã in pri
gruit. mis h⁹ ꝯtextus ꝑticulis dicebaſ.q vidit ꝛ non vidit audiuit
ꝛ nõ audiuit. ¶ Hec tñ due ꝓncipales ſenſatiões ſũt a dua-
bus ꝓcipuis potẽtijs ſenſiuuis. Si ḡ cuꝫ dr̄.ſentiebat ꝛ non
ſentiebat ꝓ oĩs ſenſatiõis actib⁹ vlr̄ aſſũpſerimus:ſupflue di
ctũ foret qm̄ idẽ bis ſũmebaſ. ¶ Alius modus accipiẽdi ſen
tire ꝑticularioꝛ ẽ.ſ.ꝓ actu ſolius tactiue potẽtie:q eſt tãgere
iſtud nãqꝫ tactus nomẽ ꝓ tactiua potentia apud vulgariter
loquẽtes paruꝫ in vſum venit.cuius rõ vr̄.qm̄ iſte ſenſus ta
ctus generalioꝛ ẽ ceteris ſenſitiuis potẽtijs alijs diffinictib⁹
ſibi certas coꝛpis ꝑticulas tanqꝫ oꝛgana.tactus aũt nullam
ſpãlr̄ diffinit.ſꝫ in toto coꝛpe eq̃lr̄ eſt. ¶ Nullũ nãqꝫ in toto
hoĩe aut q̃libet aĩali mẽbrũ ẽ aut coꝛpis diſtincta ꝑticula:in
q̃ ſenſus aliqs nõ ſit:niſi qs calũniet de ꝑtibus nõ ꝓpe viuẽ
tibus.q̃ ſũt cõplexiõis tre: ꝛ modicũ accedũt ad ꝑticipãdã
ꝯditionẽ aĩalis.ſic ſũt oſſa ꝛ vngues atqꝫ capilli iux̄ Ariſto.
ſnia3.iij.de aĩa in fine.rõnabilr̄ ḡ q̃ſi ex hereditate aſſumpſit
tactus:vt ſenſus vocareſ:cum nihil aliud exꝓmiſ:potius qꝫ
C aliorũ ſenſuũ qlibet. ¶ Iſte aũt ſenſus in xp̄o ſic ꝛ nobis fu
it.ꝑ hũc.n.cũcta aĩalia doloꝛes ꝛ delectatiões caliditatẽ ꝛ fri-
ꝓ⁹ rõ. goꝛa mollitiẽ ꝛ duriciẽ expiunſ. Cetera q̃ ad hunc ꝑtinẽtia
ſenſum. Hec autẽ xp̄s in bñdicta carne ſua ꝑtulit.ipſe qppe
caloꝛẽ ꝛ frigoꝛa ſiccitatẽ ꝛ hũiditatẽ tollerauit:cũ h acciden
tia ſuit ꝯña ipſi ꝯditionẽ.ꝛ nõ iſurgebat ex determinatione
2⁹ rõ. cõplexionis idiuidui in eo igiſ eẽ nccẽ erat. ¶ Amplius ãt
xp̄s doloꝛes ꝑtulit.doluit nãqꝫ:cũ circũciſus eſt ṽa ei⁹ carne
abſciſſa.q̃ ad lachꝛymas coactus eſt.vt ꝑlibauimus ſupꝛa in
tertia methaphoꝛa.famẽ q̃ꝫ ꝛ vie laſſitudinẽ ꝑtulit: vt in ea
dẽ padoxa methaphoꝛica iductũ ẽ. ¶ Preter h aũt acerri-
mos doloꝛes in paſſione ſubſtulit ſeuis ei iflictis vulnerib⁹.
Jo.18.c. tãta.n.hoꝝ cruciatuũ imanitate ꝑmotus ẽ: vt h q̃ ventura
erãt ſup eũ:ampliſſime cognoſcens.vt pꝫ Jo.18.c. humoꝛis
Luc.27.c. ſanguinei guttas exſudauerit:anteqũ hoꝝ qcqꝫ ei illatũ fo-
ret.de h luc.27.ex ꝑdictis ḡ inductũ pꝫ.ꝙ ſpens iſte q xp̄s
erat ſenſerit.

Ca.86.
A ¶ Pars vndecima 4ᵉ methapho.ſ.ſpẽs q nõ ſentiebat.

Huius Iã ꝯcludẽde q̃rte methaphoꝛice padoxe ꝑti-
cula vndecima ac ex h poſtrema ẽ.q nõ ſen-
tiebat qõ ad ſpentẽ de q̃ iã largus ſmo trahiſ:referẽduꝫ eſt.
¶ Et qm̄ liqdo cõpꝛobatũ extant in ꝑlibatiſ de h ſpente qui
Chriſt⁹ nõ xp̄s ẽ.ꝙ ſm hũanitatẽ ṽe ſenſerit:reſtat vt ad eũ ſm deitatẽ
ſenſit. referentes ꝙ nõ ſenſerit ꝑdicem⁹.xp̄s nãqꝫ vt de⁹ ẽ. in neu-
B troꝝ modoꝝ vltimoꝝ ſentire potuit. ¶ Hoc ãt iducif.
nã adh vt aliqd ſenſitiuã potentiã hẽat:ſiue ſentire actũ cu-
ꝓ⁹ rõ. iuſlibet ſenſitiue potentie appellemus ſiue ad tactiuã dũta-
xat referre vellimus nccẽ ẽ vt ṽtutẽ coꝛpalẽ ꝛ oꝛgana ſen-
ſatiõis coꝛpalis hẽat.i deo ãt hoc eadẽ ipoſſibile eſt qm̄ nec
coꝛp⁹ ẽ nec aliqd coꝛpoꝛeũ hꝫ.eũ ḡ ſẽtire vt ꝑdiciſ ipoſſibile
2⁹ rõ. ẽ. ¶ Pret h ãt i oi ſenſatiõe paſſionẽ eẽ:nccẽ ẽ qm̄ ipſa ſen
ſatio ẽ paſſio.i deo ãt paſſionẽ eẽ ipoſſibile ẽ.eũ ḡ ſẽtire poſſe
3.rõ nõ ꝯtigit. ¶ Itẽ cũ ſẽſatio q̃cũqꝫ cãtur:potẽtia ſenſitiua ip-
ſumqꝫ aĩal ſẽtiẽs a ſpẽ obiecti patiſ.nihil tñ ẽ:a q̃ de⁹ queat
pati nil'o hñte ſup ipm̄ potẽtiã actiuã.deũ igiſ aut aliquã di-
4.rõ. uinaꝝ pſonaꝝ ſẽtire ipoſſibile ẽ. ¶ Itẽ ſẽſus tact⁹ qui ꝓce-
teris differẽter ſẽſus appellaſ:ẽ ꝓpa ṽtus aĩalis.qm̄ oẽ aĩal
ſẽſitiuũ ẽ.nec q̃lqꝫ ſẽſum ẽ:quẽ cũcta aĩalia q̃ſi ex nã gñis ha
beãt ꝓter tactũ. Quedã qppe impfecta aĩa ſũt:q̃ extremum
gradũ i ceſio tenẽt i qb⁹ ſola tactiua potẽtia repiſ:q̃ doloꝛem
delectationẽ frigoꝛa ꝛ eſtũ humidũ ꝛ ſiccitates durũ ꝛ mol-
le ſũt ſnia.h ãt ſũt ꝯchilia q̃dã petris i mari affixa.q̃ nã ſortis
affixa ſũt qm̄ eis nullũ motũ ſꝫ ſpẽꝫ ſuã tributũ.nec qdẽ vllus
aĩal q̃ntũcuqꝫ ipfectũ a nã ꝯſtãs eẽ ꝑt i q̃ tactiua ṽtus nõ ſit
mlta tñ ſũt qb⁹ ꝓter ſenſitiuã.ſ.tactiuã potẽtiã nulla inexi-
ſtit. Hec igiſ ṽr⁹ a nã gñis aĩalib⁹ nã diffinita ꝯſtat:atqꝫ cũ ip
ſa aĩali nã ꝯuertiſ.nihil qppe nãm aĩalẽ hꝫ qõ aĩal nõ ſit. de⁹
ãt aĩal nõ ẽ:potẽtiã ḡ tactiuã nõ hꝫ. ¶ Ampli⁹ ãt tactiua po
5.rõ. tẽtia ſũdaſ in exteſioꝛ:qm̄ obiectũ ſuũ ſꝫ extẽſionẽ actionẽ ſuã
hꝫ:nec i idiuiſibile agẽ ꝑt.nc ẽe nõqꝫ ẽ recipiẽs ſꝫ tactũ eẽ q̃n
tũ vt diuidi poſſit.i deo ãt q̃ntitas nulla ẽ.tactiuã ḡ potẽtiã i
eo eẽ ipoſſibile ẽ. ¶ Alie ãt multiplices rões iduci poſſẽt:q
bus ãplius euidẽs foꝛet tactiuã potẽtiã in deo nõ eẽ õ qui- C
bus ſufficiãt q̃ dicta ſũt. ¶ Ex ꝑdictis illatũ pꝫ hũc ſerpẽteꝫ Peter.
qui xp̄s erat potẽtiã ſenſitiuã tactiuã ꝛ ipſum ſẽtire nullate 4ᵉ me-
nus habuiſſe. Cõſequẽter totius q̃rte padoxe figurate expla thapho.
natio qualiſcũqꝫ explicit.

¶ Methaphoꝛa.5.que eſt de aquila. Ca.i.

Ontinẽtiã cedule in ſequẽtib⁹ quaꝫ A
ṽra regia celſitudo mihi ſuuloꝝ mi
nimo deſtinauit:qnta occurrit figu
rata padoxa. ¶ Cui⁹ tenoꝛ ẽ.fuit aq
la q̃ volauit ꝛ nõ volauit venit in lo
cũ a quo nũqꝫ diſceſſit genuit ꝛ ñ ge
nuit renouabaſ ꝛ ñ renouabaſ.gau-
debat ꝛ nũqꝫ gaudebat.honoꝛata ẽ
ꝛ nũqꝫ honoꝛẽ ſuſcepit. ¶ Hec aũt
extrema methaphoꝛa ad xp̄m nccio
referẽda ẽ:ſic tres ꝓcedẽtes referebanſ.qm̄ ſingule ei⁹ ꝑti-
cule nlli niſi xp̄o cõuenire q̃unt vt in ſeq̃ntib⁹ ꝑ ſingula ex-
ponẽdo pateſiet. ¶ Hui⁹ ṽo ꝓma ꝑticula fuit aqla ſm hiſto
ricã ſiue lr̄alẽ expoſitionẽ ad xp̄m applicari neqt:ſꝫ metha- B
phoꝛis nccio inſiſtẽdũ ẽ.xp̄s nãqꝫ cũ ṽe de⁹ ꝛ hõ exiſtẽt:aq Pars ꝓ
la eẽ nõ poterat. Iuxta eã aũt doctrinã q̃ in ꝑlibatis õ trãſũ ma me-
ptiõibus poſita ẽ:nccẽ ẽ:vt in cõuenictibus trãſumptõibus thapho.
aliq̃ ſilitudo ſit eius:qõ trãſumiſ ad id ad qõ ſit tranſũptio 5.i. fuit
quã ob rẽ opꝫ aliquã ꝓprietatũ ꝯcordiã iter xp̄m ꝛ aquilam aquila.
aſſignari. ¶ Prima ãt hoꝝ cõfoꝛmitas in volatu ẽ.qm̄ inter
volatilia nullũ eque vt aqla ad aeris ṽtices conaſ aſcendere C
altiſſimũ eni volatũ hꝫ. Chriſto ãt hoc ꝯgruit ipſe nẽpe alti- Pria cõ
us quam ceteri hoĩes volatũ extullit qm̄ ad altiſſimũ volan- ueniẽtia
do ꝑuenit locũ. Hoc ãt liqdo in ſua aſcẽſione mõſtratũ ẽ tũc iter xp̄ꝫ
qppe vniuerſã elemẽtalẽ trãſcẽdit regionẽ:ſeptẽ q̃ꝫ planeta- ꝛ aqlaꝫ.
rũ exceſſit oꝛbes:ſtelliferũqꝫ ſubegit celũ atqꝫ chꝛyſtallini qõ
firmamentũ moꝛe ſacre ſcripture appellaſ.ſupauit terga qõ
ẽt aſtrologoꝝ atqꝫ philoſophantiũ moꝛe ꝓmũ mobile nũcu-
paſ extremo empyreo ſolio collocatus.hic eni ẽ finis rerum
atqꝫ vltimũ celũ vbi ẽ glĩa btõꝝ. ¶ Hãc iniuria igiſ dicẽdũ
putaueri xp̄m q̃ntũ ad hoc aqlã dcm̄ ipſe nãqꝫ ſup oĩa q̃ in
vniuerſo ſũt tranſuolauit nec iã vlius ei in tota nã ꝛ rerum
vniuerſitate locus manebat ad quẽ cõſcendere poſſet.

¶ Secũda cõueniẽtia inter chꝛiſtum ꝛ aquilam. Cap.2.
A
Aquilarum. Aũt ſecũdã ꝯditionẽ que chꝛiſto
cõuenire queãt quidã non iniu-
ria aſtruũt oculoꝝ viuacitatẽ. Ipſe eni viſiuã potẽtiã ꝛ ocu-
los cõueniẽtius ad acute vidẽdũ diſpoſitos qꝫ oia alia hñt. D
nã ꝛ ſi qs cũcta aĩantia ingſierit nullũ tã acuti cõtuitus re- Aquile
perire valebit. ¶ In hoc ãt manifeſtũ reddiſ.nã cũ aliq̃ lux i ſũt acuti
tenſa atqꝫ foꝛtis valde ẽ alioꝝ aĩaliũ ocli nequeũt ituerti. qõ viſus.
veſptilionibus nocticoꝛacibus ꝛ bubonib⁹ atqꝫ noctuis acci
dit.hec eni oꝛto ſole videre nequeũt aut debiliter valõ vidẽt.
¶ Hoc aũt iõ euenit.qm̄ huius volatilia debiles oclos hñt Ariſt.2⁹
ꝛ male ꝯplexiõis. Sic ait ariſto.2⁹ metha.ſicut ſe hꝫ oculus metha.
noctue ad lumẽ ſolis ita ſe hꝫ itellect⁹ nr̄ ad ea que ſunt no-
tiſſima in natura.ſ.ꝙ he volucres lumẽ ſolis ituert nequeũt
ſicut ꝛ nos ea q̃ ſũt ꝓncipaliſſima in nã in cãlitate atqꝫ per
hoc notioꝛa eẽ debebãt diſticte cognoſcẽ nõ valemus. Nec q
dẽ in his dũtaxat memoꝛatis volatilib⁹ hãc ꝓprietatẽ cauſa
uerim⁹.ſꝫ i ceteris q̃ꝫ hũ ꝯplexionatis volatilibus hoc acci-
dit ꝙ cũ lux foꝛtis fuerit:eã ꝯtueri neqbũt ꝙ ſi eã ſpeculari
ꝯtẽdãt magnũ ex hoc oculoꝝ ſeqtur nocumẽtũ. Uelut ſi qs
ꝓpã hĩum ſolẽ aſpexiſſe voluerit nõ valebit. Si ṽo in hoc eiu
ctaſ magnũ in oclis viſus ſui ſẽtiet nocumẽtũ. ¶ Sic ariſt. Ariſt.2⁹
ingt.3⁹.õ aĩa excellẽs ſenſibile tollit ſenſatiõeꝫ. Sicut in po- de aĩa.
tẽtia tactiua intẽſus valde caloꝛ aut frigus apponiſ in audi-
tiua ṽo excellẽs ſonus i guſtatiua aũt excelles ſapoꝛ. in odo
ratiua ãt excedẽs odoꝛ. in viſiua ãt lux admirabilis. ¶ In
aquila ãt hoc ſpãle ad cetera volatilia ꝛ cũcta aĩantia accidit
ꝙ nullũ illoꝝ ſit cuius acies ad lucẽ foꝛtẽ nõ redũdaſ ꝛ ꝓ-
ſus obfuſceſ.aqle aũt cõtuitus nlli quãtũcũqꝫ luci foꝛti ce-
dit. ¶ Inter oĩa lucẽtia ꝛ ſplẽdoꝛes ſolis fulgoꝛe nihil ma-
ius ẽ:ſed ad lucẽ ſolis aqle acies nõ turbaſ:ſed in eũ figit in
tuitũ atqꝫ vt oẽs qui õ nã loquũſ ꝑhibẽt ſolẽ in rota in defle
xo cõtuitu ſpeculaſ:nec magnitudine lucis oculos claudere
cogiſ

cogiẗ. Hoc ẽt ẽ: quo agle velut nãli quodã experimẽto proles ꝓprias ⁊ degeneres ꝯtuenẗ. Ẽ eni: vt interdũ alie volucres in nido aglaꝝ ꝓles a ſe editas reponãt. aquile aũt velut quodã ſuſpitiõe ꝑmote ab alienis ꝓprias ꝓles diſcretnre ſingulos pulloꝝ in vnguibus ꝯtra ſolẽ leuãt: vt radios ſolis directo lumine ꝯtẽplẽtur. Qui aũt hoꝝ ad ſolẽ imotos aptoſqꝫ tenuerit oclos: vt vera progenies ab aquila reputaẗ atqꝫ filiali caritate diligiẗ ⁊ nutriẗ. Qui ãt hũc ſplẽdorẽ ferre non potẽtes oclos in aduerſũ cõtorſerint aut clauſerint tãqꝫ degeneres hoc experimẽto ꝓbati a nido abijciunẗ. ꝺ hoc Jſidorus ethymologiaꝝ li. vndecimo ⁊ ꝺ ꝓprietatib⁹ reꝝ libr. 18.

C / Quo pi / culo ag / le ꝓpꝛos / pullos / ab alie- / nis diſcernãt.

¶ Chriſtus agle ſimilitudinẽ gerit ⁊ quedã de chriſto.

Cap. 3. A

In hoc aũt qꝺ de aglis dictũ eſt: xp̃s aquilaꝝ magnã ſimilitudinẽ gerit. nã velut agle iter cetera aiantia fulgorẽ ſolis acutius ꝯtuenẗ ita ⁊ xp̃s iter ceteros hoĩes ẽẽntiã diuinã acutius atqꝫ imediatius ꝯtẽplaẗ: ãgelos qꝫ in hoc excellit. ¶ Nec qs nos hic ꝺ xp̃o vt de⁹ ẽ ſermonẽ agere putet hoc eni mõ ſe ipʒ intueẗ: nec ad aliquẽ alteꝝ ꝯferri pt. ſed de xp̃o vt hõ ẽ: loquemur. Sic. n. acutius ceteris hoĩbus cõprehẽſoribus ſiue viatoribus diuinã ꝯtẽplaẗ ẽẽntiã. Angelos qꝫ valde in h excellit. nã aĩe illi bñdicte ſaluatoris nr̃i data ẽ ſapiẽtia ſine mẽſura: q ẽ ſapia īfinita aut cognitio oĩum eoꝝ q deus nouit. Sic hr̃ Joãnis. c. ꝓ. datus eſt ei ſpũs ⁊ non ad mẽſurã: de cuius plenitudine oẽs accepimus ⁊ ſm apl'm in eo oẽs theſauri ſapiẽtie ⁊ ſciẽtie dei abſcõditi ſũt. de hoc magiſter. 3⁹ ſniaꝝ diſtictiõe. 14. vñ aĩa xp̃i cũcta nouit. ſ. q ſunt ⁊ fuerũt atqꝫ futura ſunt. ¶ Amplius aũt hũit priuilegiuʒ qꝺ nemini vnqꝫ datũ ẽ. nã qꝺ ceteris hominũ qui boni ſunt poſt mortẽ accidit ei in vita inerat ⁊ dũ pateret ⁊ mortu⁹ extitit ⁊ vt gñaliter dicã ab inſtanti ꝯceptionis h hr̃e cepit: poſtea vo hr̃e nũqꝫ deſijt. Ceteri eni qui pie viuũt: duʒ eis vita manet expectãt bonũ illud extremũ: qꝺ in diuina viſione cõſumaẗ. dũ aũt ſupſtes eis vita ẽ: hoc nulli ꝯcediẗ: ſʒ id ſolliciti ſemꝑ inquirũt ⁊ ob hoc theologici doctores oẽs qb⁹ adhuc pſens vita agiẗ: viatores dicũt. nã h qꝺ appetũt: nũqꝫ daẗ: ſʒ illud ſemꝑ attenti ꝓſequunẗ: vñ qſi quotidianã viã agerent ſũt. Qui vo corꝑe ſoluti in domino optimã dormitionẽ accepꝰũt: in vita eterna bt̃i atqꝫ diuinã ẽẽntiã vidẽtes nihil vltra deſiderãt qm̃ oẽ bonũ qꝺ deſiderabãt aſſecuti ſunt. iſti ãt apud theologicos doctores cõprehẽſores appellanẗ: qm̃ bonũ qꝺ deſiderabãt iã poſſidẽt nihil vlterius ingrentes. Hoc mõ xp̃m cõprehẽſorẽ dũ in carne inter nos viueret: appellabamus. bonũ nãqꝫ maximũ oĩum boĩum ⁊ xp̃i vt hõ ẽ: ipſa diuine ẽẽntie viſio erat h ãt iã tenebat. Fuit. n. i hoĩe xp̃o ab exordio ꝯceptiõis ſue: nã diuinũ v̄bũ ſibi hoĩem xp̃ʒ vnierat iõ aĩa bñdicta eiuſdẽ ſemꝑ apte diuinã ꝯtẽplabaẗ ẽẽntiã per hoc totã ſuã btĩtudinẽ adepta. in hoc qppe tota hũana conſiſtit felicitas. ¶ Hãc aũt viſionẽ ꝯformiter xp̃s tenuit dum iter nos in carne viueret ⁊ dũ cruciatus acerrimos actualr in ipa paſſiõe tollieraret. ſicẽ ⁊ nũc cũ in empireo ſedet a dextris dei. neče ẽ g vt velut nũc qm̃ in empireo celo ẽ: vbi glorie locus poniẗ eũ ꝯprehẽſorẽ appellamus: ita ⁊ ante paſſionez ſuã eodẽ fundamẽto neče erat eũ ꝯprehẽſorẽ ⁊ felicẽ ꝑdicare: hoc ãt nemini niſi ipi btĩs trinitas ꝯtullit. nullus g hoĩuz agla ꝯueniẽter dici poterat ꝑt xp̃m. Ex eodẽ ãt fundamento inſurgit ꝙ Joãnes euangeliſta in aquila figuratus eſt: q eſt vnũ ꝺ qttuor aiãlibus q vidit ezechiel añ thronũ maieſtatis dei. Sic qꝫ eũ figurat eccl'ia cũ deſcribit qttuor aiãlia añ thronũ ſedentis. qm̃ iter oẽs euãgelioꝝ ſcriptores nemo tã ꝓfunda indagine deitatis myſteria pſcrutatus ẽ. Ceteri nãqꝫ circa aſſũpte hũanitatis ꝯditiones magis puagati ſunt. ¶ Ex ꝑpoſitis g aquilaꝝ ꝓprietatibuſ ⁊ pleriſqꝫ alijs q applicari poſſent chriſtum conuenienter aquilam dici patet.

B / Chriſt⁹ vt hõ ꝑfect⁹ qꝫ angeli deum vident.

C / Chriſt⁹ ꝓuilegiũ hũit qꝺ nemini vnqꝫ datum eſt.

D / Cur homines dum viuũt dñr viatoreſ

Chriſt⁹ fuit. viia ꝯprehenſor.

E

F / Celum empireũ locus ẽ glorie.

G / Joãnes in aquila eſt figurat⁹.

¶ Pars ſecunda methaphore. ſ. agla que volauit.

Cap. 4. A

Huius Extreme methaphorice paradoxe pticula ſecũda ẽ q volauit. h ãt xp̃o ꝺ q hec exponẽda ꝓpoſuimus: in līali ſenſu nõ ꝯuẽit: ſʒ ad methaphoras neče͠ is redeundũ ẽ. volare eqdẽ in lr̃e cortice volucrũ nãlis cõditio ẽ. xp̃s ãt nec volucris ẽ nec alatus qm̃ verus hõ erat: volare g ei in methaphora ꝯuenit. Quo pacto hic integrã abſolutãqꝫ traſũptionẽ fieri neče ẽ ſicut in ꝑlibatis terciã methaphorã exponẽtes explicuimus. fit nãqꝫ dupľr traſũptio. ſ. pfecta ⁊ ſʒ ptẽ traſũptionẽ ſʒ ptẽ appellare ꝯſueuimus: cũ ꝓpoſitiõis ſubiectũ traſũptũ ẽ ꝑdicato nõ traſũpto: ſʒ in ſua proprietate manẽte aut cũ ꝑdicatũ traſumitur nulla in ſubiecto traſũptiõe facta. ¶ Perfectã aũt ⁊ abſolutã traſũptionẽ nũcupare ꝯſueuimus cũ in ꝑdicato ⁊ ſubiecto traſũptio ẽ nulla manẽte vocũ ꝓprietate ꝑmaria in ꝯtextu. Sic ãt h ſcm̃ ẽ. qm̃ aquila oluʒ ꝑdicatoꝝ q in hac figurata paradoxa extrema ponunẗ: ſubiectũ ẽ. poniẗ ãt ſʒ traſũptionẽ. Chriſtus quippe ſm rẽ agla nõ ẽ: ſʒ traſumẽdo. iſtud qꝫ ꝑmũ ꝑdcatũ. ſ. que volauit traſũptũ. volatus eqdẽ ꝺ xp̃o ſm lr̃am dici non põt qm̃ nõ volauit: ſʒ ꝑ aliquã attributionẽ. ¶ Hec ãt pticula q volauit xp̃o ꝯuenit: q agla ẽ ⁊ h ãt vt hõ ẽ. qꝫ ad aſcẽſionez ſuã i celũ referẽdũ ẽ. nõ ſicut volucris cui volatus ex nãe ꝓprietate ꝯuenit: volãs alta traſcẽdit: ⁊ qcũqꝫ loca petit: inq eã volũtas aut nãe iclinatio duxerit. ita xp̃s in aſcẽſione ſua altiſſima ꝯſcẽdit loca. ¶ Hic ãt xp̃i motus ad aſtra ꝯgrue volatus nomẽ accepit: qm̃ ipe verus hõ erat: hoĩb⁹ ãt, conuenit motus ꝓgreſſiuus: q: pedib⁹ mouẽtur ⁊ nõ alis. motuʒ ãt hũc eũ dũtaxat q in ꝓceſſu ꝑ planũ ẽ: dicim⁹ hũc qui ſuper ptes ſolidas ipa aialia ſuſtinere potẽtes fit. ꝑ aerẽ vo nullus motus ꝓgreſſiuus ẽ: q: aer elemẽtũ rare ſbe ẽ nullũ animal magni põderis ſuſtinere potẽs. ¶ Qꝺ igiẗ xp̃s in aerẽ ſcanderet altiora qꝫ vltra aerẽ peteret: nõ accidebat in modum ambulãtiõis: q ẽ motus ꝓgreſſiuus pedib⁹ incitis factus: ſʒ ad volatũ ptinet. Sic g ꝯueniẽter dr̃ ꝙ volauit. Nec qdẽ volatus dũtaxat iſte fuit: ſʒ vltra volatũ aliqd volat⁹: nãqꝫ tũc ẽ cũ volucres ꝑ aera mouẽtur ſuis alis icite atqꝫ regulate: qꝫ qꝫ aũt volucres grauia corꝑa hẽãt: ẽt ſi nõ ita grauis vt homines latitudine tñ alaꝝ ⁊ aliaꝝ plumaꝝ corꝑis ſe mouentes ne cadãt ſuſtinenẗ ſub ſe aerẽ q tenẽatur colligẽtes.

2⁹

C / Chriſt⁹ volauit.

D / Hoĩbus cõuenit mot⁹ progreſſiu⁹

E / Cur aues i aere detinen poſſunt.

¶ Aer aũt quãqꝫ leue corpus ſit aliquas tñ vires hʒ ad ſuſtinẽdũ corꝑa nõ valde grauia: qm̃ nõ ẽ corpus penitus raꝝ quo pacto aues in aerea tenentur regione.

¶ Aues in ignea regione non poſſent ſuſtineri.

Ca. 5. A

In Regione ãt aerea qꝫqꝫ aues penis incite ſuſtentẽtur: ſi tñ igneã ꝑ volare vellẽt regionẽ: in ea ſuſtinerĩ nõ poſſent. Nec hoc qdẽ qſqꝫ ex h ꝑciſe eueniſſe arbitretur: q: ignis calore ſuo eas ꝯſumẽs occidẽt: ſʒ ex alijs adhuc cauſis. ¶ Haꝝ ꝑma ẽ ꝑꝑ iſpirationẽ ⁊ reſpirationẽ: nõ eniʒ poſſẽt volucres in ignis ſphera inſpirãtes anelitũ traheꝛ: q: id ꝺ quo anelitũ ꝯflãtes ducim⁹ ⁊ emittimus: aer ẽ ⁊ ñ ignis. ¶ Scd̃a in his cã eſt: nõ qꝫqꝫ volucribus ale inſint: qb⁹ per aĩa ſubſtẽtenẗ: ⁊ ignis ꝯdinis eas nõ occideret poſſẽtqꝫ ibi iſpirare ⁊ reſpirare ibi tñ ſe ſubſtẽtare nõ poſſẽt. vt. n. aliter volẽt coexigiẗ: vt alaꝝ extẽſiõe h efficiãt ſubſtinẽtes ſe i illo elemẽto: ꝑ qꝺ volatus iſte fit. Sicut in aere euenit. in eo nãqꝫ ad eas ſuſtẽdẽdas ſufficiẽs v̄tus in ꝑẽnis ẽ. Ignis tñ h neqt: q: corpus ſubtile valde ⁊ rarioris ſubſtãtie quã ſit aliqꝺ corpus in tota elemẽtoꝝ agregatiõe nõ g hʒ vires ad aliqd in ſe ſuſtinẽdũ. qꝫqꝫ igiẗ ſanis volucres conarenẗ alis mẽtis ſe in igne ſubſtinere eis tñ effectus ñ ꝯtingeret: ſʒ neče͠ is inde in iferiora corruerẽt. Hoc ãt qdẽ ꝯprobaẗ in hoĩb⁹ ſm artẽ natatoꝛiã. hoĩes qdẽ ⁊ c. aĩalia nullo adhibito artificio aut ſolertia corꝑis ſuꝑ terrã ſubſtineẗ: nec idẽ in aliqd alterũ ruere valẽt ꝑ dẽſitate ⁊ duritie atqꝫ cõpactiõe ſbe ei⁹. Si tñ hoĩes aqs incũberẽt q terra rariores ſũt atqꝫ minoris potẽtie ad aliqd ſuꝑ ſe tenẽdũ: niſi hoĩes qdã arte aut in dicta ſolertia manus ⁊ brachia crura ⁊ vniuerſũ corp⁹ ad ſe tenẽdũ ꝑmouerit ſubmergi eos neče ẽ. Sic qꝫ in auib⁹ ad alterũ relatis ẽ. nã velut aer nullaten⁹ hoĩeʒ tenẽ volẽtẽ pt qlitercũqꝫ corꝑis ſui mẽbra mouerit: q: rare ſbe ⁊ paucaꝝ virtũ eſt. Sic qꝫ ignis aliter ꝑ eũ volare conãtes tenẽ nõ poterit: qm̃ ſubtilius ⁊ rarius iter oĩa corꝑa elemẽtalia ẽ. Chriſtus tamẽ volauit ꝑ ignẽ: q: ad celos ꝯſcẽdẽdo ꝑ ignẽ traſire neče erat aſcẽſio g xp̃i ad celos pluſqꝫ volat⁹ fuit. ¶ Ampli⁹ ãt volucres nõ ſolũ ꝑ ignẽ uolare nequeũt: ſʒ difficili⁹ ꝑ celũ volatu re erãt aptius qdẽ ſi ꝑ igneã regionẽ aliter volãtes ſbſtineꝛ poſſent qꝫ ꝑ celeſtẽ magnitudinẽ. nã ignis ⁊ ſi teuiſſimũ rariſſimeqꝫ ſbe iter oĩa elemẽtaria corꝑa ſit aliqꝫ tñ qſi denſitatẽ hẽbit ſʒ quã aliqd in eo quodãmõ tenẽ poſſit: q: corp⁹ elemẽtale ẽ. ¶ In celo ãt hoꝝ nihil ẽ: qm̃ celũ elemẽtale corp⁹ nõ ẽ nullã elemẽtalẽ in ſe ꝯditionẽ hñs. i eo igiẗ volucres nl'latenuſ ſubſtineri volãdo poſſẽt nec ad ſe ſubſtinẽdũ adiuuare ꝑ celũ g volucrib⁹ ipoſſibilis volat⁹ ẽ ⁊ adhuc difficilior qꝫ ꝑ ignẽ. ¶ Chriſtus tñ in aſcẽſione ſua ſeptẽ erraticorum aſtroꝝ penetrauit orbes. octaui celi qꝺ ſtellatũ aut ſigniferũ dr̃ traſcẽdit magnitudinẽ. noniqꝫ celi qꝺ chꝛyſtallinũ diciẗ aquoſã exceſſit ſubſtãtiã empireũ extremo vniuerſitaẗ mar.

1⁹ cã.

2⁹ cã.

B / Ignis ẽ rarioris ſubſtãtie ceteris elementis.

C / Pulchra cõparatio.

Mirificus chriſti volatus.

¶ Ueꝝ ēꝫ i eo triſtitiā īterdū fuit vt īgruēte tpe paſſiōis.ꝺ q̄ Mat.26.c.triſtis ē aīa mea vſqꝫ ad moꝛtē. ꝛ Mar.14.c.cepit tedē ꝛ meſt᷑ eē. ¶ De h̄ ēꝫ gn̄e mutatiōis alēatie fuerūt oēs doloꝛes ꝛ cuncta nocumēta q̄ i hōrifica ptulit paſſiōe.

¶ Ultim᷒ ēꝫ mutatiōis mod᷒ q̄ ſꝫ locū dr̄ i xp̄o fuit.nēo.n.q cū vidiſſꝫ īgrar̄ potat eū moueri localr̄.mutationū pp̄e dicta rū i xp̄o potiſſime ꝺ locali mutatiōe tota euāglioꝝ ptinētia exēploꝝ plenā ē.Ex ſpoſit̄ plene pꝫ xp̄ꝫ ſpēte fuiſſe q mouebat. ¶ Paro qua methaphoꝛ.48.l.ſpēs q n̄ mouebat.

Capitu. 50. A

Cōtinuate Quarte methaphoꝛ pricl̄s qnte occurrit.ſ.q n̄ mouebat. ꝛ qm̄ ſpēte hāc xp̄ꝫ eē aſſeruim᷒ eū motū n̄ fuiſſe aſſerer̄ necē ē. ¶ Sꝫ q: xp̄m vt hō erat ꝺe mutatū fuiſſe ꝑbauim᷒.necē ē eū vt de᷒ erat ſpētem fuiſſe aſſeri q ſi mouer̄. ꝛ vult ꝺ xp̄o vt hō erat agētes ꝑbauim᷒ ei motū gn̄alr̄ ꝑpetē motū aliquē hōiſſe nihil dubitāctes:poſteri᷒ āt ꝺ q̄lꝫ ſpēs mot᷒ ei cōpetēt īductū ē.ita ꝛ ꝺ deo aut ſcōa trinitat̄ pſōa ſ gn̄alr̄ motū i eo nullū eē īducer̄. Poſteri᷒ āt mōſtrabit̄ ēꝫ ei mot᷒ ſpēꝫ repugr̄. ¶ Jn deo motū nullū eē īducit̄ qm̄ iuxta Ari.traditiōē mot᷒ ē entis ī potētia ad aliqd ꝯſequēdū.ſ.eoꝝ q̄ totū q̄ hr̄e pōt.nōdū hāt vel totū q̄ eē pōt nōdū ē deo āt eē i potētia ad qcq̄ꝫ n̄ ꝯuenit ei. ḡ mot᷒ qcūqꝫ repugt̄. Dui᷒ īductiōis minoꝛ pꝫ.qm̄ de᷒ totū ſuū eē ſimul hꝫ.nec ē i potētia ad recipiēdū id q̄ n̄ hꝫ.nā cūꝫ id q̄ cuiꝯ aduenit illō pficiat ſi qcq̄ꝫ deo veniſſe poſſibile foꝛꝫ a d q̄ ipe i potētia exiſterꝫ cū ei aduētꝫ eū pficerꝫ q̄ ditari repugt̄. Nō.n.eēt ſūme pfecta aut plena pfectio cū ei qd ꝺficeret q̄ adhuc ꝺſiderari ꝛ recipi poſſꝫ,deo ḡ īpoſſibile ē vt qcq̄ꝫ recipiat q̄ n̄ hꝫ. ¶ Jtē ſi de᷒ i potētia ad aliq̄ꝫ ſuſcipiēdā pfectionē foꝛꝫ qa ei illā tribuēt.repiri qdē īpoſſibile eēt.nā q alii pfectionē tribuit pfectioꝛ illo ē q recipit pfectionē .ꝗ pacto q deū pficēt deo ꝑculdubio pfectioꝛ foꝛꝫ.q̄ nec ītelligi nec fingi qdē pōt. ¶ Jdētidē ſi deū moueri fateamur:eū ab alio moueri necē ē.nā oē q̄ mouer̄ ab alio mouer̄ iux̄ ari. traditionē.l.5.ꝛ.6.ꝛ pncip.ſeptimi phiſicoꝝ.a nemie tn̄ de᷒ mouer̄. nullaten᷒ ḡ de᷒ moueri pōt. Dui᷒ īductiōis minoꝛ apꝑꝫ mouēs nāqꝫ agēs ē q̄ āt mouer̄ ē patiēs. agēs āt ſēp ē ſtan᷒ patiente q̄ pacto aliqd deo pfecti᷒ foꝛet h̄ āt māifeſta ſītate pꝫ.deus ḡ a nllo moueri pōt. ¶ Jtē ſi de᷒ ſuſceptiu᷒ foꝛet alicui᷒ pfectiōis: q̄ꝫ nōdū hr̄et ꝺ eēt vſq̄q̄ꝫ felix de᷒ tn̄ pfecte beat᷒ ē.ad nihil ḡ.i potētia ē q̄ nōdū hēat. Dui᷒ īductiōis maioꝛ pꝫ.qm̄ ſi de᷒ alicui᷒ pfectiōis ſuſceptiu᷒ exiſtēt q̄ nōdū hr̄et i ſe oia bōa nōdū hr̄et beatitudinē tn̄ ſtatū oiuꝫ bonoꝝ aggregatiōe pfectū diffiniūt vñ cū qd abeſt q̄ bonū atqꝫ expectibile ſit plenū eē īpoſſibile ē,qm̄ ex aliqd reliqr̄ q̄ exopter̄:nihil ḡ recipe pōt q̄ n̄ hēat. ¶ Jdē pꝫ Malach.c.3.cū ait ego dn̄s ꝛ n̄ mutoꝛ vbi ꝺ nllo ſpāli motu ſmo fit:ſꝫ oēs mot᷒ tollit̄ qm̄ vno ꝯceſſo oēs poſſibiles foꝛēt:de᷒ ḡ moueri negt̄. ¶ Qꝺ in xp̄o vt deo non potuerit eſſe aliqua ſpecies motus.

B Qō xp̄o vt deus erat nullū motū habuerit.

C De totū eē ſuum ſimul habet.

Capitu. 51. A

Sicut Aliq̄lr i vlt̄i ꝺductū ē deū imobilē foꝛ. ita ēꝫ induci p facile ē applicādo ad qualꝫ ſpēm mot᷒. ¶ Primā mot᷒ ſpēꝫ large ſūmētes gn̄onē eē dixim᷒ vt apꝑꝫ i.gn.phicoꝝ ſꝫ q̄ꝫ aliqd ꝺ n̄ ente ad eē pducit̄.hāc āt i deo īpoſſibile eē liq̄t.ſ.q̄ de᷒ aut diuia eēntia gn̄er̄ vt i ſoꝛib᷒ īductū ē i expoſitiōe trie figurate pdoxe ſup pncl̄aꝝ q n̄ patiebatur. ¶ Aliqs āt i h̄ foꝛtaſſis arguet q̄ cū q̄lꝫ pſōaꝝ de᷒ ſit ei q̄ꝫ oēs diuie eēntie ꝯpetāt ꝑpetates. ꝛ diuia eēntia gigni nequat diuiaꝝ ēꝫ pſōaꝝ q̄lꝫ īgnabilis erit.aut ſi aliq̄ꝫ diuiaꝝ pſōaꝝ genitā ꝯceſſerim᷒:diuiaꝫ ēꝫ eēntiā gigni potuiſſe necē ē fateamur. ¶ Duic rñdēdū ē q̄ diuiaꝫ eēntiā gētā foꝛ ꝯſitēri pꝛima icludit abſurda q̄ i ſrioꝛib᷒ ex pte enucleata ſt. ſi tn̄ vnā ꝺ diuis pſōis gētā foꝛ fateamur icōueniēs nullū ē vt i eiſdē exiſtit ꝺctinā. ¶ Sꝫ adhuc q̄lq̄ꝫ obiiciet q̄ ſic gn̄o motus vl̄ q̄ſi mot᷒ ē:eiqꝫ cōrñdeat ali᷒ mot᷒ aut q̄ſi mot᷒ ꝯdictoꝛius q coꝛuptio dr̄ oia ēꝫ q̄ gignūt̄ coꝛuptibilia ſint iux̄ ari.poſitionē p ꝺ celo ꝛ mūdo oi ēꝫ ꝺ nō icōntiū oꝫ.vt ſi diuiaꝝ p aliquā gētā fateamur:eā ēꝫ coꝛruptibilē eē necē erit. Qꝺ diuie pſōe repugt̄ potiſſime qm̄ ꝺſinē eē negt̄. ¶ Duic rñdēm ē q̄ gn̄o ſꝫ nois ſignificationē dic̄ recipe eē. ꝛ i h̄ dūtaxat in deo atqꝫ i creaturi] gn̄o repit̄. Deū āt n̄ ſimplr̄ appello.ſꝫ notio nālr̄ ꝑ aliq̄ diuiaꝝ pſōaꝝ.fili᷒ nāqꝫ q ē ſcōa i trinitate pſōa a pr̄e eē recipit q p᷒ i pſōis ē vñ prēꝫ dicim᷒ i diuis filiūꝫ gn̄aſſe.h̄ mō idētidē i creaturi] gn̄ationē eē pſpicuū ē.nā vnū creatū ab alio eē recipit.h̄ mō.ſ.cōtr̄ ſūpta gn̄atio coꝛruptiōi opponit̄:nec oi gn̄oni repit̄ aliq̄ coꝛruptio repugnās etiāꝫ ſine coꝛruptiōe gn̄o,imo īpoſſibile ē h̄ mō gn̄onē aliquā ſuſcipe ꝯtrietatē:ꝙ ſolū dic̄ eē ſuſceptū. ¶ Et ſic ſbā n̄ recipit ꝯtrīū. nihil ei nāqꝫ ꝯtrīū ē.ꝯformit̄ gn̄oni q̄ ſolā ſbāꝫ ab alio ꝑcedentē aut eē ſuſceptū foꝛe dic̄ ꝯtrīū vllū eē poterit. ¶ Eſt āt q̄dā gn̄o i creaturi]:q̄ ꝯſeqr̄ eoꝝ modū hn̄s q̄ꝫdā ānexā īpfectiōeꝫ q̄ ꝺ rōe gn̄onis n̄ ē:ſꝫ q: creata īpfecta ſūt i gn̄one ſua illā hn̄t īpfectionē. ¶ Si āt illa īpfectio gn̄oni ſꝫ ſe ꝯſequer̄:cū in pſōis diuinis gn̄o ꝑpiſſime repiat̄:eas ēꝫ iſta īpfectio ꝯnis foret.ſꝫ h̄ īpfectio q̄ in gn̄one creaturaꝝ euenit ꝯditionē rei gignēt̄ ꝛ gēite ſeqr̄ ꝛ nō ipaꝫ gn̄onē. ¶ Que repit̄ i rebus generatio ſecūdū conditionē geniti ꝛ gignentis.

B Quod non generatio i xp̄o non fuerit.

C Obiectio.

D Solutio.

E Obiectio.

F Reſponſio.

Ca. 52. A

Sūt Aūt i gn̄one creataꝝ reꝝ ꝯſequētes īpfectiōes q̄ dā ꝯditionē gētī ꝛ gignēt̄. Quaꝝ alīa ē q̄ id qꝺ gignit̄:aliqn̄ eē hꝫ aliqn̄ āt illō ꝺ hūt.nec ē aliq̄ creatura p gn̄onē ꝑducta i q̄ h̄ n̄ ſit.ſēp nāqꝫ res gēita p᷒ gn̄antē i creaturi] ē. ¶ Doc āt i gn̄one diuiaꝝ pſōaꝝ eē negt̄.nā q̄ꝫq̄ꝫ vna pſōaꝝ gēita ſit illa tn̄ eē n̄ icpit:ſꝫ ab eīno fuit nllo ei eēndi dato inicio. ¶ Jdētidē ꝛ gn̄o ſꝫ q̄ꝫ diuia pſōa gignit̄:n̄ cepit eē:ſꝫ ipe pſōe gēite coeterne ē ꝛ manēs. ¶ Eſt āt ṗter h̄ alia i gn̄one creaturaꝝ ꝯditio q̄ gētū p᷒ gn̄ans ſit.ſꝫ h̄ ēꝫ i gn̄one diuie pſōe eē diffitemur.nā pr̄ q p᷒ i trinitate pſōa ē filiūꝫ q̄ ꝛ᷒ i ea.bea.trini.pſōa ē gignit.ſꝫ prēꝫ ṗcedē filiū n̄ ꝯfitemur:ſꝫ.pr̄ ꝛ filius ab eīno ſūt i eternitate eq̄les atqꝫ p h̄ coeīni q̄ꝫq̄ꝫ n̄ ꝑpe coeīni:ſꝫ magꝭ vn᷒ eē᷒ aut de᷒ eēn᷒. ¶ Alia āt ē reꝝ creataꝝ gētaꝝ ꝯditio:q̄ ſbā rei gētī n̄ ē ſbā rei gignēt̄ nec recipit vllaten᷒ vꝫ.vt eadē nūo gētī ꝛ gignēt̄ ſbā ſint. ¶ Doc q̄ q̄ꝫ a diuie pſōe gn̄one abeſt.pr̄ nāqꝫ filiū gignit:ſꝫ pr̄is ꝛ filii eadē idiuidual ſba atqꝫ nūo eēntia ē. Sps ēꝫ pacli᷒:q ē itā i bn̄dcā trinitate pſōa eadē cū eis idiuidual ſba vl̄ nā eſt.

¶ Amplr᷒ āt i creaturis:ſēp gignēs ꝛ gētū ſūt duo idiuidua ſbalis diſtīcta.i diuinis āt pſōis ꝯ̄trio pꝫ oēs eq̄dē tres diuie pſōe vnū idiuiduū ſbale nāe diuie ſūt aut poti᷒ ipſa nā. ¶ Alia ēꝫ i reb᷒ creatis gēita cōditio ē.gētū nāqꝫ necīo coꝛruptibile ē:vt hr̄ i p ꝺ celo ꝛ mūdo.i diuia āt pſōa gēita gn̄o qdē ē coꝛruptio āt īpoſſibil ē. ¶ Dui᷒ cā ē.nō coꝛrupi n̄ ꝯſeqtur eē receptū:q̄ dūtaxat gn̄onis ſimplr̄ ſūpte appellatiōe īportat̄:ſꝫ ꝯſeqr̄ ꝯditionē creatur̄ gēite.nā creatū gētū ex mā ꝛ foīa ꝯpoſitionē hꝫ mā āt imediate hꝫ i ſe varias mixtiones:vñ i eo necīo coꝛruptio īducer̄.n̄ qdē q: eē ſuſceptū ē:ſꝫ q: eē q̄ ſuſceptū ē ꝺbile ē n̄ potēs ſe i ſui ipi᷒ ṽtute ꝑpetuar̄. Sꝫ tn̄ qꝺ eē receptū coꝛruptio necīo ſequer̄ i diuia pſōa genita coꝛruptio eēt aliqn̄.qm̄ ipa ꝺa gn̄one ſubſiſtēs eē recepit ac recipit. Doc āt fl̄ꝫ ē.nā coꝛuptio ſeqr̄:q: coꝛuptibile ens ꝺbile ē i ſe n̄ pmanēs. ꝛ ad n̄ poſſe ſēp ſubſiſtē aut ſe ſēp ꝯſuar̄ coꝛruptio ꝯſeqr̄ necīo. ¶ Jn pſōis āt diuis h̄ n̄ ꝯtigit qm̄ eē q̄ pr̄ i diuis filio p gn̄onē cōicat firmū ꝛ pfectiſſimū ē:nllā hn̄s pmixtionē:nec nālē ꝯpoſitionē:ſꝫ eē ſimpliciſſimū atqꝫ pfectiſſimū ē repugꝫ ḡ coꝛuptibile tl̄e qd foꝛ:nihil.n.dari nec fingi qdē potit vñ talī ꝺficiēdi aut coꝛuptiōis vlla iſurgat occaſio.

B Qūo differit generatio que ē in diuinis a generatione que ē in creaturis.

C Quomō cum corruptio ... mixto.

¶ De q̄dam gn̄onis reꝝ creataꝝ conditione.

Ca. 53. A

Eſt aūt alia gn̄onis creataꝝ reꝝ ꝯditio.nā q̄ꝫq̄ꝫ gn̄o nllo cū ſucceſſiōe tpali fiat:necē ē tn̄ vt aliq̄ fiat gn̄o aliq̄ ṗcedē q̄litatū alterationes. Doc āt i diuia pſōa gēita repiri negt̄.nā vt ipa gignēr̄ nll̄a ṗcedēs alteratio h̄ effic̄.nā ſi alteratio ad diuie pſōe gn̄onē ṗceſſiſſꝫ:necē eēt vt aliq̄ tpe alteratio foꝛꝫ:i q̄ nōdū ſcōa pſōa diuia gēita foꝛꝫ.quo īferrer̄ vt oēs diuie pſōe coeterne n̄ foꝛēt. ꝛ ſic vna pfectioꝛ aliāꝫ foꝛꝫ. ꝛ tc̄ ēꝫ ſeqrer̄ eā q̄ aliāꝫ īpfectiō deū eē n̄ poſſe. ¶ Amplr᷒ āt ſi ad diuie pſōe ſecūdū gn̄onē vlla alteratio ṗceſſiſſꝫ necē eēt in deo fuiſſe motū.alteratio qppe ꝺ q̄ttuoꝛ motib᷒ ꝑpe dict̄ ē ꝺ qb᷒ Ari.l.5.phicoꝝ a deo tn̄ oēꝫ motū foꝛe excluſū ꝑbatū eſt. Cā āt necītas ſuie alterationis i gn̄one reꝝ creataꝝ ē ex ꝯditiōe reꝝ gētaꝝ. ꝛ h̄ ē q̄ res gēita formā recipit q̄ ei eē dat aut poti᷒ mā formā ſuſcipit. ¶ Oēs āt forme ſbales ṗexigūt diſpōnes in mā recipiār̄ ſine qb᷒ īpoſſibile ē has exiſtē formas.oꝫ igit̄ p vt an̄ gn̄onē iſte diſpōnes cauſer̄.Et qm̄ īpoſſibile eſt has diſpōnes nō ṗcedētib᷒ alterationib᷒ cāri qm̄ ḡdualr̄ ꝯſtāt ḡd᷒ aūt ſucceſſioneꝫ reqrūt.ita vt in acq̄ſitiōe rei ſucceſſio ſit ſic ḡdual ſucceſſio i acq̄ſita re ꝯſtat.necē ē igit̄ vt i q̄lꝫ creature alicui᷒ generatiōe alterationes generationē antecedāt. ¶ Jn generatiōe āt diuine pſone non ſolū diſpoſitiōes iſte non ṗcedūt:ſed ꝛ ṗcedere īpoſſibile ē.ibi equideꝫ nulla ſbalis forma gignit̄ in mā:que diſpōnes ṗexigat in eo ad cāri. ꝛ pmanere ad quas necē ſunt alterationes ṗuie. ¶ Generatio qppe diuina māꝫ ꝛ formā nō hꝫ ſic nāles gn̄ones:ſꝫ pſonam genitam que hoꝛum nihil expetit.

B In generatione filiī defuit diſpoſitio precedens.

¶ De alia

Ca. 54.
A

¶ De alia generationis rerum creatarum conditione.

Generationis Quoqʒ rerum creatarum alia adhuc ꝯditio e. ſ. ꝙ ibi aliqd dās eē ſit ⁊ alterum eē ſuſcipiēs mā nāqʒ eē recipit forma aūt illd tribuit. qm̄ mā n̄ hʒ aliqd eē dēminatū alicu⁹ ſpēi: foa aūt qr ē act⁹ dēminat illā ad ſpēʒ dādo ei ꝙ ſit ꝑ ſbe alicu⁹ ſpēi. ¶ In diuina aūt gn̄atiōe nihil ē ꝙ h mō eē tribuat nec ꝙ eē tale ſuſcipiat: ſʒ ē aliō ꝙ de ſubſtit. nō i diuina gn̄atiōe ē pſōa genita. h aūt nec mā nec forma ē: ſʒ ſba ſimplex. ¶ Cā aūt diuerſitatis ꝗ̄tū ad h i gn̄atiōe diuina ⁊ rerum creatarum ē. qm̄ creata pfectū abſolutūqʒ eē n̄ hn̄t. iō ꝯpō qda in eis eſt. ⁊ mixtio. ¶ In cōpōne aūt aliq ꝑo ē q ad eē magis ptinet. ſ. forma: ⁊ h eē tribuat alia aūt ē q ad eē n̄. ita directe ⁊ pfecte ptinʒ: hāc aūt māʒ appellam⁹. ¶ In deo aūt eē puri⁹ atqʒ pfecti⁹ ꝗ̄ i aliq re ſit aut excogitari poſſit. ſʒ cōeʒ diuʒ ꝯceptōnē ⁊ ncētate pncipiū nature eē dicim⁹ qm̄ dux ⁊ cā p⁹ ē. iō i eo nll'a ꝑo ē q eē det: ⁊ foa appellet. nec ptic'la eē recipiēs ꝗ̄ māʒ cognīaī ncēē ſit: ſʒ totū eē ſuū ſimplex ⁊ vnicū ē. vn̄ nec mā nec foa i deo ponēda ē: ſʒ pur̄ eē. ¶ Al's aūt potim⁹ ſpectantes reꝑire ꝯditiones i rerum creatarum gn̄atiōe. q i diuina gn̄atiōe n̄. h aūt ē: qr ꝯditiōes ille gn̄atione ſʒ ſe n̄ ꝯſequūt: ſʒ rē gēitā ⁊ gignētē. vndē ſʒ maiorē aut miorē genitorum ⁊ gn̄antiū pfectiōeʒ gn̄atiōis pfectiores ꝯditiōes erūt. ¶ Eſſentiale tn̄ ꝙ ſʒ ſe gn̄atio iportat. ē vt p illā aliqd eē ſimplr̄ ſuſcipiat. h aūt i diuina gn̄atiōe reꝑit ⁊ pfecti⁹ adhuc ꝗ̄ i gn̄atiōe rerum creatarum cū p diuinā generationē aliqd pfecti⁹ pducat ꝗ̄ p gn̄atiōnē diuʒ creaturarū ſimil' ſūptarum. ſ. pſōa 2ª. diuina genita. ¶ Ex pdictis ḡ pʒ iconueniēs nll'ū eē pſonā aliquā genitā ꝯfitemur. nō ex h n̄ īfert eā aliqmō corrūpēdā. ¶ Si tn̄ gn̄o dicat ſʒ Ari. i. 5. phiſico. ꝓgreſſ⁹ ō n̄ eē ad eē. i. ꝙ ſba illa q añ n̄ fuerat eē capiat. i diuinis reꝑiri illā ipoſſibil'e erit. nā h mō ⁊ ſi gn̄atio mot⁹ ꝓpe dict⁹ n̄ ſit: ē tn̄ q̄ſi mot⁹ īcludit ꝗ̄ enumeratas ſupi⁹ ipfectiōes i ⁊ ol's q igni poſſet. gn̄o igit ſic ſūpta i ſba diuina aūt aliq diuinarum pſōarum ipoſſibil' ē. ¶ Nll'o mō corruptio diuinis aſcribenda ē.

Ca. 55.
A

Amplius Aūt i ſba diuina aut aliq pſonarum diuinarum ſcd̄s mot⁹ iꝓpe dict⁹ quē corruptionē appellam⁹ ipoſſibil' ē. nā ſi gn̄o i eis ipoſſibil' ē corruptio ꝗ̄ʒ idētidē erit cū gn̄abil'e ⁊ corruptibil'e ſe ꝯſequāt iux̄ ari. p. de celo ⁊ mūdo. Et ꝗ̄ꝗ̄ diuinā eēntiā aut aliquā diuinarum pſonarum modo gn̄atiōis creaturarum genitā minie dicam⁹ facilius tn̄ ꝯcedam⁹ diuinā eēntiā cū pſōis gn̄atione hui⁹ eē ſortitas ꝗ̄ eas corruptibiles fore nulla qppe ipfectio maior ꝗ̄ corruptio ē. ¶ Itē diuinā eēntiā aut pſonā corrūpi ipoſſibil'e ē qm̄ oēs gētes ꝯfitet deū maxie pfectū eē corruptiōe ipfectio maior nulla ē. deū igit icorruptibilē fore liqt. ¶ Itē corruptō ꝯrietatis illatio qdā ē: i deo aūt ꝯrietas nll'a ē nec ei qcꝗ̄ ꝯriū. icōruptibil' ḡ ē. ¶ Hui⁹ aūt rōis maior ē ari. 5. phicorum. ois. n. actō ex ꝯrietate ſit. Mod⁹ aūt h ē. qdā. n. nll'a ſt. q i ſe ꝯrietas extrema hn̄t ſic cōpoſita ⁊ mixta. h. n. i ſe oīs ꝯrietas extrema tenēt caliditatē. ſ. ⁊ hūiditatē frigiditatē ⁊ ſiccitatē. ¶ In his aūt ꝗ̄ꝗ̄ ab ex nll'ū corruptiuū agens ſit corruptio tn̄ aliqmō ncēio iducet: qr īteſtinū ꝯfictātiū q̄litatū ꝯtinuū atqʒ iextinguibil'e bellū ē nāꝗ̄ niſi alici⁹ extremitatis corruptiōe finiendū. his aūt i ſe agētib⁹ cū vna q̄litas i aliā ſualuerit ꝑē armoniā ꝯplexiōis rei i q ſt extremitates ꝯrietatū corruptionē induci ncēē ē. ¶ Sic aūt i hōīb⁹ ⁊ cūcꝭ pfectis alib⁹ i qb⁹ oēs ꝯrie q̄litates ſt: qr cōpoſita ⁊ mixta ſūt mixtiōe pfecta ⁊ h nō eq̄lr: ſʒ ſʒ variā armoniā cōplexiōis ſpēi cuiuſꝗ̄ alis. ⁊ qm̄ i terdū ꝓportionē earum ꝗ̄ ꝯplexio al's illi⁹ exigit. ſupgrediūt: corruptionē ſeq ncēē ē. vn̄ ꝗ̄ꝗ̄ nihil' extriſecū actiuū alibus ad corruptionē aduerſaret ncēē erat a ſe ipis corrūpi cū iti⁹ hēant ſufficiētia corruptiua.

Cur cōpoſita ō ducto corrūpēte extriſeco ex ſe corrūpunt.

¶ De mixtis nullā i ſe ꝯrietatem habentibus: ſed ab extrinſeco corrūpi poſſunt.

Ca. 56.
A

Alia Aūt ſūt q itra ſe ꝯrietatē nll'ā hn̄t: ſʒ ꝗ̄ corrūpi ab itriſeco q̄ūt. hn̄t tn̄ aliq̄s q̄litates. qb⁹ q̄litates alia rū rerum repugn̄t. ab ill' aūt corrūpi pn̄t. ¶ Hec aūt ſūt q ꝯpoſita ex mā ⁊ foa ꝯſtāt: mixta tn̄ n̄ ſūt. ⁊ q mixta ſūt mixtionē tn̄ pfectā n̄ hn̄t. vocāt aūt a phiſicis ꝯpoſita ⁊ n̄ mixta q̄ ex mā ⁊ foa ꝯſtāt āplioē i ſe diſtictionē n̄ hn̄tes ſʒ aliq̄s res diuerſarū nāꝑ ⁊ dnoiationū. h aūt ſūt dūtaxat qttuor corpa elemētorum nihilqʒ alterum i hac ſphēa gn̄abiliū ⁊ corruptibiliū ē: ꝙ ꝯpoſitū qdē ſit: mixtionē aūt nll'ā hēat. ¶ Hec aūt elemētorum corpa ex mā ⁊ foa ꝯſtāt: qm̄ ſbe ſimplices n̄ ſūt ſic āgel⁹ ⁊ de⁹ vel aīa. i his ꝗ̄ q̄litates ſūt q̄litatib⁹ aliorum repugn̄tes nullā tn̄ i ſe q̄litates ꝯrias hʒ ſʒ q̄s ab itriſeco corruptionē patiāt. h i igne appʒ: q caliditatē atqʒ ſiccitatē hʒ: q aliis duab⁹ q̄litatibus ꝯriāt. hūiditati. ſ. ⁊ frigiditati: ille tn̄ i igne neꝗ̄ ſt. Idē tidē aūt i aer liqt. ipe. n. hūiditatē ⁊ caliditatē hʒ q aliis duab⁹ q̄litatib⁹ ꝯrie ſt. ſ. ſiccitati ⁊ frigiditati in aere tn̄ h nō ſūt. aer igit i ſe ꝯrietatē nullā hʒ. De aq idē dōs pʒ q duas q̄litates hʒ hūorē. ſ. ⁊ frigiditatē q̄rum neutra alteri ꝯria ē: ipe tn̄ duab⁹ aliis repugn̄t caliditati. ſ. ⁊ ſiccitati q i aq n̄ ſūt ſʒ i alio elemēto. i aq ḡ ꝯrietas itriſeca nll'a ē. Nouiſſime ō tra idē, diſſinendū pʒ. hʒ. n. duas q̄litates frigiditatē ⁊ ſiccitatē q̄rum alia aliā nō repugn̄t: ſʒ duab⁹ aliis. caliditati. ſ. ⁊ hūiditati q i terra nō ſūt: ſʒ i alio reꝑiūt elemēto. i tra ḡ ꝯrietas itriſeca nulla eſt.

B
Nullū elementorum hʒ ꝯrietatem intrinſecaʒ

¶ Due cōcluſiōes que ex dictis eliciuntur.

Capit. 57.
A

Ex Premiſſis aūt due eliciūt ꝯcluſiōes. p⁹ ſit. ꝙ nullū elemētū ſe ipʒ corrūpe pt: ſic al' pt corrūpi a ſe ipo nll'o agēte exteri⁹. h iducit. qm̄ ois actio i ꝯrietate fūdat iux̄ ſniaʒ ariſto. 5. phiſicorum. vt. ā. explanatū ē i hac figurata padoxa. nll'ū tn̄ elemētū ē ꝙ itra ſe ꝯrietatē aliꝗ̄ teneat. vt nūc ꝓxie dcm̄ ē nullū igit erit elemētū ꝙ i ſe agē poſſit aut ſe ipʒ corrūpe. In alib⁹ aūt eꝯrio accidit. qdlʒ nāqʒ aīatū i ſe ꝯrietatē hʒ vt nūc inducebat. cū i ēdiʒ ſint q̄ttuor q̄litates actie ⁊ paſſiue h aūt pncipia ſūt ois actiōis ⁊ paſſiōis. alia igit i ſe ipis tabeſcūt dſicient ⁊ ꝯſumūt ēt nullo extriſeco agēte corrūpēte. ¶ Ex h dꝗ̄ alia ꝯclō i correlariū ſoraʒ elicit. ſ. ncēē ē elemēta durent i eternū niſi de⁹ illa miracl'oſe corrūpit. alia aūt ncēio pitura ſor niſi de⁹ illa aut eorum aliqd miracl'oſe ꝯſeruerit. ¶ Nā elemēta iteri⁹ corruptiuū nullū hn̄t ſingl'a tn̄ alia pfecta ꝯrietatē ⁊ corruptiōis pncipia itra ſe tenēt. cū aūt aliqd ē niſi aut a ſe aut ab alio dſtruat. pmanē i eternū ncēē. ꝙ qdē ō ſbiꝗ̄ dixeri q vꝗ̄ eē hn̄t accidētia aūt ēt nullo agēte ad ſborum corruptione finiri ncēē erat. ¶ Scd̄a ꝯclō ſit ꝙ vnū elemētū ab altero ptl corrūpi q̄at i totū aūt corrūpi ipoſſibile ē. h liqdo pʒ iductio. nā ⁊ ſi elemēta itriſecā ꝯrietatē n̄ hn̄t: vnū tn̄ alteri repugn̄t: qr hʒ ꝯrias q̄litates q̄litatib⁹ alteri⁹ vult terra ē ſicca ⁊ frigida: aer aūt hūid⁹ ⁊ calid⁹ ē vnū ḡ alterum agēdo corrūpet. qm̄ ſolida i eiſ ꝯrietas ē. ignis ꝗ̄ ē calid⁹ ⁊ ſicc⁹ aq̄ vo frigida ⁊ hūida. h aūt pfectā hn̄t oppoſitionē. vn̄ i alterutrū corruptiua ſunt.

B
Nullū elementū ab itrinſeco corrūpi pōt.

¶ Quedam attinentia ad eandem rem.

Capitu. 58.
A

Amplius Aūt qdlʒ elemētū pt agē i cetera elemēta hʒ. n. vnū ꝯrietatē ad ſingl'a. ſūt qppe q̄ttuor. ⁊ qlʒ ad cetera ꝯrietatē. ¶ Nā qdlʒ elemētū ad vnū ō tribus ſolidā ꝯrietatē hʒ. ſ. i duab⁹ q̄litatib⁹. ad alia vo duo ꝯrietatē ſupficialē hʒ. ſ. i vna q̄litate. velut ignis calid⁹ ⁊ ſicc⁹ ē ꝯrietatē hn̄s ad aerē pp ſiccitatē aere calido ⁊ hūido exiſtēte. hʒ ꝗ̄ ignis ꝯrietatē ad aquā. iſta vo ſolida ē. qm̄ ignis calid⁹ ⁊ ſicc⁹ ē. aq̄ aūt frigida ⁊ hūida. hʒ āpli⁹ ignis ꝯrietatē ad terrā cū calid⁹ ⁊ ſicc⁹ ſit terra vo ſicca. ⁊ frigida. ⁊ h ſupficial' ꝯrietas ē. ſ. i vna dūtaxat q̄litate. ¶ Ampli⁹ aūt aeris elemētū ad cetera elemēta ꝯrietatē hʒ ad ignē qppe ꝯrietatē patit. qm̄ aer calid⁹ ⁊ hūid⁹ ē ignis aūt caliditatē ⁊ ſiccitatē hʒ. q n̄ ē ꝯrietas ſolida ſʒ ſrficial'. qr i vnica q̄litate ē. Ad aquā ꝗ̄ aer ꝯrietatē hʒ: q plana ē ſiue ſrficial'. qm̄ aer calid⁹ ⁊ hūid⁹ ē aq̄ vo frigida ⁊ hūida. ad trā idētidē ꝯrietatē hʒ oppoſitionē. h aūt ſolida ꝯrietas ē. qr aer calid⁹ ⁊ hūid⁹ ē. tra aūt frigida ⁊ ſicca. ¶ Aq̄ aūt ſic cetera ad tria elemēta ꝯrietatē hʒ. Ad ignē p q ſolida ꝯrietas ē. qr i duab⁹ q̄litatib⁹ opponūt. aq̄ frigida ⁊ hūida ex ꝯrio ignis vo calid⁹ ⁊ ſicc⁹ ē. hʒ ꝗ̄ ad aerē ꝯrietatē qr aer calid⁹ ⁊ hūid⁹ ē. aq̄ vo frigida ⁊ h ē ſupficial' ꝯrietas i vnica q̄litate tre ꝗ̄ opponit ꝯrietate ſrficiali. qr aq̄ frigida ⁊ hūida tra aūt frigida ⁊ ſicca ē. ¶ Terra ꝗ̄ ad tria elemēta ꝯrietatē hʒ. igni nāqʒ ſupficiali ꝯrietate opponit i vnica q̄litate. ignis n. calid⁹ ⁊ ſiccus. tra vo frigida ⁊ ſicca ē. ad aerē aūt plenā hʒ ꝯrietatē ſiue ſolidā: qr terra frigida ⁊ ſicca: aer aūt calidus ⁊ hūidus ē. ad aquā ꝗ̄ ꝗ̄dā hʒ oppoſitionē. ſrficialē i vnica q̄litate: qr terra frigida ⁊ ſicca. aq̄ aūt hūida ⁊ frigida ē. ¶ Oīa igit elemēta iter ſe ꝯrietatē hn̄t. ſ. vnū ad vnū ⁊ vnuʒ ad ſingl'a tria ⁊ qm̄ ex ꝯrietate actio atqʒ corruptio ſeqt: ncēē ē vt vnū elemētū i alterū agens illud aliq ex pte corrūpere poſſit.

B
Cōtrarietas elemētorū adinuicē ſolida ⁊ ſupficialis.

C
Aqua tribus elemētis ꝯriatur.

D
Terra tribus elemētis etiam ꝯriatur.

¶ Non equalis actio corruptiua eſt in oibus elemētis.

Capit. 59.
A

Cōceſſa Aūt cōtrarietate inter omnia elementa. ⁊ potentia corrumpēdi ex aliqua parte non eq̄l' ē ꝯcedēda i oibus actio ad corruptionē. nā actio ex ꝯrietate ē. ꝯrietas aūt iter elemēta oia adiuicē eq̄ n̄ ē. actionē ḡ corruptiuā diuʒ iter ſe corruptiuā eq̄lr eē ipoſſibil'e ē. ¶ Magis n. ignis aget corrūpēdo in aquā ꝗ̄ in aerē vl' in terra. qr magis opponūt. magis ꝗ̄ corrūpēdo aer i trā aget ꝗ̄ i ignē ⁊

aquam

aquã. niſi in h̄ obſtiterit t̄re firmitas atq̄ duricies: q̄ ab omni agēte corruptiuo ſe defēdit. ❡ Duricies nāq̄ et ſoliditas q̄litates ſūt q̄ vocāt n̄ales potētie: q̄bus dura et ſolida ne facile patiāt: agēti repugnāt. vt ait Ariſ. i p̄dicamētis. Aq̄ quoq̄ magis igni obuiabit q̄ aeri et terre. terra idē̄ abūdātius corrumpendo aget in aerem quā in aquā et ignem.

Capitu. 60. A ❡ Nullum elementū aliū penitus corrūpere poteſt.

Quāquā aūt iſta elemēta ex ꝯrietate in alterutrū agētia mutuo ſe corrūpāt: ſe tñ totalr̄ cōrū p̄e īpoſſibile ē. nō et ſi valde aq̄ in ignē egerit neq̄q̄ valebit toti' mūdi ignē extinguē. vſa vice ignis in aquā agēs totā aquā vniuerſi cōſūmē atq̄ deſſicare neq̄bit. ❡ Terra q̄q̄ et ſi exactiſſime in aerē egerit illū penit' corrūpe nō valebit. aer quoq̄ quātūcūq̄ in terrā egerit idē̄ terrā oīo nō ꝯſumet. cū igr̄ vnū elemētū i alteꝝ corruptiua actiōe agat: nō illud penit': ſed ex p̄te ꝯſūmit. ❡ Cā āt hoꝝ multiplex ē. p̄ma accipit ex p̄te dei iſta ordinātis et itēdētis. voluit nāq̄ de': vt elemēta eēnt de p̄tib' p̄ncipaliſſimis vniuerſi. volebat quoq̄ vt iſte mūdus ab eo ꝯdit' nō corrūpet: q̄ pulcher valde atq̄ admirādus erat atq̄ diuine magnitudinis bonitatis et ſapientie veſtigiū q̄ddā ē. Si aūt ſic deus elemēta diſpoſuerat: vt eoꝝ alteꝝ cetera corrūpe poſſet aut vnū ſaltē corrūpet' perirēt p̄tes p̄ncipales vniuerſi aut ſaltē aliq̄ de eis et ꝯñr mundus ipe p̄iret: q̄ in p̄tibus ſuis p̄ncipalib' ꝯſtat: q̄ ꝯ dei itētionē erat. h̄ mō igr̄ elemēta ordināda erāt: vt nullū alterius totalr̄ corrūpe poſſ3. ❡ Altera hui' cā aſſūmit ex ꝯditiōe ipſoꝝ elemētoꝝ. q̄ duplr̄ p3. p̄ q̄dē elemēta abinuicē corrūpi n̄ p̄nt: ita vt vnū ab altero totalr̄ corrūpat ꝑꝑ magnitudinē et ꝓfunditatē ipſoꝝ. Si. n. elemēta p̄ue magnitudines forent: cū vnū ſup alteꝝ p̄ualeret agē incipiēs. ꝯſūmēdo tādiu agere poſſet: quādiu totū ꝯſūpſiſſet. Q: tñ magnitudo cuiuſ3 eoꝝ admirāda ē: q̄q̄ p̄s cuiuſ3 eoꝝ deſtrui poſſit: tota tñ cuiuſ3 elemēti moles ðſtrui nūq̄ poſſit. ita vt quātūcūq̄ de q̄l3 elemēto corrūpat: ſemp maior p̄s icōſūpta maneat. Poſtea vō elemētū illō agens in alteꝝ ꝯuertit ſe i p̄ſtinā magnitudinē3 agēs. et ſūmēs ex alio p̄tē māe q̄ p̄m' ex eo ſūpta fuerat reſoluēdo illud i alteꝝ elemētū. Hoc pacto iter elemēta cōtinuu3 bellū atq̄ inexorabile et imortale ē: q̄ nūq̄ pace finiet' cōcordātibus ipſis in vnū q̄m nā ad hoc obſtat. nec alterius eoꝝ interitu deſinet vnq̄ bellum.

B Cuiuſlibet elemēti admirande ē magnitudo

Capitu. 61. A ❡ Alia rō incorruptibilitatis in elementis.

Alia aūt icorruptibilitatis rō in elemētis ē ex p̄te ꝯditiōis elemētoꝝ. Sic. n. elemēta ordinari potuiſſet vt abiuicē corrūpent: ſ3 mod' iſte b̄titudinis eis n̄ ꝯſtat: ideo eis corruptio oīoda induci nō p̄t: nūq̄ q̄ aut oīa penit' aut aliq̄d eoꝝ ꝑ ſuo corrūpet. Hoc aūt p3 q: elemēta iuicē ꝯrietatē h̄nt: et recip̄roce agē i alterutrū debēt: atq̄ q̄tū agēdi exceſſus i alterutris exigit: tātū ſe corrūpūt. ❡ Magis tñ iuicē ſe corrūpunt elemēta h̄ntia ſolidā ꝯrietatē quā ea q̄ ſolu3 in vna q̄litate ſuſcipiūt oppoſitionē. ❡ Vñ ſi elemēta ſolidā h̄ntia ꝯrietatē ſiml' poſita forēt necē erat vt ſe penit' alterando corrūpent: q: nullū mediū ſymbolū h̄nt. i. nullā mediā q̄litatē ſimilē i q̄ ꝯueniāt. S3 nec tal' eis ordinis ſit' dat' ē q̄m ea q̄ ſolidā ꝯrietatē nō h̄nt: ſ3 ſupficialē. ſ. i altera q̄litate duntaxat ſiml' locata ſt. q̄ vō ſolidā h̄nt oppoſitionē nō ſe ꝯtigūt imediate: ſ3 p̄ alia media elemēta. q̄m q̄ nō h̄nt ſolidā ꝯrietatē aliq̄d ſymbolum h̄nt i q̄ ꝯueniāt. ſ. aliquā mediā qualitatē. Ignis et aq̄ ſolidā oppoſitionē h̄nt: q: ignis calid' et ſicc' ē aq̄ āt hūida et frigida ē. ſiml' ḡ locata nō ſūt. ❡ Aer q̄q̄ et terra ſolide ꝯrietatis h̄nt ðſſitudinē: q: aer hūid' et calid' t̄ra āt frigida et ſicca ē. ſiml' ḡ locata nō fuerūt: ſ3 iter ignē et aquā aer mediat tollēs ſolidā oppoſitionē. Int' aerē et terrā aqua mediat faciēs nō eē ſolidā ꝯrietatē. ❡ Vñ iter oīa elemēta terrā tāq̄ omniū elemētoꝝ cētrū poſita ē. apud ipſā vō aq̄ ſita eſt q̄: iſta duo elemēta tātā ſilitudinē. ſ. ꝯrietatē h̄nt. ❡ Terra q̄ppe frigida et ſicca ē. aq̄ āt frigida et hūida. terra ḡ et aq̄ nō h̄nt ſolidā ꝯrietatē: ſ3 oppoſitionē ſuſcipiūt q̄tū ad hūiditatē. h̄nt āt int' ſe ſilitudinē et nō ſe corrūpūt ꝑꝑ frigiditatē: q̄ in āmbob' elemētis ē. ❡ Aq̄ āt et aer ſolide n̄ opponūt: ſ3 i altera q̄litatū. ſiml' ḡ poſita ſūt: vt ſic ſe nō corrūperēt. nā tātū aque aeri ſimilat: quātū repugnat. vñ quātū opponūt: ſe corrūpūt ſ q̄tū vō ſilia ſūt: ſe ꝯſuāt. nō magis ḡ ſe oppugnabūt q̄ ꝯſeruabūt. Q̄ō p3 q: aq̄ ē frigida et hūida aer vō ē calid' et hūid' q̄tū ad hūiditatē ſilēs ſt: quātū āt ad frigiditatē aque et calorē aeris ſe opugnāt. Apud aerē vltio loc' ignis poſitus

B Modus ſitus elementoꝝ totali eoꝝ corruptioni repugnat.

C Elementa oīa ſecōliget na nō ſolidā ſed ſupficiales ꝯrietatem h̄nt.

ē. h̄ aūt ſe penit' corrūpe nequeūt. tātū. n. ſibi repugnāt quātū ſe ꝯſuāt. nā ignis calid' et ſicc' ē. aer aūt hūid' et calid' quātū ad ſilitudinē caliditatis ſe ꝯſuāt quātū ad diſſilitudinē ſicci et hūidi ſe opugnāt. nō poterāt ḡ ſe totalr̄ corrūpe. ❡ Quāquā iter elemēta ſī q̄dā q̄ altera penit' corrūpe poſſēt: et ſic oīa ꝑ ſuo interirēt. ſit' tñ abſtulit iſtā corruptionē. in q̄ īfinita diuie magnitudis lucē ſapia vt ſic elemēta locarē: vt ea q̄ al's locata ſe pēit' corrūpent: ſic locata ſe totalr̄ corrūpe impoſſibile ſit.

❡ Prout elemētoꝝ pōdera exigebāt ſic ipſis ſunt loca diſtributa.

Cap. 62. A

Ampliꝰ aūt ad hāc oīode corruptiōis ðuitationē mltū ꝯferūt n̄alia elemētoꝝ ſingulorꝝ loca et pōdera recte diſtributa: nā ſecūdum pōdera ſibi n̄alr̄ tradita tenēt ſua loca n̄alr̄ ꝯueniētia n̄ potētia ab alio eleuari vl' deꝑmi. Terra. n. iter oīa entia maximā obtinuit ḡuitatē ſō idiſtīn. n̄aliū locoꝝ vltimū poſſedit locū. vñ i cētro reꝝ. et circa cētꝝ locū accepit. ❡ Aq̄ vō n̄ale accepit ḡuitatē t̄re ꝑ pl'q̄. ſ3 minorē q̄dē. vñ n̄ accepit locū ita hūile ſic t̄rā: ſ3 ei cōiūctū eāq̄ circūdātē. ❡ Aeri āt ḡuitas data n̄ ē ſ3 leuitas nō ē tñ maxia leuitas: q̄ i oībus corpib' eē poſſit. accepit ḡ ſublimē locū nec tñ altiſſimū locū iter oīa elemēta: ſ3 i mediocre ſuper aq̄. ❡ Ignis aūt ſic iter oīa elemētalia corpa maximā leuitatē aſſūpſit. ita altiſſim' ei loc' datus ē. nā ſphera ſua orbi lune ꝯiūcta i p̄te ſua ſupiori eſt. vltra hūc aūt nullū elemētū aut elemētale corp' ē: ſ3 ipa celeſtia corpa. His aūt in iſta reꝝ machina ſic locatis vnū elemētū neq̄t alterius elemēti locū n̄ale vſurpare. nā ad h̄ vt vnū elemētū alterius teneat locū: oꝫ vt teneat deꝭminatā ḡuitatē aut leuitatē: quā exigit locus illius elemēti: ſ3 vnū elemētū neq̄t alterius elemēti ḡuitatē aut leuitatē h̄re: nec igr̄ locū poterit illatenus vſurpare. ❡ Hoc p̄cō t̄rā eē neq̄t i ſphēa ignis vl' aeris. q̄m ſphēa ignis vl' aeris ē locus leuiū corpoꝝ terra āt nullā leuitatē: ſ3 ḡuitatē ſūmā h3. ❡ Sic q̄q̄ aq̄ i ſphēa aeris vl' ignis eē nō v3. nā iſte due ſphē leuitatē aliquā reqrūt aq̄ āt leuitatē nullā h3. ❡ Idē̄ aer locū aq̄ et terre poſſidē neq̄t. q̄m aq̄ et terra ḡues ſūt. et loca eaꝝ ſūt loca exigētia ḡuitatē aer āt leuis ē. Aer q̄q̄ poſſidere nō p̄t ſpherā ignis. nā et ſi aer ſubtil' ſit: tñ ſphera ignis exigit corp' maxie leue: q: ē locus maxie leuiū: aer āt et ſi leuis ſit: extremā: ſ3 leuitatē nō h3. Hec āt ſ3 ꝓꝑa pōdera ſingulorū3 elemētoꝝ dixerim. aliq̄n tñ ꝑꝑ ðſideriū replēdi vacuū vt nō det' diſcōtinuatio i vniuerſo: vnū elemētū occupat p̄tē loci alterius. Ignis āt i loco aq̄ atq̄ terre eē neq̄t. q: iſta ſunt loca corpoꝝ ḡuiū ignis āt iter oīa elemētata et elemēta leuiſſimus ē. ❡ Idē̄ ignis ſpherā aeris occupare neq̄t: q: q̄q̄ aer cōpus leue ſit: et locus eius ſit locus corpoꝝ leuiū. nō ē tñ loc' maxie leuitatis: quā reqrit ignis in loco cū ſit leuiſſimus in corporibus altiorē igr̄ exigit locum quā ſit ſphera aeris.

B Terre locus. C Aque locus. D Aeris locus. E Ignis locus.

❡ Q̄ō ſit' tollat corruptionem oīodam in elementis penitus contrariis.

Cap. 63. A

Hic aūt quē ðſcripſim' ē n̄al' elemētoꝝ ſit' ſ3 loca: et pōdera n̄alia. q̄ poſito q̄q̄ aq̄ ignē penit' corrūpe appetat neq̄bit repugnāte ei n̄ā ḡuitati. nō. n. valebit aſcēdē ad locū ſpheī igni: i q̄ ē maxia leuitas: cū aq̄ ḡuis ſit. Econtrario āt ſi ignis h̄ns ſolidā ꝯrietatē cū aq̄ eā pēit' corrūpe velit nō poſſit obſtāte ei n̄ali maxia leuitate. nō velit aq̄ ad locū ſpheī ignis aſcēdē: neq̄t ad corrūpēdū totalr̄ ignē obſtāte ei ḡuitate n̄ali. Ita ignis ad aquā ꝯſumēdā deſcēdē neq̄t obſtāte n̄ali leuitate repugnāte loco aq̄. Hoc pacto admirabil' artificiū dei inſituāda iſta machina elemētoꝝ ſapia p3: vt ea q̄ penit' viciſſi3 corrūpēda erāt: nullū ſibi i alterutrū iferāt nocumētū. Sicut. n. duo capitales atq̄ ſeui hoſtes q̄ ſpōtaneā iuicē ãplecterēt' mortē vt eā viciſſi3 iſligerēt: totūq̄ ꝑpl'm ſuo fragore cōcuterēt: ſi diuerſis carceribus ſeiūcti teneāt': nihil ſibi nocebūt. ita et duo elemēta ſolidā h̄ntia oppoſitiōe3 ſe pēit' mutuo ꝯfligētia lacerarēt atq̄ ðſtruerēt ſuaq̄ corruptiōe totā vniuerſi fabricā diſturbarēt: ſi iniūctura daret' locoꝝ. locoꝝ tñ ſeiūctio h̄ imēſa remouit diſpēdia. ſ3 adhuc i h̄ imēſū excellit admirādi dei n̄ãl ſapiēs potētia: q: q̄to duo capitales hoſtes ne iuicē mortē icuciāt: ꝑpl'mq̄ ſuo comoueāt ipetu diſtictis carceribus ðtinēt'. iutn ðtinēt' vellētq̄ ſi liberas darēt': ꝓdire i publicū. vt mutua bella gererēt. Ignis tñ et aq̄ aer et terra capitales et ſolidas fouētes inimicicias: q: plenā ꝯrietatem h̄nt: nec ſe tāgē q̄unt diuerſis manētes locis iuicti tñ n̄ tenētur: ſ3 i locis ſuis n̄alibus manēt q̄ ðſerere nequnt nec ꝯcupiſcūt. q̄n pot' et ſi poſſibile foret eē loca illa manē elemēta: eē

B Plebis elementorum cōparatio.

tamen

tñ manẽ noſſẽt. ħ.n. admirabile opus dei ẽ ex īfinita ſapiẽtia q̃ ſic ꝯueniẽt cũcta ordinata ſũt. ¶ Quõ nãlis ſitus tollat oĩmodã in ſymbolicis elementis corruptionẽ.

Ca. 64. A

Amplius Aũt ħ põdera ⁊ leuitates elemẽtoꝝ ſ3 q̃ loca nãlr ſibi determinant: nõ ſolũ tollũt vt elemẽta ſolidã ꝯtinẽtia ꝯrietatẽ ad ſe accedẽ nequeãt ad ſe penit⁹ corrũpẽdũ depſſis qbuſdã ⁊ aliḡs eleuatꝯ ĩ ſublime: ſed adhuc magꝭ ħ ſit ad tollẽdã corruptionẽ elemẽtoꝝ nõ hñtiu3 ſolidã ꝯrietatẽ: ſ3 ſibi q̃dãmõ ſĩliũ ⁊ q̃dã ex pte repugnãtiu3 vt ſe iuicẽ penit⁹ nõ corrũpãt. ¶ Nã q̃q3 elemẽta q̃ ꝯiũcta loco ſit ſĩlitudinẽ q̃ſdã iter ſe hẽant ⁊ ꝯrietatẽ: euẽit tñ iterdũ vt q̃litas illa ĩ q̃ oppoſitionẽ ſuſcipiũt: ad tm̃ augmẽ͂ deueniat: vt penit⁹ ꝯria ẽẽ videãt ħ elemẽta nll'o ſymbolo iteriecto. Tũc q3 iter ſe ita feroꝝ corruptiuũ bellũ gerẽt: ac ſi vnũ cũ altero ſolidã hẽet ꝯrietatẽ. atq3 ſe penit⁹ corrũpẽt: niſi ſedes nãles ħ tollerẽt ſ3 põdera ⁊ leuitates. Qđ euidẽti cõprobat exẽplo ignis calid⁹ ⁊ ſicc⁹ ẽ. aer ãt hũidus ⁊ calid⁹. ĩ calore ſĩlitudinẽ hñt: ĩ hũore ⁊ ſiccitate repugnãt. iõ cũ ignis ĩ calore ⁊ ſiccitate nimiſ ſupereuerit: aget ĩ aerẽ tãq3 ĩ totalr ꝯriũ. Jdẽdẽ ãt aer igni inimicat ĩ hũiditate. cũ igr̃ aer ĩ caliditate ⁊ hũiditate ĩ proporꝛiõabilr excellerit: aget ĩ ignẽ: tãq3 eis ſolida ꝯſtaret oppoſitio nll'o ſymbolo iteriecto. aq̃ q3 aeri ꝯiũcta ad aerẽ ſĩlitudinẽ ⁊ ꝯrietatẽ h3. ĩ hũiditate ſĩlitu⁹ ẽ ĩ friditate ãt diſſilãt. iõ cũ aq̃ ſ̃m friditatẽ ſupereuerit: ita aeri obuiabit ad corruptionẽ: ac ſi nll'a eis ieſſet ꝯcordia q̃litatꝭ. ſic q3 õ ceterꝭ elemẽtꝭ ẽ ⁊ p ꝯrias hĩtudies. ¶ Cõtigit tñ q̃ q̃dã elemẽtales q̃litates abũdãn⁹ q̃dã tpe fortificẽt q̃ alio: ⁊ q̃dam elementa aliq̃s magꝭ q̃dã tpe q̃ aliq̃s aduerſẽt. Si igr̃ ſedes ñ diſturbarẽt actiões q̃litatũ ꝯriaꝝ: ĩ ill' tpib⁹ elemẽta ſe penit⁹ ꝯfeciſſẽt. Si.n. elemẽta ſup ſe aliq3 īfluẽtiã ñ recipẽt: ĩ ſe has mutatiõnũ vices nõ hẽrent. tota tñ elemẽtal' regio a corꝑib⁹ celeſtib⁹ influẽtiã recipit. Jnſ ħ ãt q̃dã calitatẽ īfluũt q̃dã võ hũorẽ q̃dã frig⁹ q̃dã ſiccitatẽ. ⁊ ſ3 hãc celeſtiũ corpoꝝ īfluẽtiã fortificãt aut debelitãt magꝭ ⁊ min⁹ elemẽtales q̃litates. ⁊ q2 ſol tot⁹ caloris pr̃ ẽ ĩ īfluẽdo: cũ v̈ſus nos ðcliauerit trãſiẽs lineã eqnotialẽ ⁊ approꝑiquãs ad tropicũ cãcri q̃ ẽ latitu⁹ vl' ðcliatio ſeptẽtriõal': qñ nob̃ ẽ ver ⁊ eſtas: q2 radꝭ ſol' tũc potentiores ſẽ: cũ ſint directi aſcẽdẽtes ad ꝑpẽdiclarẽ: fortificãt ꝑs ſphere ignis: q̃ ẽ v̈ſus nos ꝯ ꝑtẽ ſeptẽtriõalẽ vltra eqnotialẽ iter eã ⁊ tropicũ cãcri: tũc ignis adiũct⁹ a corꝑib⁹ celeſtib⁹ agit ĩ aerẽ potẽtiſſime deſſicã⁹. ⁊ poſſ3 illũ ꝯſumẽ penit⁹ niſi ad ħ nãles ſedes ⁊ leuitates atq3 põdera elemẽtoꝝ repugnãrent. Nam ⁊ ſi ignis iclieť ad deſtrue͂ aerẽ: cupetq3 illũ pẽit⁹ abſumẽ: ñ poſſet tñ repugnãte ſibi ſua leuitate. opoꝛtẽt nãq3 vt ad ħ q̃ ignis p totã ſpherã aereã debẽt deſcẽdẽ eã ꝑſus occupã⁹ atq3 ꝯiũgẽdo extremitatẽ ſuã extremitati aq̃ ⁊ terre. qđ ĩpoſſibile vr̃. ¶ Nã ſic aq̃ repugñt aſcẽdẽ p totũ elemẽtũ aeris vſq3 ad ſupficiẽ ꝯcauã ſphere ignis. ita repugñt igni deſcẽdẽ p totã aeris ſpherã. ignis qppe locũ maioris leuitatꝭ nãlr ſibi determinat q̃ ſit ſphera aeris. ¶ Queda3 attinẽtia ad ſupiora.

B Elemẽta īfluẽtiã recipiũt a celo ſ3 elemẽtales q̃litates.

Ca. 65. A

Cõſimiliter Aũt tpe ꝯrio q̃ ſol ðcliat ab eqnotiali v̈ſus capcorniũ: int eqnotialẽ ⁊ tropicũ capcorniꝫ q̃ ẽ ðcliatio meridiana: ⁊ ĩcipit ĩ medio q̃ſi mẽſis ſeptẽbris: ⁊ vocat tps iſtõ autũn⁹ ⁊ tpe q̃ ſol redit a capite capcorniꝫ ad eqnotialẽ: qđ ĩcipit ĩ medio mẽſis decẽbris vſq3 ad mediũ martꝫ: ⁊ vocat hiems: ſol a nob̃ valde recedit: ⁊ cãt magꝭ friditas ⁊ hũiditas ĩ terra nr̃e hitatiõis: q̃ ẽ v̈ſus polũ articũ ſiue ſeptẽtriõalẽ ĩcipiendo a linea eqnotiali. in ħ ãt tpe hũiditas aeris vigorat ⁊ agẽ pt ĩ ignẽ ita vt illũ pẽit⁹ deſtruẽ poſſ3 niſi loca nãlia elemẽtoꝝ ħ ĩpedirẽt. Aer namq3 aſcẽdẽ neqt ad totã ignis ſpherã. qm̃ ⁊ ſi aer leuitatẽ hẽat: maior tñ ẽ ignee ſphere leuitas: q̃ ſit leuitas q̃ exigit aereũ corp⁹ neqbit. ğ p totã ignis ſpherã aer ꝯſcẽdẽ nec illũ penit⁹ opugnã⁹ deſtruẽ. ¶ Jdẽtidẽ ãt ĩ ħ tpe. ſ. autũno ⁊ hyeme aq̃ friditas vigorat ſ3 q̃ ĩ aerẽ ſibi ꝯiũctũ ad corrũpẽdũ agẽ poſſet: ac ſi ſolidã oppoſitionẽ hẽent. ageretq3 aq̃ ĩ aerẽ eũ penitus corrũpẽ⁹. niſi ad ħ ſedes nãles elemẽtoꝝ obuiarẽt ꝑꝑ põdera ⁊ leuitates. Aq̃.n. p totã aeris ſpherã ꝯſcẽdẽ neqt. nã aerei corꝑis ſphera leuitatẽ exigit ĩ corpe: qđ ĩ ea locãdõ ẽ qđ ĩ aq̃ neq̃q3 ẽ: cũ ipſa ğuis ſit aſcẽdẽ. ğ p totã aeris ſpherã neqt ad ꝯſume͂ penit⁹ aeris elemẽtũ. ¶ Hec ãt q̃ accidũt ĩ hac pte terre hitabil' ĩ q̃ nos ſum⁹ iter equotialẽ ⁊ polũ articũ ſeptẽtrionalẽ veniẽdo a linea eqnotiali v̈ſus tropicũ cãcri: accidãt ĩ alia medietate mũdi: q̃ ẽ ab eqnotiali linea vſq3 ad polũ antarticũ q̃ ẽ ðcliatio meridiana. ⁊ ẽ ĩ ea tropicus capcorniꝫ. ſ3

B Aduerte p ꝯriũ tpib⁹ accidant eſtas hyemes ver ⁊ autũnus ĩ ſeptẽtriõali ⁊ ĩ meridiõali plaga.

ꝯriis tpib⁹ accidit. ¶ Nã qđ apđ nos accidit: cũ nob̃ ver ⁊ eſtas ẽ accidit ill': ðu ẽ nob̃ autũnus ⁊ hyems. ⁊ q̃ apđ nos ſũt: cũ nob̃ autũn⁹ ⁊ hyems ẽ accidit ill'. qñ nob̃ ver ⁊ eſtas ẽ. ¶ Cã h⁹ notiſſima ẽ. ſ. q2 tãta ẽ ðcliatio ſol' ab eqnotiali ꝯ caput capcorni ſiue tropicũ q̃ ẽ ðcliatio meridiana ſiue auſtral' q̃ta ẽ declinatio ſol' a linea eqnotiali v̈ſus tropicũ cãcri q̃ ẽ ſeptẽtriõal' ⁊ ſup nr̃a3 hitabilẽ terrã. ⁊ ẽ iſta ðcliatio vl' latitu⁹ ꝯ polũ articũ. Qđ tñ nob̃ vno tpe accidit. eis alio ꝯrio tpe ſit. q2 ðcliatio auſtral' ⁊ ſeptẽtriõal' ſ3 q̃s cãnt iſte diuerſitates. ſẽ ĩ tpib⁹ ꝯriis. ¶ De locis ãt ⁊ locatõib⁹ actõib⁹ ⁊ cõruptiõibus ⁊ nãlibus põderibus ⁊ leuitatibus elemẽtoꝝ ad determĩatiões locoꝝ aliũſq3 coꝝ ꝑꝑetatibus pl'ime ſpeclatiões altiſſime ⁊ magni dulcoris ⁊ ĩ ſũdamĩs nãe hñt poſſẽt. in qbus magꝭ ex pte altiſſimi dei ſapiẽ͂ in hoꝝ ordiatiõe ꝑdit. ð qbus nõ ẽ nr̃i ãpliꝰ dilatare ſmonẽ. qm̃ nimis diſgredi cogeremur. ¶ De his boetius ſequẽs platonicã poſitionẽ loq̃bat in 3° de ꝯſolõne metro nono. qđ ĩcipit. O q̃ ꝑpetua. cũ ait tu nũis elemẽta ligas: vt frigora flãmis arida ꝯueniãt liqdis ne purior ignis euolet. ⁊ merſas ðducãt põdera terras. ĩ. de⁹ colligauit elemẽta iter ſe ĩ ꝑpoꝛtõibus nũalibus. ſ. q̃ iter duo elemẽta hñtia ꝯrietatẽ ſolidã nõ ſit vnio niſi p duas medias q̃litates alterius elemẽti. ſicẽ ĩ nũis ſolidis q̃s cubos grece appellare ꝯſueuimus ſ3 arimetice. vt iter duos cubos ſp neceſſariũ ſit repiri duos nũos planos. q ſe hẽant in ꝑpoꝛtiõe ꝯtinua cũ duob⁹ cubis. Sicẽ iter octo. ⁊. 20. ⁊. 7. q ſunt duo ꝑmi cubi q̃ꝝ ꝑmuſ ex bīario ⁊⁹ ex ternario ĩſurgit. duo nũi plani repiũt ꝯtiuo ꝑpoꝛtiõales. ſ. duodeci ⁊ decẽ ⁊ octo. q ſe hñt mutuo ĩ ꝑpoꝛtõe ſexqaltera. Et ſic ĩ nũis planis q̃s q̃dratos appellamus ariſmetice. ſp nccĩu3 ẽ iter duos q̃dratos ꝑxios vnicũ dũtaxat repiri ꝑpoꝛtiõalẽ nũ3 linealẽ. ita ⁊ iter duo elemẽta hñtia ꝯrietatẽ ſupficialẽ ⁊ nõ ſolidã vnã q̃litatẽ ꝑciſe repiri nccẽ ẽ. De nũis p3. vt q̃ternario ⁊ nouenario qui ꝑmi nũi ſupficiales ſiue q̃drati ſũt. q̃ꝝ vnus ex binario alt' võ ex ternario ĩſurgit. repit vnus nũs ſupficial'. ſ. ſenari⁹. q iſtis ĩ ꝑpoꝛtiõabilitate ꝯtiua ſe h3. ſ. ĩ ſexqalta. ¶ De elemẽtꝭ p3 q2 ꝑ͂ oppoſitionẽ ſolidã ſiue cubicã hñt ignis ⁊ aq̃. aer ⁊ tra. iõ inter duo q̃lib3 hoꝝ itercidit vnũ elemẽtũ. qđ duas q̃litates ꝑpoꝛtiõales h3 ad duo alia elemẽta ſolidã hñtia ꝯrietatẽ. ¶ Jn elemẽtꝭ hñtib⁹ ꝑpoꝛtionẽ ſupficialiũ nũoꝝ. ſ. q̃dratoꝝ. q̃ ſunt elemẽta ꝯiũcta ſ3 ſitũ: ſolũ itercidit vnũ medium ꝑpoꝛtiõale. ſ. vna q̃litaſ ⁊ ñ aliqđ elemẽtũ. vt iť aquã ⁊ trrã: aerẽ ⁊ ignẽ. nã iť aquã ⁊ trã ꝑpoꝛtiõal' ẽ friditas iter aerẽ ⁊ ignẽ mediũ ẽ caliditas. ⁊ iſta ſũt ꝑpoꝛtionalia ĩ q̃litate illa. Et ħ ſit vt frigora flãmis ꝯueniãt. ĩ. vt elemẽta frida ⁊ calida ꝯueniãt. ſ. aq̃ ⁊ ignis q̃ hñt ꝯrietatẽ ſolidã: ⁊ hñt mediũ elemẽtũ aeris: ne ſi ſimil' ponerẽt: corrũpẽt abinuicẽ. Et ħ ẽt ſit vt arida liqdis ꝯueniãt. ſ. tra q̃ ẽ ſicca ꝯueniat aeri: q ẽ liqdus. ĩ. hũid⁹. ſ. q̃ cũ hẽant ſolidã ꝯrietatẽ: ſe penit⁹ ñ ðſtruãt obſiſtẽte ſitu. Et ħ ẽt ne purior ignis euolib3. ſ. q̃tũ ad leuitates ⁊ põdera elemẽtoꝝ. ſ. q̃ iſta ſũt ordiata ĩ ꝑpoꝛtiõe nũerali. qm̃ ſi ꝑpoꝛtiõis modũ excedãt: ignis factus purior. ĩ. excedẽs ꝑpoꝛtionẽ alioꝝ ĩ leuitate euolabit dimittẽs ꝯtiguitatẽ ad alia elemẽta. ⁊ ſic mãebit vniuerſu3 diſcõtinuatũ. Vl' põdera deducẽt trras merſas. ĩ. magꝭ mergeret tre cõprimẽdo ſe ĩ ſe ipas ⁊ ĩdurãdo ꝑ nimia ğuitate. ¶ P3 igr̃ de elemẽtꝭ q̃ ſũt corꝑa cõpoſita ⁊ ñ mixta. iõ cu3 nll'm coꝝ ĩtra ſe ꝯrietatẽ ſolidã aut q̃lẽcũq3 hẽat nll'3 poterit corrũpi a ſe ipo. h3 tñ q̃olibet coꝝ ad alteꝝ ꝯrietatẽ: vnũ igr̃ ab altero ptĩ corrũpi poterit. ¶ De corꝑibus compoſitis alterius conditionis quã ſint elementa.

B Boetius 3° ð ꝯſola. metro. 9.

C Cur boeti⁹ dixerit elemẽta nũis ligata pulcherrime rõ.

D Determi. dictorum.

Capi. 66. A

Jn Supioꝛib⁹ dcm̃ ẽ elemẽta dũtaxat corꝑa cõpoſita ⁊ ñ mixta fore. alia ãt cõpoſita ⁊ mixta erãt. qđ qdẽ verũ ẽ in regiõe elemẽtali gñabiliũ ⁊ corruptibiliũ. ꝑter ħ tñ ſũt alia cõpora ñ mixta alt'⁹ ꝯditõis: q̃ cõpoſita ſũt: ⁊ ñ mixta. ¶ Hoc qdẽ tã de planetꝭ. q̃ de fixis aſtris: q̃ de orbib⁹ ipis celeſtib⁹ ĩtelligẽdũ dixeri3. ħ.n. cõpora cõpoſita ſũt. qm̃ coꝝ nll'ũ ẽ. qđ ſba ſimpl'r ſit: q2 ſba ſimpl'r ſpũs ẽ. ¶ Jtẽ nll'ũ hoꝝ mã. aut foꝛa. q2 nll'ũ hoꝝ p ſe ſtare val3. ſ3 mã cũ foꝛa. niſi foꝛa ſpũalꝭ ſit. vl'ut aia rõnal'. q̃ cũ foꝛa hũani corꝑis ſit: p ſe tñ ſtare pt. q̃olibet ğ hoꝝ celeſtium corpoꝝ ex mã ⁊ foꝛa cõpoſitũ eſt. Quãq3 de mã celeſtium corporum. an ſit eadem cũ mã horum generabilium ⁊ corruptibilium apud philoſophantes dubiũ ſatꝭ ẽ. magis tñ rõni ꝯſẽtaneũ ẽ celeſtiũ ⁊ elemẽtaliũ corpoꝝ mã3 eãdẽ ñ ẽẽ. nec eaſdẽ hẽre cõditiões. ¶ Ex ħ aũt corpora celeſtia ĩ ſe nll'a3 hñt ꝯrietatẽ. nll'ũ qppe coꝝ in ſe q̃litates h3 ſolidã ꝯrietatẽ. aut aliq̃lẽ ꝯtinẽtes. nec aliqđ coꝝ q̃li-

B Corpora celeſtia nõ ſũt mixta ſ3 cõpoſita.

C Nll'a penitus ꝯrietaſ reperitur in corporibus celeſtibus

tatē aliq̄3 h3: q̄ repugnet q̄litati alicuius corpis celestis: hac.n. ꝯditiōe i celestib⁹ corruptiō aut i totū aut i ptē seq̄ret. qḋ falsitate nōt. ¶ Alia aūt q̄ sūt cōposita ⁊ mixta: sꝫ mixtio tñ corpus ē: q: paucā hñt i se diuersitatē valde ꝓpinq̄ vniformitati ⁊ nāe elemētali. q̄ cōposita dūtaxat ē mixta āt neq̄q̄. ¶ Sic ē de lapidib⁹ ⁊ q̄busdā mineralib⁹ vñ sic elemēta se ipa ñ corrūpūt: sꝫ in alterutrū i se agūt: ita ⁊ h̄ se ipa nō destruūt. Si igr̄ aliq̄ñ corrūpūt: a se q̄dē ñ patiūt. sꝫ ab extrīseco corrūpēte. iō
D Quedam mixta a se corrūpi nō possunt.
sic elemētū terre: q: cōpositū ē ⁊ nō mixtū: ꝑpetuū ē: nisi ab aliq̄ agēte extrīseco corrūpat. nā ⁊ lapides ⁊ mineralia q̄dā ꝑpetuari pñt. nisi ab extrīsecis corrūpāt. ita ⁊ si mixta sint: plenā tñ mixtionē nō tenēt. Sic d3 ō auro ⁊ argēto ⁊ ferro silibus q3 dōs ē. q: ipfectā mixtionē hñt. ¶ Hoc mō cōposita ⁊ nll'atenⁱ mixta aut cōposita ⁊ hñtia mixtionē ipfectā i se ꝯrietatē
E Mixta pfecta ab intrīseco corrūpi possunt.
itrinsecā nō hñt. hñt tñ ꝯrias q̄litates ad alias res. Res admixte pfecta mixtiōe atq3 cōposite sic oia aīalia ⁊ plāte: q̄q̄ plāte l'imū ḡdū pfecte mixtiōis hñt itra se ꝯrietatē hñt. ¶ Ex h̄ āt ꝯ iducit. s. q̄ mixta pfecta mixtiōe ab itrinseco corrūpent. ⁊ si nihil ill' obstiterit corruptiuū. cōposita āt ⁊ nō mixta aut mixta ipfecta mixtiōe ab itrīseco corrūpi nequūt. sꝫ si l'eis aliquo mō corruptio inducet: ncc̄e ē vt ab altero inducat.

Capi. 67.
¶ In deo nulla est contrarietas.

A
Nūc Uero ad iceptā ꝑus illationē redeam⁹ q̄ dulcedie spectatōis ō bitudine elemētoꝝ aliq̄diu dilata fuerat. ois corruptio p ꝯrietatē fit. ⁊ in eo qḋ ꝯrietatē nll'am h3: corruptio neq̄q̄ fit. In deo aūt ꝯrietas nll'a fit. fieri igr̄ in eo
pⁱ rō.
corruptionē aliq̄ ipoi'e ē. ¶ Qḋ āt in deo ꝯrietas nll'a sit p3
B
sit. n. in aliq̄ dupl' ꝯrietas: q: aut tota ē in eo. s. vt itra rē sint
Duplex in aliq̄ ē ꝯrietas.
due q̄litates aut ples. q̄ mutuā oppositionē hēant. aut ps ꝯrietatis itra rē ē. s. vna q̄litas q̄ oppositionē h3 ad aliā q̄litatē: q̄ in aliq̄ alia re ē. ¶ 2⁹ oppositiōis ꝯrie mod⁹ ꝯuenit cōpositis ⁊ nō mixtis aut mixtis q̄dē ipfecta mixtiōe. Primus āt mod⁹ reb⁹ cōpositis ⁊ pfecta mixtiōe comixtis ptinet. ¶ In deo tñ cōpositiōis aut mixtiōis nll's mod⁹ ē. nā qḋ mixtū aut cōpositū est: cōrp⁹ ē aut corpeū: de⁹ āt nec corp⁹ nec corpeū q̄q̄ ē. in eo igr̄ cōpositio aut mixtio nll'a erit ⁊ ꝯñter nll'a corruptio. Si. n. i
Aris. 2⁹ celi ⁊ mūdi.
corpib⁹ celestib⁹ corruptio nll'a ē. sic ōcs ō nā loq̄ntes attestāt Et ponit Aris. 2⁹ de celo ⁊ mūdo a fortiori ō deo dicet. q̄ icorruptibil' sit. cū pfectior oib⁹ entib⁹ sit. ¶ Ampli⁹ āt de⁹ corru-
2ª rō.
ptionē suscipe negt. q: corruptio ē passio: ipa āt ab aliq̄ agēte sp illata ē. agēs āt potēti⁹ ē sp patiēte. deo tñ potēti⁹ nihil esse
3ª rō.
pt. nihil ḡ in deū agē v3 et ꝯñter nec corrūpi. ¶ Itē in eo qḋ corrūpit: aliqḋ desinit eē ⁊ alteꝝ pmanet. in deo āt ñ ē aliqḋ qḋ desinē eē q̄at alio pmanēte. cū totū eē suū vnū ⁊ simplex atq3 idiuisibile sit. corrūpi ḡ de⁹ negt. Hui⁹ iductiōis maior p3 nā cū aliqḋ nāl'r corrūpit: folo et⁹ nō manet: mā āt eē nūq̄ de-
Arist. j. phicoꝝ.
finit. cū ingn̄abil' ⁊ icorruptibil' sit. vt iducit Arist. j. phicoꝝ. foīa āt ⁊ si iterdū pmaneat: vt in foīa hūana. cū ōficiēte hoie adhuc aīa pmaneat. dōs ē q̄ ibi aliqḋ tollit. s. vnio aīe ⁊ cor-
4. rō.
poris. ⁊ ip̄3 cōpositū resultās iā nō ē. ¶ Itē illa corrūpi pñt: q̄ eē cepūt: ⁊ eē firmū nō hñt. de⁹ āt eē nō cepit. qm̄ ab eī no ē. eē q3 suū pfecti⁹ oib⁹ reb⁹ ē. corrūpi ḡ de⁹ negt. ¶ Ex pmissis ḡ illatū ē q̄ quēadmoᵐ de⁹ genit⁹ ñ ē ita ⁊ corrūpi negt. hij āt erāt duo impfecti motus.

Capit. 68.
¶ Qḋ augm̄tationem in deo suscipi impossibile est.

A
Pertrāsitis Igit motib⁹ iprop̄e dicꝭ ō eis q mot⁹ ꝑp̄e appellāt dōs ē. in his āt pmus ē augmētatio. cū aliqḋ tēdit a minori q̄ntitate in maiorē iux Arist. 5. phicoꝝ. c. 4. hūc āt motū in deo suscipi ipoi'e p3. nā3
pⁱ rō.
augm̄tatio in corpeis ē: de⁹ āt corpeū qḋ nō ē. augmētari ḡ neqt. ¶ Itē in augm̄tatiōe q̄ntitas ꝯtinua suscipit. sꝫ in deo
2ª rō
q̄ntitatē ꝯtinuā suscipi ipoi'e ē: augmētari ḡ cū nll'aten⁹ eē pt. in deo āt q̄ntitatē ꝯtinuā recipi nō posse p3. q: q̄ntitas cōditio
3ª rō.
corpis ē: de⁹ āt nec corp⁹ ē nec corp⁹ h3. ¶ Itē augm̄tatio fit p alimētū ꝯuersū in sbaz aīal' alīti. s. in carnē ⁊ sanguinē p maiores ptes. q̄ fuit deꝑdītū. in deo tñ h̄ nō ē: q: nō alit: nec alimēto eget. alimētū naq3 ad aīatoꝝ reꝝ ꝯfuationē ē. q̄ sine alimēto ꝯfuari ñ poterāt. de⁹ tñ alimēto ñ ꝯfuat: q: eē suū pma-
Confirmatio prioris rōnis.
nēs ē. nec aliq̄ re indiget. ¶ Itē qḋ alit ⁊ nutrimētū recipit. h3 stomachū in q̄ cib⁹ recipiat aut aliqḋ loco stomachi. s. aliq̄ ꝯcauitatē q̄ recipiat cib⁹ digerēd⁹. In deo tñ nihil tale ē. cū incorpe⁹ sit nō igr̄ alimēto idiget: nec stomachū h3. ¶ Itē si de⁹ maiorē q̄ntitatē suscipe posset: q̄usq3 illā acciperet: eēt in potēᵃ ad aliqḋ de⁹ tñ totū suū eē pfectū h3. cu3 nihil vltra hr̄e possit q̄ hēat. in deo igr̄ mutationē vllā sꝫ augm̄tationē fieri ipoi'e ē.

¶ In deo q3 diminutionē fieri ipoi'e ē. q̄ sꝫ motū ꝑp̄e dictū
D
appellam⁹. nā diminutio fit sꝫ q̄ntitatē ꝯtinuā. in deo āt q̄nti-
Qḋ i deo ipossibilis fit diminutio.
tatē ꝯtinuā nullā eē licꝫ. diminutionē ḡ i eo fieri ipossibile ē. ¶ Itē q̄q̄ motus sꝫ se aut in se aliq̄ dicat ipfectionē: q̄ in deo satis ē excludēda cuilibꝫ loq̄nti ꝯcesso tñ aliq̄ motu magis augmētationē eē fateremur q̄m augmētatio pfectionē q̄dā
pⁱ rō.
nōt. ꝯueniēti⁹ igr̄ deū cresce q̄ diminui fateremur. ¶ In motib⁹ āt ꝑp̄e dictꝭ 3ⁱ⁹ ē alteratio: q̄ ē variatio ab vna i alterā q̄li-
2ª rō.
tatē. vt Arist. ait phico. li. 5. c. 4. hūc motū accidē deo ipoi'e ē.
E
nā mot⁹ ab vna q̄litate in alterā aut ē i colorib⁹ ⁊ saporib⁹ odo-
Qḋ i deo nō fit alteratio.
rib⁹ ⁊ vocib⁹ frigiditate caliditate ⁊ silib⁹ q̄ sūt in 3ª spē q̄litas ⁊ sūt obiecta sensitiuaꝝ potētiaꝝ. aut erūt alie q̄litates. Si āt de his sensibilib⁹ loq̄mur q̄litatib⁹. dōs ē in deo nō eē motū alteratiōis ad tales q̄litates. ōes q̄ppe tales q̄litates corp⁹ psupponūt: cū i corpe sint. in deo āt corpus nō ē. cū icorpe⁹ sit in eo igr̄ sꝫ h̄ motus ipoi'is ē. Si āt alias assumamus q̄litates q̄ viuis passiōes sūt q̄q̄ modū q̄litatū gerāt sic tristitia ⁊ gaudiū spes. dolor. ⁊ timor desideriū abhoiatio. dōs ē i deo nll'a3 taliū fore q̄litatū. ōes. n. he ipfectionē magnā dāt diminuētes a tāto bono. q̄ntū i deo cōis pōit aīoꝝ ꝯceptio aut sapiētū cōcludit illatio. nā qḋ iterdū letū iterdū vo triste ē. nūc dolores nūc desideria sustinet. in se bonū sūmū nō h3 qḋ in deo ponimus. alie āt hmōi inductiue rōnes multe hr̄i poterāt. de q̄b⁹ in presenti sufficiant que dicta sunt.

¶ Quod deus non localr̄ moueatur.
Ca. 69.

A
Quartus In motibus ꝑp̄e dictis motus sꝫ locū ē q ab Arist. in. 5. phico. latio vocat. in. c.
Arist. 5. phicoꝝ.
4. ¶ Hūc motū deo aduenire ipoi'e ē. nā id s̄m locū mouet qḋ locū accipit locū relinq̄ns: in deo āt tale qḋ assignari ne-
pⁱ rō.
qt. i deo igr̄ localē mutationē ipoi'e3 fore licꝫ. ¶ Qḋ āt deus neq̄at vnū locū relinq̄re alteꝝ sūmēs appet q̄m tūc aliq̄s locus foret in q̄ de⁹ nō eēt. qḋ f̄lm ē. sic p3 Hieremie. 23. c. celū ⁊
2ª rō.
trā ego ipleo dicit dñs. ¶ Itē cū aliq̄s ē i loco. quē3 adipiscē cupit. nō mouet. deus āt vbicūq3 eē vlt. ē locū ḡ ñ mutat nec ad locū tēdit. Hui⁹ iductiōis maior p3: q: locus ad quē q̄lq̄s mouet. ē tīminus motus sui. ⁊ cū eū acq̄sierit: cessat mot⁹ q̄ āt deus sit vbicūq3 eē vlt p3 q̄m nō eē pt velle nisi i locis q̄ sꝫ sꝫ nll's locus ē. in q̄ deus nō sit. q: celū ⁊ trā iplet. nll's ḡ lo-
3ª rō.
cus eē pt: i q̄ eē vellit. ⁊ ꝯñter mutari sꝫ locū negbit. ¶ Amplius āt localr̄ nihil mouet: nisi loco cedēs locū accipiat. sed
B
deus negt locū relinq̄re aut accipe: moueri ḡ illū ipoi'e ē. Deū
Deū nō eē i loco
āt loco cedē aut locū accipe nō posse p3. q: deus locū hr̄e negt cū sit in loco solū corpus iux Aristo. diffinitionē. 4. phicorū. s. locus ē vltia supficies corpis ambiētis. deus āt corpus aut corpeus nō ē. in loco igr̄ eē eidē nō ꝯtingit. h̄ mō nec locū pdere nec acq̄rere pt. motus ḡ sꝫ locū ei aduenire nō v3. ¶ Itē locus rē locatā pficit. cū locus ponat pūᵐ ꝯfuatiuum
4. rō.
deo ḡ in loco posito aliq̄ ei ꝯfuationē ⁊ pfectiōem ꝑuenire ex loco ncc̄e erat. deus tñ a nll'o pfici pt: q̄m sic id a q̄ deus pficit. deo pfectius foret. qḋ hūana ꝯceptio abhorret. deus igr̄
5. rō.
in loco eē negt ⁊ ꝯñter nec moueri ad locū. ¶ Itē cu3 aliqḋ porē locū mutat. ñ sꝫ rōnē mouet. ad aliq̄ acq̄rēdaz pfectionē q̄ in porī loco nō hēbat. mouet h̄ āt i loco ad quē tēdit sibi possibilē aut affuturā sibi arbitrat. aliogn hūc motū vanū appellari ius ē. ¶ Dato ḡ locali motu in deo ingret. an moueat ad igrēdā aliq̄ pfectionē. q̄ ñ hēat aut ad nll'ius pfectiōis acq̄sitiōes mouet. Si āt nll'ius pfectiōis acq̄rēde cāusā in eo motū astruxerimus. vanū atq3 stultū fore motū necesse ē qḋ ꝯcessū ⁊ auditu idignissimū. ¶ Si āt alicuius acq̄rēde pfectiōis occasiōe moueat. aut illā pfectionē p motū recipit aut ñ. Qḋ si p motū in eo pfectionē acq̄rēdā cēsuerimus cū añ h̄ ipfectū fore ꝯstabit q̄m ei aliqḋ bonū aberat. qḋ ꝯcessū q3 nō meret. Qḋ si deū ad aliq̄ acq̄rēdā pfectionē moueri fateamur cū tñ illā pfectionē nō acq̄rere. ingret. an illā pfectionē acq̄rere possit an nō. Si āt eū pfectionē hāc acq̄rere posse ꝯcesserimus acq̄rere tñ nolle. fateri ncc̄e ē motū suū ad nihil ꝑficē velle qḋ motū vanū atq3 stultū efficit. h̄ āt deo repugt. Si āt deū acq̄rere velle pfectionē fateamur. acq̄rere tñ non posse dicamus. ꝯfiteri ncc̄e ē deū rebus nālib⁹ ipfectiorē fore nālia q̄ppe mouet. ⁊ sꝫ hos mot⁹ pfectiōes acq̄rūt. ad q̄s illa ꝯditio spēi aut agētū excitatiua iclinauit. deus āt si pfectionē illā ad q̄ iclinaret acq̄rere nō valeret. ipfectior nālib⁹ cū-
6ª rō.
ctis rebus existēt. ¶ Amplius āt si deū ad acq̄sitionē alicuius pfectiōis moueri fateamur. q̄ acq̄rē ipoi'e sit. aut scit ipossibile sibi fore illā adipisci aut nescit an adipisci ꝯtinget. si āt

fateamur

ſateamur ſibi ɔſtare ipoſſe ꝫ fore acquiſitionē eiꝰ: ad qđ moueꝛ. ſimile atq; ꝑriꝰ ſtultū fore hūc motum ɔſtat. nemo quippe ad acceptā moueri dꝫ: ſi illō ſibi acqri ipoſſe arbitraꝛ. fruſtra tñ ꝛ ſtultō agē qcq; a deo lōge ē. ℭ Qđ ſi fateamur neſcire deuꝫ ſui ꝑfectionē ad q̄ꝫ moueꝛ acqrē poſſit. imane icōueniēs ē. h̄ pacto deū iſipiētē fore ɔuinceꝛ. qđ abſonū ē. pꝫ ḡ deū moueri nō poſſe. ex ꝑlibario ḡ lꝫ longa iductione ɔcluſuꝫ pꝫ deū moueri ñ poſſe. iſte igr̄ ſpēs q xp̄s vt deus erat motus nō fuit.

Ca. 70. A ℭ Pars 6ᵃ methaphore 4ᵉ. ſ. ſerpens qui audiuit.

Huius Quā ſepe nomino q̄rte figurate ꝑadoxe ꝑticula ſexta ē. q audiuit. ſ. q̄ ſpēs iſte audierit ꝛ qm̄ xp̄ꝫ hūc ſpētē fore ɔceſſimus. de eo q̄ audierit ɔcedē neccē ē. ℭ Qđ āt xp̄s aliqñ audierit. dubitari irrōnabile vr̄. audire nāq; potētie auditiue actus ē. i xp̄o āt auditiuā ɔſtat eē v̄rutē. liqt ḡ q̄ audierit. Qđ āt i xp̄o auditiua potētia fuerit: hāt. naꝫ viſiua: auditiua: guſtatiua: odoratiua: ꝛ tactiua: potētie in oibꝰ ꝑfectis aialibus ſūt: q̄ hñt extremū gradū aie ſenſitiue iter alata nō rōnabilia q̄rto igr̄ differētius qđ rōnale alal ē has potētias ſenſitiuas hēbit. ō xp̄s āt hmōi erat: cū verus hō foret. de ipo ḡ ɔſtat: q̄ audiuiſſet. cū hrēt potentiā ſenſitiuā. ℭ In h̄ āt dubitari qdē radicē nllaꝫ hꝫ: niſi fortaſſis xp̄ꝫ hoieꝫ verū fuiſſe diſiteamur eū corpꝰ fantaſticū accepiſſe aſſerētes. ſ. ſi verā carnē de v̄gine (vt eccl̄ia ꝑhibet) non ſūpſiſſet: ſꝫ corpus ſibi formaſſet de aere. ℭ Si āt hmōi hūiſſet corpus: audire ꝛ vidē cetera q̄ꝫ ſenſatiōes ipoſſes ei forēt. vt late diſuimus ſup exodū. c. 7. ꝛ. 20. cū dicebaꝛ: q̄ cū angli nob appētes corpa de aere fabricata ſūmūt: q̄ꝫ ibi oclos: ꝛ naſuꝫ aures ceteraq; corpis hūani lineamēta ꝛ diſtinctiones extriſecus hēant: ſic nos hr̄e dignoſcimur: audire tñ neq̄unt ꝛ videre odores q̄ꝫ fetidos aut ſuaues nec ꝑcipiūt nec diſcernūt. guſtare āt nihil pñt: ꝛ ſi ori ſuo applicuerint aut īt roꝛſuꝫ velut deglutiēdū trāſigēdū trāſmiſerint. tactiuā q̄ꝫ nllā ex ꝑiuꝛ q̄litatē. hoꝝ āt nālia fūdamēta ꝛ obuiātia q̄oꝫ atq; ſolutiōes ibidē explicita ſūt. ℭ De xp̄o tñ nemo rōnabilr̄ aſtruere dꝫ eū fantaſticū corpus aſſūpſiſſe. ipe eqdē pleraq; v̄itatis nāe hūane in ſe ipo ſigꝫ dedit. Si. n. xp̄s fantaſticū ex aere cōfectū hūiſſet corpus: ſanguinem de illo ꝑfluere ipoſſe erat. de xp̄o tñ frequēter ſanguineus ꝑfluxit hūoꝛ. ℭ Primo āt defluxus ab eo emicuit cruoꝛ in circūciſiōe ſua. nā abſciſſa ꝑticula carnis ſue ab eo ſic a ceteris ꝑuuli circuncīſis ſanguis effluxit. Qđ ſi i eiꝰ circūciſiōe nllꝰ ꝑfluxiſſet cruoꝛ: cūcti q eū circūcidi ɔſpexiſſent: eū ñ fuiſſe hoieꝫ māifeſto ſibi ɔuincerēt arguꝰ. in ceteris nāq; ſanguineus ꝑfluebat hūoꝛ: cū circūciderenꝛ. ℭ Itē q cū tūc ɔſpexiſſent ceteriq; qbꝰ h̄ notū foret: eū tāq; alicuius mali ꝓdigiū aut monſtrū exiſtimarent vl̄ ex eo aliqđ aliđ iſligēdū malū: cū illū hoieꝫ eē nllatenꝰ arbitrarenꝛ. hoc āt lucidiſſime in iudeiſ cāꝫ hꝫ peſſimo ſuſpicādi: cū eū nouā atq; iauditā ꝓferre doctrinā ɔſpicerēt nō ɔcordāteꝫ ꝑ oia legi dei ꝑ moyſē date. Arbitratu ḡ ſatis dignū erat euꝫ demonē fore corpe idutū fantaſtico cū hoibꝰ ɔuerſantē vt docēdo cūctos deciperet. h̄ tñ neminē iudeoꝝ arbitratū ſuiſſe accepimus. ipſi tñ qđcūq; v̄iſſe et ſi in paucū malū exiſtimarēt ꝛ q̄ de xp̄o ɔteſtati ſūt qppe q eiꝰ erāt emuli. ℭ Hoc tñ de eo dictū nō ē. ſic alia iꝓperia: q̄ v̄iſimilitudinē nō hēbāt: dicta referūt euāgeliſte. appet ḡ iudeoſ nihil hoꝝ extimaſſe. Si tñ de xp̄o circūciſo nlle gutte ſanguis defluxiſſent: h̄ ꝛ ampliꝰ arbitrati fuiſſent mala. ō eo igr̄ circūciſo ſanguis vt de ceteris fluxit.

Pila rō E Defluxiſſe ſanguinē i circunciſiōe xp̄i pulcbra rō.

Ca. 71. A ℭ Xp̄s non hūit corpus fantaſticū.

Amplius Aūt ſi aereū atq; ꝑ h̄ fantaſticū xp̄s corpus aſſūpſiſſet: dū illō hūiſſet: manibꝰ attrectari a q̄ꝫ ipoſſe erat. nā corpa de aere foꝛata h̄ hñt. vt audiri clamāta ꝛ videri q̄ant: manibꝰ tñ aut pedibꝰ attrectari i

pꝰ rō. poſſibile ſit. ℭ Cuius rō ē qm̄ aer corpus ſolidū nō ꝛ tactui reſiſtēs ſic carnes ꝛ oſſa ceteraq; ſiſia. Xp̄s tñ palpabaꝛ: dū īter hoies ɔuerſatus ē multotiēs q̄ꝫ huc atq; illuc pulſatꝰ ꝛ attrectatus diciebaꝛ. corpus igr̄ aereū nō hꝫ: ſꝫ verā carnē ꝛ

Luc. 8. c oſſa. ℭ Sic hꝫ luc. 8. c. cū iret xp̄s in domū archiſinagogi vt ſanaret filiā eiꝰ: nā tetigit eū q̄dā mlier: q a duodeci ānis fluxū ſanguis patiebaꝛ: cūq; xp̄s īqſiſſet qs me tetigit ait petrꝰ ꝛ q cū illo erāt ꝑceptoꝛ turbe te ɔprimūt ꝛ affligūt. ꝛ tu dicis qs me tetigit. Ecce oēs q cū xp̄o tūc erāt. ei īgrēti teſtimoniū ꝑhibuerūt q̄ tāgereꝛ ꝛ cōprimereꝛ. ſi tñ aereū aſſūpſiſſet corpus cōprimi nequiſſet qm̄ cuilibet ſe ſolide cōprimē volēti

2ᵘ rō. ceſſiſſet. ſic nos i aere cōl exprimur verū ḡ de carne atq; oſſibus ſolidū corpus hēbet. ℭ Itē xp̄s poſt reſurrectionē ſuā ſacratiſſimā manibꝰ diſcipli ſui thome de reſurrectiōe dubitātis in v̄itatis atq; fidei teſtimoniū attrectatꝰ ē. cūq; apō eū ſtetiſſet xp̄s ait īfer digitū tuū huc ꝛ vide manus meas ꝛ affer manū tuā ꝛ mitte in latꝰ meū ꝛ noli eē icredulus: ſꝫ fidelis. Poſt h̄ āt thomas miſit digitū ꝛ manū iux̄ ꝑcepta ſaluatoris i aſſignata loca: ꝛ tetigit. ſic pꝫ ex ſeq̄ntibꝰ v̄bis thome ꝛ xp̄i. ſubiūctū ē. n. rñdit thomas ꝛ dixit. dñs meus ꝛ deꝰ meꝰ dixit ei ieſus. q: vidiſti me thoma: credidiſti. i. q: palpaſti me. de his Jo. 20. c. Si tñ xp̄s corpeā ſbam de aere aſſumpſiſſet. attrectari thome manibꝰ nequiſſet. ℭ Hoc idē īferri pꝫ ex his

Jo. 20. c.

q̄ xp̄s ad diſciplos ait poſt reſurrectionē ſuā. itroierat dñs ie ſus ad eos Januis clauſis: xp̄i. n. ɔcluſi erāt ꝑꝑ metū iudeoꝝ ob h̄ exiſtimauerūt corpus hr̄e fantaſticū ꝛ nō eē xp̄m. nā de xp̄o qu corpuꝫ verū hrēt nlli eoꝝ i ambiguo v̄tebaꝛ. vt qppe q magno tpe cū eo ɔuerſati fuerāt. ſꝫ an ille eēt xp̄s ambiguꝫ videbaꝛ: ipe āt tollere volēs hāc ifirmoꝝ adhuc cordiū ſuſpitionē dixit eis: vt tēptarēt corpus ſuū qm̄ ſi fantaſticū corpus foret: carnes ꝛ oſſa ſolida in eo nō iuenirēt. h̄ tñ i eo viderūt. ℭ De his luc. c. 24. cū oē ɔturbati atq; ɔtriti exiſtimabāt ſe ſpm̄ vidē. ꝛ dixit eis qd turbati eſtis ꝛ cogitatiōes aſcēdūt i corda v̄ra: videte manus meas ꝛ pedes: q: ego ipe ſum ſpūs. n. carnē ꝛ oſſa nō hꝫ ſic me videtis hāe. ꝛ cuꝫ h̄ dixiſſet oñdit illis manus ꝛ pedes. ℭ Sig̃s ſpūs aereum corpus ſumpſerit attrectari aut apꝛehendi nō poterit.

3ᵘ rō.

Luc. 24. c.

Capi. 72. A

Ex Uerbis xp̄i neccio colligiꝛ. q̄ ſi aliqs ſpūs corpus aereū ſūpſerit. ꝛ ſi aliq eū attrectare atq; cōpꝛehēdē moliāꝛ. ipoſſe erit. vñ cū ſe qcq; apꝑhēdiſſe ac tenē extimauerint nihil ſe tenē ɔſpiciēt. q: reuera nihil cōpꝛehēderūt. ℭ Hoc āt in xp̄o ɔ̄rio accidebat. ſi tñ ſpm̄ aereū corpus aſſūmentē in corpe illo attrectari dicerem' poſſibile fore atq; ſolidū attrectāri vt corpa n̄ra videreꝛ: tactui nō cedēs. v̄ba xp̄i oī ſnie pōdere vacua erant: nec cuiuſq; efficacie arguꝰ ſuo eſſe pateret. ℭ Nā ſi corpa de aere ſūpto eq̄ vt ſolida ex carne ꝛ oſſibus corpa attrectari poſſent: nō rñdebat ipe apoſtoloꝝ ābiguitati. ſ. an fantaſma vl̄ corpus veꝝ foret: nec ſuū in h̄ ɔcludebat īterū dicēs tēptate ꝛ videte. q: ſpūs carnē ꝛ oſſa nō hꝫ. ſicut me videtis hr̄e. nā ɔ̄ nāꝫ ſi qd fantaſticū corpus eēt: attrectāti ſolidū videreꝛ ſic v̄a corpa aialiū ex carne oſſibuſq; ɔſtātia nlla i h̄ eēt diſtātia v̄i aut fantaſtici corpis. q̄ ob rē v̄ba ſaluatoris irrōnabilr̄ dicta forēt: nihilq; ꝓficerēt. h̄ āt abſurdū cuilibet pꝫ. ℭ Hoꝫ igr̄ v̄a aialiū corpa attrectari poſſe nec tactui cedē. Corpa āt de aere foꝛata a nllo tāgere volēte attrectari poſſe: ꝛ ſi tāgi large ɔtigat. qm̄ ꝛ hūc aerē cōeꝫ tāgē dicimur extēſionē nāq; hꝫ: ſꝫ q̄ꝫ ɔtactus fiat. ℭ De xp̄o āt nō ſolū q̄ qs eū tetigerit. ſꝫ q̄ ēt v̄e ꝛ a mltis attrectatꝰ fuerit ɔſitemur ipe igr̄ verū de carne ꝛ oſſibus hūit corpus. ℭ Ampliꝰ āt h̄ appet in ſanguine effuſo de corpe eiꝰ de corpe tñ fantaſtico ſanguis nllꝰ effluere pt̄. de xp̄o tñ ſepe ſanguis abūdās ꝑfluxit. qđ appet i circūſiōe. ꝑter h̄ āt i oꝛone. q̄ ad pr̄eꝫ fūdebat ingruēte paſſiōe. cū tota corpis xp̄i moles magnis cōcutiebaꝛ angoribꝰ. dicēte ipo triſtis ē aia mea vſq; ad mortē. i. tm̄ triſtoꝛ ac ſi moꝛerer. vl̄ occiderer. vt hꝫ matthei. 26. ℭ Tunc. n. creſcēte amaritudinū mole. nec iā ſaluatoris n̄ri ieſu tenero ꝑferēte corpuſclo tātā ɔſlictātiū vt videbaꝛ afectionū cōmotionē ſanguineas exſudauit guttaſ. de h̄ luc. 22. c. cū oē appuit āt illi angl̄s de celo ɔfortās eū. ꝛ factꝰ ē i agonia ꝛ ꝓlixius oꝛabat ꝛ factus ē ſudoꝛ eiꝰ ſic gutte ſanguis decurrētis i terrā. Effudit q̄ꝫ ſanguinē ſacratiſſimū. cū flagellis ceſus ē. cū ſpinis pūctus ē ſpinea corona capiti reuerēdo ipoſita. cū ipedibus ꝛ manibus clauoꝝ fixuras ſuſcepit. Nec dūtaxat iſte ſanguinis effuſiōes ferre ſe de corpe xp̄i bñdicto. q ad eū viuētē ꝑtinebāt. ſꝫ eo q̄ꝫ exanimato i cruce pēdēte ad ſolis ocubituꝫ miles pilati lācea latus eius apiēs ſanguini ꝛ aq̄ effluxeris abūdātiſſime viā fecit. vt oēs euāgeliſte ɔteſtātur. Corpus ḡ dñi ieſu verū de carne ꝛ oſſibus ɔſtituiſſe pꝫ. nec de aere fabricatū fuiſſe vt q̄dā iſani heretici fabulanꝛ. ℭ Ex his q̄ꝫ īfert eū audiuiſſe. qm̄ auditiuā hūit potētiā ꝛ organū determinatū adh̄. cū ꝑfectus ꝛ verus hō exiſteret i oibus ꝑtibus corpe ſbe integer nec mōſtruoſus. Sic ḡ q̄ꝫ liqt hūc ſpētē audiuiſſe. Quia xp̄s q verus ſerpens erat audiuit.

Luc. 22. c.

Uera aialium corpa tactui minime cedūt. B

Determi. capituli. C

Capi. 73. A

ℭ Pars 7ᵃ methaphore 4ᵉ. ſ. ſpēs q nō audiuit.

Prefate Quarte methaphore ꝑticl̄a ſeptima ē q ñ audiuit. h̄ āt ad xp̄ꝫ q ſpēs erat referri neceſſe ē. Sꝫ q: de eo vt verus hō erat. q̄ audierit ſolide iductū ē. de eo igr̄ vt deus ē idētidē iducēdū ē. q̄ nō audierit. Hoc āt

B Q̄ xp̄s vt deꝰ nō audiuit.

6ª

ligđ ſducit.nā vt qs audiat organa auditiue potētie ī eo exi-
gunt ipa q₃ ṽtus auditiua:ſ₃ q₃ cāet auditio.ī deo āt nec au-
ditiuā potētiā nec organa audiēdi eē p₃.cū igit audire qcq₃
2ª rō. ipoſſe ē. ℭ Hoc āt āplius p₃.qm̄ potētie auditiue organa cor-
porea ſūt determinata figurā obtinētia.in deo āt corpeū nihil
effigari pt.nec igit organa hēbit nec auditio ī eo erit poſſibil'.
3ª rō. ℭ Itē audire ⁊ videre ⁊ oēs actus potētiaꝝ ſenſitiuaꝝ paſ-
ſiōes ſūt.paſſionē āt in deo nllā ꝯtingē poſſibile ē:audire ḡ
negt. ℭ Huius poſitiōis.maior p₃ qm̄ oēs potētie ſenſitiue
paſſiue ſūt iuxͣ Ariſ.poſitionē ⁊ alioꝝ de nā loquētiū:ex po-
tētijs aūt paſſiuis ncēe ē paſſionē ſp̄ ſeq.in deo āt paſſionem
nllā ſore ꝓbatū ē.ſ.in ſtia methaphora ſup ptē q nō patie-
4ª rō. bat. ℭ Itē in audiēdo recipit aīal aliq₃ ſpēz: q₃ an nō hēbat
ī deo āt nihil eē poſſibile ē q₃ añ ñ fuerit audir̄ igr̄ ī illo ipoſſe
ē. Huius iductiōis maior p₃.nā audire dūtaxat in h̄ ꝯſiſt:vt
audiēs recipiat ſpēz eiꝰ ſoni:q cāt. Q̄ ō āt nihil in deo talr̄ re-
cipi poſſe ſit appet qm̄ iſte ſpēs ſūt vt id qō eas recipit:ꝑ eas
ſentiat aliquid quod alias nō ſentiret:aut intelligat aliquid
q₃ alias intelligi ab eo impoſſibile erat. In deo autem nihil
tale accidit quoniā ꝑfectio aliqua de nouo accidere poteſt ei
qō ipfectū ē.qō āt vſq₃q₃ ꝑfectū ē:ex nllā pte noui ꝑfici pōt
Capit. 74. alioqn ꝑfectus añ ſumplr̄ nō fuiſſet.deū tñ totalr̄ ꝑfectū oēs
A aſtruūt.audire ḡ in eo ipoſſe ē. ℭ Obiectio ⁊ alia qdā.

Cōtra Ea q dicta ſt̄:aliq̄s molieť.tota nāq₃ ſacra ſcri-
ptura exēploꝝ plena ē.Sic pſalmiſta p̄s.qnto
ait.ṽba mea aurib' ꝑcipe dñe ⁊ itellige clamorē meū.⁊ ī ps.
B 6.exaudiuit dñs depcationē meā:dñs orōnē meā ſuſcepit. h̄
Rñſio. .n.totā ſacri canōis ſcripturaꝝ ꝯtinētiā replēt.deus ḡ aures
hr̄e ⁊ audire p₃. ℭ Ad h̄ rñdēdū ē ipoſſe ſore deū aures hr̄e
vl' audire.aures eqdē ſbe corpee ptes ſūt deꝰ āt nec corpus ē
C nec aliqd corpeitatis hñs. Hec tñ ad ſacre ſcripture modū ꝑ
Ad qd ſa- tinēt.ipa qppe vt nos itelligē valeamꝰ:ſic exp̄mit:oia.n.ſa-
cre ſcriptu- cri canōis ſcriptura ad eruditionē nr̄aꝫ ſcā ē:vt nos ꝑ eā re-
ra facta ſit. gulati deo ſubditi ſimꝰ:⁊ felicitatē q oiuz agibiliū hūanoꝝ ſi-
D nis ē:adipiſci valeamꝰ:ī q₃ q₃ oia deſideria nr̄a ťmināť dicēte
Sic ſcripti boetio de ꝯſolōne.li.3º.ꝓſa ſtia. Si āt ſacra ſcriptura a nob̄
ſūt ſacri ca- itelligi nō poſſet:neq₃ ꝑficē poſſ₃.oportuit ḡ ſacrū canonē
nones vt a ſub tali ṽboꝝ foia ⁊ ſniaꝝ tribut ſimilitudine:vt nob̄ itelligibil'
nob̄ poſſēt. eēt. Si tñ ſacra ſcriptura cū ō deo logť:ſic logret vt ī deo res
ſe h₃ nllō hūanꝰ itellō q₃tūcūq₃ nālr̄ diſpoſitꝰ ad itelligēdū in
Jacobi. ſ.c. talibꝰ itelligē ſufficēt. ℭ Pret h̄ āt ad h̄ exp̄mēdū ṽba nobis
nllā ſubeſſent.nā cū ī deo nllā viciſſitudo ſit vt hr̄ Jacobi.c.
p̄.nec tēpoꝝ variatio:⁊ qcqd ī eo ē:pñs ⁊ ſimplex ē:ncēe eſt
vt ṽba ꝑ q ō deo loqremur:nō ſigrēt ꝑ modū pteriti ⁊ futuri
apō nos tñ nllā ſtia ṽba ſūt oia qppe ṽba tpa hñt tāq₃ ꝓpeta-
te eoꝝ:⁊ ꝑ modū fluxus ⁊ fieri eēntialr̄ ſignt. Si igr̄ ꝓpe qc
q₃ enūciare cupiamꝰ:ipoſſe ꝓrſus fuerit vt ꝑ ṽba nr̄a qcq₃ de
deo affirmeť. ℭ Ob h̄ āt ea q deo ꝯueniūt:ieffabilia dñr.qm̄
⁊ ſi ꝑ itellō nr̄ aliqd itelligi ō deo ꝯtingeret abſtrahēdo ab
oī ꝯditiōe motꝰ ⁊ mãe.⁊ tpanee viciſſitudis:eloq tñ illō non
dať:q₃ ṽba talr̄ exp̄mētia nllā ſt. ℭ Inferť ḡ q₃ cū ſacra ſcri-
ptura ō deo loq voluit.ñ debuit ſeq ꝓpetatē eoꝝ.q ō deo enū-
ciare vlt ſ₃ q₃ ī deo ſūt.ſ₃ q₂ nos corpei ſumꝰ ⁊ intellō nr̄i ſbe
ſpãles cũ mēbris ⁊ ī itelligēdo ꝯntes aliq₃ ꝯditionē corpū
ncēiū fuit.vt ſacra ſcriptura nob̄ aliqd ō dō ꝓponēs aliq mō
ō eo logreť tāq₃ de aliq corpali hñte q₃ corpoꝝ ceteroꝝ ꝯdi-
tiones. ℭ Vñ cū audire ⁊ vidē ⁊ cetere ſenſationes ſint ꝓ-
prietates corpoꝝ quoꝝ̄dā de deo in ſacra ſcriptura h̄ ꝑdica-
bunť.quāq₃ deus.nec audiat nec videat vl' ſile qd hēat.
Capi. 75. ℭ Alia ratio cur ſic ut dixerat ſcripti ſunt ſacri canones.
A
Amplius Aūt niſi h̄ methaphoraꝝ ⁊ tropoꝝ mō
ſacer canō ſcripture vtereť.qſdā ō deo ꝑ-
fectiōes ꝑdicamꝰ q₃ꝝ modū ī deo aſſignare cōīť hoīb' nō ꝯtin-
geret. ℭ De dō.n.q₃ rector ſit vniuerſi.⁊ ꝓuiderit atq₃ diſpo-
nat oia:q ſidē affirmamꝰ.h̄ āt q₂ fieri negt.niſi deꝰ cūcta itelli-
gat.cū nō itelligētē dirigē aliq₃ actionē ipoſſe ſit.prudētia qp-
Ariſto.6. pe dña ē.q cūcta dirigūť.vt ait Ari.ethi.li. 6.aſſerimꝰ ḡ deū
ethico. cūcta itelligētē. Et qm̄ nos itelligimꝰ q videmuſ audimꝰ aut
qlitcūq₃ ſentimꝰ.⁊ qō nō audimꝰ videmꝰ aut aliqlr̄ ſentimꝰ
B itellige ī poſſe ē.ꝯformiť ī deo arbitramur qm̄ ipe oia itelligit
Deus quo q₃ oia vid₃ oia audit oia ſentit qlitcūq₃.ſacra igr̄ ſcriptura h̄
oia videat. mō ꝯfiteť deū oia vidētē. Sic Salomō ait ⁊ hr̄ ꝓuerbioꝝ.
15.c.ī oī loco ocli dñi ꝯtēplanť bonos ⁊ malos. Ex h̄ igr̄ deū
oia vidētē eē p₃.deꝰ tñ nihil videt.qm̄ potētiā viſiuam nō h₃
nec actū vidēdi.nec organa viſiua.nllū ḡ locū deus videt.

ℭ Idē loquēdi modꝰ ī ſacra ſcriptura circa auditū ē. nō oib'
h̄ inolitū ac qſi conatū ē.vt cū affligant imeriti nullaq₃ hūa-
na ope ſentiat releuationē.ad deū p̄ces luctuoſas ⁊ qrulas
fundāt. Si tñ eis h̄ iſitū foret deū nihil audire poſſe.nllā rōe
ad deū ſuas funderēt qrimonias.nec magi ad deū q₃ ad lapi-
dē vl' lignū clamarēt. ℭ Idēndē āt ī ncēitatib' cūctiſq₃ ama-
ritudinib' hoīes nllā alioꝝ ope adiuti diuinū iplorāt ſuffra-
giū orātes ſibi talia aut talia fieri. ℭ Pret h̄ āt affectꝰ ſuos
hoīes ṽborēꝰ deo ꝓdūt. Si tñ exiſtimarēt deū hoꝝ nihil au- C
dire.ad eū nihil nec qrimonialr̄ nec ſupplicatorie ꝓclamarēt Deꝰ quo
deſideria q₃ explicare nō curarēt.h̄.n.oia vana penitꝰ arbitra- aures
reť.cōis ḡ ſinglis ꝯceptio ē qcūq₃ nos dixerimꝰ.deū audire. hēat.
ℭ Hoc mō ſacra ſcriptura deū aures hr̄e ⁊ q dñr.audire te-
ſtať.ſepe nāq₃ p̄ces nr̄as a deo exauditas dicit. Interdū aūt Jo. 9. c.
eas neq₃ exaudiri ꝓfiteť. Sic p₃.Joā.ix.c.ſcimꝰ q₃ petōres
nō exaudiat deꝰ. Jo āt modꝰ ē.q ī ſacro canone deꝰ audire dr̄
⁊ aures hr̄e.q₃q₃ ob re ſit nihil.neq₃ ſic in reb' repiri v₃.ſit tñ D
qm̄ ſic itelligentie nr̄e ꝯdeſcēdiť. ℭ Nec tñ ī his modis qſq₃
arbitreť ſacra ſcripturā mētiri.nō q₃q₃ deū aures hñtē nr̄aſq₃
audiētē p̄ces itroducat.non inuit nec iubet a nob̄ ſic debere
accipi.ſ₃ vlt nos exiſtimare hūc modū in ea itroductū fore ꝓ-
ꝓrie ipſectionē itellō nr̄i.qm̄ ad ſpectanda ea q ō deo enūciā-
tur.nō ſufficēt.ſi olī vt ꝓpe dici ꝯueniebat diceret in deo tñ
vt ad rerum ꝓpetatē loquamur hoꝝ nihil ē.
ℭ Pulcherrima dubitatio circa dicta. Ca. 76.
A
Ad Hec āt aliqs fortaſſis lgret cū deꝰ aures nllās hēat
nec hr̄e poſſibile ſit vt qd vlt ad eū in voce p̄ces ſū-
di.⁊ q₃ corā ipo in voce affectus nr̄os atq₃ aflicti cordis nr̄i
amaritudines ꝓponamꝰ.hoꝝ nāq₃ nihil ip₃ audire ꝯtinget.
In h̄ āt ex his q p̄dicta ſūt ſupponēdū ē deū nihil audire poſ-
ſe ⁊ aures nllās hr̄e.oia tñ q nos in voce ꝓponimꝰ. deū co-
gnoſcē p₃. Nā velut cū aliq ꝓferēte voces ſignificatiuas aliꝰ
audiēs itelligit. qd ille voceſ ſignificēt.ita ⁊ qcqd noſ ṽbo ꝓ-
tulerimuſ.deuſ nihil auditu ꝑcipiēs ſolo itellectu dñjudicat.
ℭ Et ſic ſonos melodiaꝝ audiētes ꝑ auditū app̄hēdimꝰ vo-
cē acutā aut q̄uē altā vl' humilē armonicā aut ī armonia ca-
rētē.ita ⁊ deꝰ ſolo itellū vtēs nllās hñs aures aut audiendi
exercitiū oia h̄ ꝑcipit. ℭ Idēndē āt circa potētiā viſiuā acci-
dit.viſu.n.an res alba vl' nigra ſit aut alterius coloris mag-
aut ꝑua diſtās an ꝓpinq ꝑcipimus. deꝰ āt nec viſiuā potētiā
hñs nec viſu vtēs an res albe an nigre an lucide an diſtātes
an ꝓpinq ſint.cogſcit.ō ceteris āt accidētib' q viſu dñjudicāť
idē dōs ē. In auditu āt ſic erit.nā cū nos ad deū p̄ces ſūdimꝰ
aut amaritudines atq₃ deſideria ī voce ꝓponimꝰ.⁊ ſi deꝰ au-
ditiuā potentiā nllā hēat.h̄ q₃ nō magis audiat q₃ ſi lapidi
dicereť.qcqd tñ ꝓtulerimꝰ orātes aut ꝯqrētes.ipe optie no-
uit ꝑfectius adhuc q₃ ſi ei vlla audiēdi dareť facultas.
ℭ Dubitationis ſuperius propoſite rñſio. Ca. 77.
A
His Aūt ſuppoſitis q dicta ſūt.ſ.q₃ deus aures ñ hñs
nec auditu vtēs oia q dñr.ſolo itellectu ſuo ꝑfecte
itelligit.ꝑfectius āt adhuc.q₃ nos cū ſuis itellō puruo ſit
ꝓlā q₃ h̄ itellectu cōp̄hēdit q₃ nos oib' his potētijs ſēſitiuis
app̄hēdamus. Cōuenietius fortaſſis alicui videreť.vt nr̄as
ei affectiōes ſolo aīo pāderemus.p̄ces q₃ iterius effuſe aptiꝰ
videreť vt ſic ſola ī eū iteriore affectiōe eiꝰ miaꝫ iploreremꝰ.
Sic q₃ ſola iteriori cogitatione deſideria nr̄a ꝓponi poſſent
nllō penitꝰ ṽbo ꝓlato. ℭ Hoc āt nob̄ facillimū ē.cūcta q nos
ꝓrudēť aut idiſcrete ꝓferimus iteriore cogitatiōe cōp̄hēdi
ꝑ ncēē ē. Poterimus ḡ facilr̄ cūcta ꝯcipe nllō eoꝝ deriuato
in vocē. ℭ Huic rñdēdū effuſas p̄ces iteriori cogitatione aut
qſtuoſa deſideria ꝓpoſita aut qſcūq₃ affectiōes ſola iteriori
imagine enarratas ꝯgruēť diſponi.q tñ hoꝝ ī vocē ꝓponiť.
fructu nō carēt.fructuſiora.n.h̄.q mēs cū voce ī publicū ef-
fert vt cōīť eē ncēē ē.q₃ h̄ q ſola iteriori cogitatiōe ꝑuoluūť.
ℭ In h̄ aūt vlterius dōs ē.q₃ q₃q₃ deo effūdi p̄ces nr̄as ſuf-
fecerit eas ſolo iteriori actu ꝓponēdo nllō ꝓrſus in vocē re- B
ſultātē.q₂ ipe ſcrutať renes ⁊ cōda ſciēs.qd vnuſqſq₃ ī abdi- Non te-
to pectoris ſui gerat. ⁊ ſi nllō ei illa itelligibiliōs exp̄ōne qdē nemur
reddiderit. ℭ Cōueniēs tñ ē ṽbotenus p̄ces effūdē.deus q₃ cūcta q
ī voce ad ſe orari iuſſit.q₃q₃ ex h̄ cūcta q orauerimus.in vocē oramus
formare nō tenemur. ℭ Ad h̄ āt rōnes ſūdamētales ſūt q₃ꝝ in vocez
p̄ma ē.deus voluit vt hō q creatura ſua ē.ei obſequiū exhibe- formař.
ret cetera q₃ creata ad h̄ ſubdid.ī vnūqōq₃ iuxͣ ſpēi ſue ꝯdi-
tionē ⁊ capacitatē. Quantū āt aliqd huic diuino famulatui 6ª rō.
abūdātius applicať.ꝑfectius ē.deoq₃ grauꝰ accepteť: ⁊ qm̄
perfectius

pfectius qs deo exhibet famulatū.cū ei toto conamie fuit q̄ cū ex pte suaꝝ viriū famulet: decuit vt orās eo mō oraret: q̄ magis oēs vires suas ad diuinū applicaret famulatū.naꝫ in orōne obsequū cuiusdam deo genus exhibemus. Et q2 si qs ad deū pces fundēs aut affectionē exp̄mēs luctuosasue ꝑpo nēs q̄rimonias solo actu tacite cogitatiōis h̄ efficiat nll'o pe nitus in vocē deriuato: solū deo itell'm suū ꝫ volūtatē ꝑpōit al's obmittēs vires diuino cultui applicare. Cōueniētior ḡ orādi modus ē q̄squā ali⁹: q̄ magis vires singule ad diuinū ali qd agē famulant.s.cū itellectu volūtate ꝫ voce pces fundit. Nā cū qs v̄botenus orat.p̄ deo obsequū exhibet in actu iterio ri itell's ꝫ volūtatis.nemo qppe qc q̄ ore pferret: nisi p̄ itell'ꝫ qd pferēdū sit dictauerit.volūtas āt illō ꝑponendū eligat il ludq̄ executiuis potētijs forandū ꝑponēdūq̄ iubeat. ¶ Iste āt mod⁹ ē: q̄ vniuerse hūane actiōes pncipiat p tria pncipia eoꝝ.s.itell'ꝫ volūtatē ꝫ sensuꝫ.i.executiuas potētias.de his Aristo.ethi.lib.6.in pn⁹.s.tria sūt dn̄ātia act⁹ ꝫ electiōis i tellect⁹ appetit⁹ ꝫ sensus. ¶ Post opationē potētiaꝝ iterio rū.s.itell's ꝫ volūtatis in orōne fuit deo vox nr̄a i vocali orō ne.nā h̄ q3 sic act⁹ iteriores ad diuinū famulatū ē. fuuit q̄q3 deo in hac orōne v̄tutes iterp̄tatiue ceteraq̄ iocutiōis orga na in formatiōe vocū. ¶ Magis ḡ deus a nob in orōne vo cali colit q̄ in mētali qm̄ pl'a q̄ in nob sūt ad dei cultū iu vo cali q̄ in ea q̄ in actu iteriori ē dūtaxat: applicam⁹: ꝫ deo am pliorē in corpe nr̄o famulatū ipēdimus nll'o in nob existēte: qd ad dei cultū nō assumat. ¶ Quasdā al's cerimonias i ip sa orōne facim⁹.s.genua flectim⁹ ꝫ manus in altū tollim⁹.h̄ n.hūiliati cordis obsequū significāt: in q̄ de⁹ nimis colit. ꝑpe qd apl's in orōne man⁹ ad deū tollēdas admonebat. Sic p3. p̄ma ad thimo.ij.c.s.volo orare viros i oī loco leuātes puras manus sine ira ꝫ disceptatiōe.genua q3 flectēda i orōne exē pio suo erudit dicēs.flecto genua mea ad deū p̄reꝫ dn̄i nr̄i ie su xp̄i. ¶ Adhuc āt vt āplius q̄ in xp̄i famulatuꝫ redigi pn̄t: oēs ptes nr̄as redigam⁹ ocl'os in deū orātes erigim⁹ ꝫ si ve hemēs deuotiōis motus in nob sit aut feruēs amoris stimu lus: lachrymas dulcissimas ab oclis fūdim⁹. ¶ Et h̄ orandi mod⁹ ceteris fructuosior ē.ad hūc nos icitat psalmista ps.no nagesimoq̄rto dicēs.vēite ꝑcidam⁹ an̄ deū.plorem⁹ corā dn̄o q fec̄ nos.qm̄ ipse ē dn̄s de⁹ nr̄.nos āt ppl's ei⁹ ꝫ oues pascue ei⁹. ¶ Ex his ḡ euidēter appet ampliorē deo famulatū in no bis exhiberi cū in voce p̄ces effūderim⁹ aut luctuosas q̄rimo nias ꝑtulerim⁹ singulaq̄ desideria nr̄a voce explicuerim⁹ q̄ cū h̄ oīa sola animi actiōe fiūt. ¶ Iō q̄q̄ de⁹ eoꝝ q̄ dnr̄ nihil audiat: oīa tn̄ itelligat: ꝯueniētius ad eū orō spūs nr̄i fundit cū in vocalē laudē ꝑponit q̄ cū i solā iteriorē affect⁹ nr̄i actio nē deo supplicat. ¶ Scd̄a ꝑposite dubitatiōis solutio.

C
hūane actiōes per tria pncipia potētiarū exe cutiua rū pduci piaut.

D
Magis de⁹ a no bis colit oratiōe vocali q̄ mēta li.

Pr'a ad thimo.ij c.

Ca. 78.
A

Vocalis Orōnis ꝯgruētius q̄ i solo itellectu faciē de cū scd̄a ē.qm̄ orātes qd desideram⁹: no bis fieri petim⁹ aut animi nr̄i amaritudines ꝑponim⁹ vl' cū cta desideria enarram⁹.s3 nob ipsa q h̄ fundim⁹ cūcta manife stiora reddunt: si in vocē alia ꝑtulerim⁹ q̄ si solo intellectu h̄ fiāt.vocal'r ḡ p̄ces fundē ꝯueniēs ē. ¶ Hui⁹ rōnis vigor ex p te eoꝝ q orāt attēdēdus ē.ad deuꝫ naq̄ nihil magis aut opꝫ aut expedit v̄botenus orare q̄ iteriori dūtaxat actiōe ꝑponē nihil magis aut min⁹ nihil planius aut obscurius de⁹ q̄ vo lumus: itelligit: cū ei v̄botenus desideria nr̄a narramus q̄ si tacita cogitatiōe explicuerim⁹ ¶ Hoc āt appet.qm̄ deū nihil audiētē eē ex p̄dictis p3.nihil ḡ ei vocali ꝑclamatiōe poterit isinuari: si illō al's nō itelligat. ¶ Ampli⁹ āt si deo euidētiora desideria ꝫ q̄litates aloꝝ nr̄orum efficeremur: cū ei cūcta in vocē ꝑderemus q̄ cū sola iteriori cogitatiōe ꝑposita forēt: cō tingeret in deo eruditiōe aliqd āplius notificari qd absurdi tate plenū ē. ¶ Itē si euidētiora deo fierēt.q̄ ei in vocē ꝑpo nunt q̄ q̄ secreta cogitatiōe fuant: discerni in deo necē erat euidētius ꝫ minus euidēs obscurum ꝫ notius in itellectu: Quo fit vt cū ei cordis nr̄i secreta in vocē ꝑferrem⁹: itelligē illa pfecte ꝯtingēt.cū v̄o sola cordis actiōe affect⁹ nr̄os pāde remus: ipfecte itelligē eū necē erat. Quo dato i deo ipfectio nē nobilē motū q3 iduci p3.qd ꝯcessuꝫ nr̄m nō meret. ad deū ḡ nihil differt affect⁹ nr̄os tacita cogitatiōe tractari q̄ in cla mosas voces emitti. Ad nos tn̄ q h̄ corā deo nr̄o ꝑponimus mltū differt euidētiora eqdē nob desideria nr̄a fiūt.cū ea vo ce ꝑtulerimus q̄ si ea mētis cogitatiōe v̄semus.pticularius eqdē p̄ces sensibiliusq̄ atq̄ nāe hūane ꝯgruētiuꝫ in voce no stra ꝑponunt q̄ sola itelligētia ꝑuoluant. ¶ Hoc āt ꝫ si cū

B
Nihil melius de⁹ itelli git qd voce ꝑ ferē eo qd mēte a nobis ꝯcipit.

p̄⁹ rō.

2⁹ rō.

3⁹ rō.

C
Euiden tiores nobis p̄ ces nr̄e fiūt voce plate.

ctis hoib⁹ ex ꝯditiōe hūane spēi app̄hendere nāte p organa euenerit: abūdātius tn̄ in simplicibus q̄ in ptitis h̄ fiet.hi. n. vix se ipsos itelligēt si solo itellectu aliq̄ ad deū fundāt. exce dit.n.purū itelligē ad eoꝝ rudē puritāq̄ sensibilitatē. ꝯueniē tius ḡ ē orōnes nr̄as ad deū in voce fundi q̄ intrinseca cogi tatione tractari. ¶ Tertia ꝑposite q̄ōnis solutio.

No⁹.

Capit. 79.
A

Oratiōis V̄erbotenus ꝑponēde ꝯueniēti⁹ q̄ al's adhuc tertia ca ē.ex deuotionis icētiuo. Orōnes.n.obsecratiōes ꝫ petitiōes atq3 ꝫ affectū enarratio nes deo facte ex deuotione acceptatiōnē mererent.in qb⁹ q̄to amplius fuerit deuotiōis icētiuū: tāto magis pōderās orō nis obsecratiōis meritū erit.in eo ḡ orōnis mō p̄ces fundi de cuit: q̄ in deuotiōis feruorē vehemētius moueremur.maius tn̄ ardoris cuiusdā ꝑuocatiuū ē.cū in vocē p̄ces nr̄e fundūt q̄ si illas in secreto nr̄i pectoris teneam⁹ in voce ḡ orari ꝯue nientius ē. ¶ Hoc aūt i patulū deducit.qm̄ vocibus ea a nā vis isita ē.vt aloꝝ ꝑuocatiue sint.cū ptineāt ad nāꝫ aie in q̄ tū eius sig̃ sūt.iux̄ illō Arist.in p̄ piarmenias.s.sūt ea q̄ sunt in voce eoꝝ q̄ sūt in aia passionū note.i.voces sūt signatiue ꝯce ptuū ꝫ app̄hensionū iterioꝝ aliquē ḡ vigorē v̄ba sup animū hēbūt cū ad ei⁹ nāꝫ ptineāt. ¶ Hoc āt in rethoricis ꝑspicuuꝫ ē.v̄ba nāq3 dulcia ꝯgrua platiōe cū vult⁹ reuerētia vt ꝯdecet ꝫ ocl'oꝝ vigore atq3 ton⁹ corpis si illa expetūt motu. ¶ Re cta q3 accētuatiōe p se placēt. ꝫ si iterduꝫ in his sensus nll's ab auditorib⁹ attēdat.aut si sic v̄ba ēt seipsis h̄ natiui mune ris hnt vt placē possint. ¶ Hoc āt appet qm̄ frequēt aliq̄ all cuius pōderis snia rusticanis iculta v̄bis idecēti ordine icō grua platiōe auditores nihil mouebit. ¶ Nullas psuasiōis vires hn̄s.eadē āt ꝑsuo snia ē qbusdā v̄bis cōposita artifi cioso ꝑcedēs ordine ꝯgrua platiōe atq3 corpis figuratiōe au ditores efficacit pmouebit.de viribus āt eloquētie qd potue rit apud antiquos tulius agit in prologo rethorice veteris. ¶ Ampli⁹ āt v̄boꝝ ꝫ vocū q̄nlibet efficacie pādunt i musi cis armonie: nāq3 dbite modulate admirabil'r q̄dā excessiuo gaudio aīos mouēt.magnā q3 i dsiderijs mutatiōnē audite fa ciunt armonie. Generosos qppe aīos.s.liberos ab his q̄ ꝑus sunt magisq3 intēdētes eis q̄ magna sūt s3 nāꝫ nimis ista mo uēt i dulci scia illoꝝ desideria atq3 cogitatiōes eleuātes q̄ q̄ an̄ auditas suaues has ꝫ ꝑuocatiuas armonias passiōibus qbusdā aut detēti aut q̄dāmō depssi forēt.trahunt.n.eos iste armonie ad q̄dā honestissima multū excedētia hōs nō valde honestos passiōales actus. Hec āt pmutatōis efficacia ꝫ mo tus factus ab auditus armonijs nō oībus inest. qm̄ nō iest oī bus gn̄osuꝫ cor est tn̄ h̄ in cordib⁹ nāl'r excellētibus natis ma gis.atq3 efficacius imutari p auditū q̄ p tactū: q iter ceteras sensationū vires mālior cūctisq3 aīantibus ēre color ē.ad ꝑfe cto bonū differēter ē q̄ paucoꝝ ē. ¶ Has āt intēse sentiebat i corde suo melodicaꝝ efficacias magnus ille Arist.quē deus ad altissimū igenij gdū ꝑuexerat.h̄ āt iuuenū mores istituēs in octauo politicoꝝ large de melodijs egit distinguēs doricā ꝫ phrigiā melodiā q̄dā etatibus qbusdā ꝯuenire faciēs aliā v̄o alijs.phrigiā a iuuenib⁹ excludēs qm̄ passiōalis valde ꝫ a mēe ē. Addit āt ad moꝝ mutatiōes eorūq3 ꝯfirmatiōnē in bo no aut malo efficaces eē tales aut tales melodias.si i eis dif ferent delectemur.distinguit q3 Aristo.ibidē de musicis istru mētis in qbusdā dicēs efficaciā ad ꝑuocādā irā ꝫ aīositateꝫ fore.sic ea q̄ meatus vocis lōgos ꝫ strictos hn̄t.si media nō hēant respiracula sic tube classica ꝫ litui.alijs āt musicis in strumētis vis ē ad leticiā cōmouere.alijs āt ad passionē amo toriā.s.venereoꝝ lasciua desideria.alia āt ad altissime ꝯtēpla nōis curas solicitos reddūt. Hec āt nec in oībus sūt.nec hi in qbus sūt.plenā haꝝ pmutationū ab armonijs rōnē reddere queūt.qm̄ nō insūt ex fundamētis aut pncipijs cōibus nāe.i qbus cāe s3 nāꝫ determinate ꝫ nob manifeste sunt.s3 ex qui busdā valde spālibus nāe viribus.q̄ꝝ cā magis latet sic suo mō in corpibus cōplexionū pticulariū rōnes nō patēt.s3 ex qbusdā pticularibus nāe accidētibus ista eueniūt. Hec āt q̄ de armoniaꝝ efficacia dicta sūt.soli experiunt. qbus tēperies magna organi auditus ē ꝫ anim⁹ excellēti gn̄osus. ¶ Cō cludit igit Aristo.in p̄dicto.8.politicoꝝ quorūdā istrumēto rū musicoꝝ armonias iuuenib⁹ circa rectos mores istituēdis ꝯuenire alia v̄o repugnāre valde. ¶ Cū ḡ voces ꝫ v̄ba efficaci as pmouēdi cordis ꝯtinē patet ex p̄dictis ꝯueniētius erit p̄ ces nr̄as ad deū in voce fundi q̄ sola cordis cogitatiōe desi deria nr̄a ꝑponere. ¶ Hec aūt appent qm̄ si qs orōnes de

Aristo.p̄.p iermi.

B
Quātū ar monia gn̄o sos animos afficiat.

C
Quid arist. i politicis d musica.

notas a viris scis ꝯfectas in qbus vboꝝ tenera dulcedo est: recitauerit: tātā īterdū vocū sentit efficaciā: vt in vas dulces effūdet lachrymas. qd̄ ꝯtingere nobis nō vr̄: si solo īteriori actu affectus pponamus corā deo in vba nullatenus deriuando. ℭ Cōueniētius ḡ fuit in voce orari assistente ad h̄ cordis attētatiōe q̄ȝ in sola secreta cordis cogitatiōe ꝯfundi.

ℭ Questionis proposite solutio.

Capi. 80.

A

His Quoqȝ in vocē formādaꝝ oīonū nr̄aꝝ cā q̄rta sub.s. vt nō solū nos ipsos in affectū quēdā orādo voc itr̄ īcēdamus: s; vt ceteros q̄ȝ traham⁹ in idē. Cū go vbo tenus orat: ⁊ si alij audiētes nō orēt: īterdū in vboꝝ suorum ꝯtatui dulcore ad orādū accēdunt. qd̄ euenire ipol'e foret: si sola interiori cogitatiōe p̄ces fundēde eēnt. decuit ḡ in voce interdū orari.

B

Cur in ministerio ecclesie chorus vtant̄ sacerdotes.

ℭ Hoc āt iccirco fuit vt cūcte oīones in ministerio eccl'ie i voce fierēt. ⁊ qd̄ ad ipos ecclīasticos mīstros attinet: cūcta in vocū diuersa ꝯcordia modulatisq̄ȝ pponūt armonijs: vt vocū ꝯcors diuersitas nō pua audientib⁹ deuotiōis ꝓcuret dulcedinē. ℭ Potissime h̄ pplo alliciēdo facta sūt. his nāq̄ȝ auditis ppl's magis ad cultus diuini ministeria attētius frequētius ecclīaꝝ limina visitaret ad domū oīonis ꝯueniēs: sic q̄ȝ fieret: vt sepius ardētiusq̄ȝ ad orādū incitaret q̄ȝ al's facturus fuiss;. hoꝝ tñ nihil accideret: si ecclīastici ministri cūcta q̄ orāt aut recitāt sola cordis cogitatiōe reuoluerēt.

C

Uñ organorū vsus i diuinis offi cijs.

ℭ Hoc q̄ȝ fuit q̄re in eccl'iaȝ organoꝝ flatus in misterijs diuinis inoleuit. Sic. n. abūdātius ministeriū qd̄ deo ipēdimus honorat̄. multi q̄ȝ his ꝯtatū vocib⁹ in qddā deuote ꝯtēplatiōis genus efferunt̄. Hoc āt dauid speculatus deū a nob̄ i musicis orgānis colēdū dic. vt hr̄. ps. vlt. īgēs. laudate eū i sono tube. laudate eū i psalterio ⁊ cythara. laudate eū i tympano ⁊ coro. laudate eū i cordis ⁊ organo. laudate eū i cymbal' bn̄ sonātib⁹. laudate eū i cymbal' iubilatōis. Sic q̄ȝ ps. 70. Cōfitebor tibi i vasis psalmi: vitatē tuā de⁹ me⁹ cātabo i cythara scūs isrl'.

2ª regū. 6. c.

Uñ ⁊ i veti testō h̄ inolitū fuerat, vt i honorē dei ista vasa musica ꝯsonarēt. Sic pȝ. ij. regū. 6. c. cū agit̄ d̄ archa portāda de domo aminadab in ciuitatē dauid. dauid āt ⁊ ois isrl' laudabāt corā dn̄o in oib⁹ lignis fabricatis ⁊ cytharis ⁊ liris ⁊ tympanis ⁊ sistris ⁊ cymbalis. ℭ Nec solū h̄ fiebat spālr ⁊ q̄si a ꝯtingētib⁹ in aliq̄ honore aut trāslatiōe arche dn̄i: s; erāt de leuitis istituti: q soli huic opi mācipati erāt. s. vt in vasis musicis cātarent corā dn̄o. vt pȝ p̄ palipo. 15. c. q̄ȝ instituit dauid ⁊ totus isrl'. cū dr̄. igit̄ dauid ⁊ magistrat⁹ exercitus segregauerūt in ministeriū filios asaph ⁊ emā ⁊ idithū. q psallerēt in cytharis ⁊ psalterijs ⁊ cymbalis s; nūm suū dedicato sibi officio fuctēs. nō ḡ incōueniēter in nouo testō factū ē. vt in eccl'ia dn̄o ꝯfiteamur canētes in organis.

P palipo. 15. c.

D

Nō[m]

ℭ Circa h̄ tñ inspiciēdū satis ē nō eūdē ꝓuocāde deuotiōis in oibus esse modū. s; qdā vocibus delectati accēdunt: hos āt in vocib⁹ orare sp̄ decet alios q̄ȝ vocal'r psallētes audire. ℭ Alij v̄o sūt qbus si īterdū deuotiōis cuiusdā feruor obrepserit. Si go eis colloq aut saltē apd̄ eos loq cepit: ab insurgēte deuotiōe tepescēt. Hoc āt idē fit in qbusdā vt si tacita cogitatiōe in deū succēdant: cepintq̄ȝ ēt solitarij aliqd ad deū vocal'r ꝓponē: mox in eis ceptus feruore desistet. his āt expediēs ē. vt oīones suas ad deū in secreto cordis sui fundāt nihil vocal'r exp̄mētes ob alijs q̄ȝ seuūgi expedit ne ab eis vocal'r orātib⁹ ꝓturbent.

E

F

Interior oīo sine vlla vboꝝ expssione interdū valde pdest.

ℭ Quia in re īterior oīo sine vlla vboꝝ exp̄ssione īterdū valde ꝓdest. p̄ qm̄ qbusdā h̄ accidit: vt maiori succēdant feruore: cū īteriori cogitatiōe curas ⁊ affectiōes suas ꝓuoluentes id qd̄ cupiūt: deo exposuerint q̄ȝ cū īteriorē feruorē in vocē ꝓfundūt. Sic nāq̄ȝ in passionalib⁹ motib⁹ accidē pȝ. vt si ira in vba aut lachrymas ꝓdeat: velocit̄ decocta aut magis exsufflata expirauerit. si āt sola īteriori cogitatiōe susceptas aut existimatas iniurias ꝯtēplamur: acriori q̄dā atq̄ȝ diuturniori stimulo ꝓmouemur.

pª rō.

ℭ Ob h̄ āt de⁹ iudeis adhuc īpfectis viris iussit ne ꝯceptā irā in corde tenerēt: s; eos qb⁹ irati eēnt: publice arguētes ꝓderēt. Sic. n. veloci⁹ euanescēt fumbūdus ille mot⁹ alioqn pctm̄ in diuturnitate cāret. Sic dr̄ leuitici. 19. c. ne oderis frem tuū in corde tuo. s; publice argue: ne hēas sup illū pctm̄.

2ª rō.

ℭ 2⁹ huius rō ē. qm̄ plerīq̄ȝ lassant̄ orātes: si sēp in voce orauerint. fiet his ḡ in alterutro ꝓmutatio: vt sic oē tollat̄ fastidiū. s. vt nūc in voce nūc in actu īteriori p̄ces ad deum fundāt. ℭ Ex p̄dictis āt illatū satis reor ꝯueniēs esse: q̄ q̄ȝ de⁹ nec aures hēat nec vlias voces nr̄as audire q̄at: conueniētius tñ ē voce in p̄smō ad deū p̄ces fundē q̄ȝ sola īteriori cogitatiōe ꝓuoluere. Sic q̄ȝ pȝ h̄ q̄dā lōga illatiōe. ꝓptm

hunc xp̄m qui de⁹ erat: inq̄ȝ tū de⁹ erat: minime audiuisse.

ℭ Pars octaua 4ᵉ methaphore. s. xp̄ēs q vidit. — Cap. 81.

A

Cōtinuate Predicte q̄rte ꝑadoxe figurate serie ꝑticula octaua adest. s. q vidit. i. q xp̄ēs

B

Q' ō xp̄s viderit.

iste q xp̄o ē viderit. h̄ magnis sane īductōib⁹ pȝ. xp̄s qppe verus hō erat. iō et videre vt ceteris hoib⁹ adiacebat. ℭ Amplius āt vidē actus qdā aialis ē ꝑexigēs potētiā visiuā ⁊ organa huic actiōi subfuiētis. In xp̄o āt potētia visiua organa q̄ȝ vidēdi erāt.

pª rō.

xp̄m ḡ vidisse satis pȝ. nisi q̄ȝ q̄ȝ arbitret̄ xp̄ȝ nō fuisse verū hoiē nec aiat. s; corpus fantasticū ex aerea ꝯfectū mā assūpsisse.

2ª rō.

h̄ qppe dato xp̄ȝ videre ipol'e erat. corpa nāq̄ȝ fantastica q̄ȝ q̄ȝ ocl'oꝝ figuras ceterorūq̄ȝ mēbroꝝ lineamēta hr̄e videant̄: nihil tñ vidēt: cū potētiā visiuā nō hēant. corpa. n. aiata ne q̄ȝ q̄ȝ sūt. de qb⁹ late diximus sup. 7. ⁊. 10. c. exodi.

Exo. 20. c.

ℭ De xp̄o āt tñ dici neq̄t: q fantasticū corpus hūerit. erat. n. verus hō corpus aiatū hn̄s. vt in p̄cedēti ꝑticl'a īductū pȝ.

C

Remouet q̄ in opposi tū dici possent.

ℭ Idēdē āt de xp̄o q viderit: pȝ q hō erat: nisi eū sine oculis natō arbitrari velimus aut ocl'os hn̄tē. a natiuitate tñ cecū extitisse. nasci. n. sine ocl'is quorūdā aialiū nālis ꝯditio est. q̄ȝ q̄ȝ sub cute in eis qdā philosophoꝝ ocl'os latē astruāt. sic̄ talpe sūt aialia sub t̄ra semp hitantia. ℭ Nasci q̄ȝ aliquē cecū nec miraculū ē nec aliqd ab exordio secl'oꝝ isolitū. multi nāq̄ȝ visiua potētia orbati nascunt̄: de qbus in sacra scriptura sepe refert̄. vt pȝ de ceco nato: cuius dn̄s ih̄s ocl'os appuit vt hr̄ Jo. 9. c.

D

Rn̄sio.

ℭ Hoc ēt exp̄imēto rā notū ē: vt stilo nō egeat. Si ḡ hoꝝ duoꝝ q̄ȝ q̄ȝ i xp̄o poneret̄: q̄ȝ q̄ȝ hō foret: videre tñ sic manētē ipol'e ꝓrsus erat. ℭ Ad hec āt rn̄dēdū satis pȝ q xp̄s v̄: ceti hoies viderit: nec p̄dictoꝝ i eo q̄ȝ q̄ȝ fuit. ℭ Primū qdē in xp̄o eē v̄isimile nec ꝓbabile vllo mō ē: s; magis dissimilitudini obuiat. nā sine ocl'is nasci q̄rūdā aialiū ꝯditio ē. hūāne tñ ꝯditiōi repugnat. qm̄ hō ꝑfectissimū aialiuȝ ē. ꝑfectorū āt aialiū ē ocl'os hr̄e.

E

Ciclopes vnū in frōte hūt oculum.

ℭ Et q̄ȝ q̄ȝ in ꝑtibus sepatissimis a nobis. s. in extremitate t̄raꝝ hitabiliū vl' vt ita dicā: in āgulis mūdi gētes q̄dā mōstrose valde hitēt ocl'os hn̄tes: ⁊ si nō sit in eis idē positiōis modus. s. q nō hn̄t in eadē ꝑte corpis sic figuratas: vt nos hēm⁹. hi aūt ciclopes appellant̄. q vnum oculū grādē qdē dūtaxat hn̄t ⁊ hūc in media frōte locatū. de qbus Isidorus ethymologiaꝝ lib. xi. Hoꝝ aūt erat poeticus fortassis ille poliphem⁹: q socios vlyxis ꝑ terrā siculoꝝ cū ipso trāseūtes nauigio vectos ad lit⁹ āt applicātes pupes vorauit. de his Ouidius methamorfoseos li. 14. ⁊ Boeti⁹ de ꝯsolatiōe lib. 4. metro vltio qd̄ icipit. bella bis quis opat⁹ annis.

Boetius de ꝯsol. lib. 4.

F

Gētes i humeris oculos gestantes.

ℭ Alie āt gētes sūt q̄ ⁊ si in eisdē ꝑtibus corpis in qb⁹ nos hēmus: ocl'os sitos nō hēant. alibi tñ eos hn̄t. hi. n. ⁊ si aliqd ꝑ capite gerāt: capitis tñ figurā nō hn̄t. ocl'os in humeris locatos habentes. de his Isidorus ethymologiaꝝ lib. xi. ℭ Oēs igit̄ gētes q̄ȝtūcūq̄ȝ mōstrose sint: ocl'os hēbūt. ⁊ si differāt in nr̄o figura vl' positiōe. Xp̄s ḡ ocl'os hēbat saltē vnū: ēt si eū viroꝝ mōstrosissimū appellemus.

G

In xp̄o nulla erat mōstruositas.

ℭ S; adhuc mōstrositas in xp̄o nl'a erat. nā hi q mōstrosi sūt īter ceteros ꝯtēptibiles reputant̄ ⁊ nullius auctoritatis viri qnimo q in corpe mōstra gerūt: in aīa q̄ȝ mōstra magna q̄ȝ q̄ȝ occulta gestare credunt̄. sic̄ ait Aristo. in phisonomia q aie corpoꝝ q̄litates ꝯsequunt̄. Xp̄s tñ p̄dicaturus ⁊ disputaturus aduenerat i hūc mūdū. vt ex vbis suis pȝ cū ad v̄giniē rn̄dit ingrētē ab eo. fili qd fecisti nobis. nā ⁊ ego ⁊ p̄r tuus dolētes q̄rebamus te. ipe āt rn̄dit qd est q me q̄rebatis nesciebatis q i his q̄ p̄ris mei sūt: opȝ me eē. vt pȝ luc. ij. c. vocat āt ea q̄ p̄ris sui sūt p̄dicationē ⁊ disputationē. ipe nāq̄ȝ añ h̄ in medio doctoꝝ exn̄s cū eis de legis q̄ōnibus disceptabat. ibi. n. illū dn̄a nr̄a inuenerat. vt pȝ eodē. c.

Luc. ij. c.

ℭ Si tñ xp̄s corpe mōstrosus aut deformis extitisset. nō fuisset ꝓmissus ab hebreis p̄dicare aut publice disputare. nec verba sua alicuius auctoritatis hūent̄. ℭ Amplius āt secūdū stare neq̄t. s. q xp̄s cecus nat⁹ ab vtero sit. nā tota euāgelioꝝ ꝯtinētia eū vidisse manifestat sic pȝ luc. 19. c. qr ih̄s vidit Zacheū in arbore vidit q̄ȝ ciuitatē ⁊ fleuit sup illā. ⁊ Joā. p̄ vbi vidit gamaliel. ⁊ fere rarus locus est euāgelistaꝝ q eū aut vidisse nō ꝓferat aut ex narratis d̄ ipso vidisse nō ꝯcludat.

Luc. 19. c.

ℭ Itē cecū eē ab vtero īpfectio magna est. h̄. n. mō maior ꝑs delectatiōis hūane ⁊ finis nr̄i. s. intellectiōis tollit̄. nā oculis ꝑ's in rebus cōp̄rehēdimus q̄ȝ ꝑ oēs al's potētias sensitiuas simul sūptas. iō carior nobis est potētia visiua q̄ȝ cetere sensitiue virtutes. sic ait Arist. in p̄ methaphisice. sensuȝ visus plus diligimus. qr pl'es nobis rerū drias mōstrat. xp̄m āt hac īpfectione affectū fore magnū inconueniens

Arist. p̄ metha.

inconuenieñs videbaẗ. Xp̄s ḡ vidit vt ceteri. potentiā viſuā hn̄s ⁊ oēm integritatem nature.

Ca. 82. ℭ Pars nona methaphore 4ᵉ. ſ. ſerpēs q̄ nō vidit.

A B Huius Methapho. padoxe pticula nona occurrit. q̄ nō vidit. ſ. q̄ ſerpēs iſte nō viderit. ⁊ qm̄ ꝯdictorioꝝ ad idē ſimultanea ipoſſis ē virtus. ⁊ de xp̄o vt hō ē: q̄ viderit inductū ē. de eo vt deus ē: q̄ nō viderit p̄dicari neccē ē. ꝯdictio nāqꝫ ad idē fieri nō ꝑt iuxta Ariſt. in elēchis. B aut ē vt xp̄z ſꝫ q̄ de' ē: n̄ vidiſſe fateamur. Sic. n. neccē ē. Ea qppe i qbus viſio ē: ops vt potētiā viſiuā ⁊ organa vidēdi hēant. ſꝫ i xp̄o vt de' erat: B fore ipoſſe ē. I eo igr̄ vt de' ē: viſio ipoſſ ē. B āt ſatis liq̄t. nā viſiua ⁊ organa videndi in corpeis entibus ſūt. deus āt nec corpus ē nec corpeū aliqd: potentiā ḡ viſiuā ⁊ organa vidēdi nullatenus hꝫ. ℭ Itē potētiā viſiuā ⁊ ceterę ſenſitiue in aialib' ſūt iuxᷓ Ariſt. ij. de aīa. Sic qꝫ in libro de ſenſu ⁊ ſenſato. de' āt aīal nō ē nec eius aliqd aīatū potētiaꝫ ḡ viſiuā nō hꝫ ⁊ ꝯñr nō videt. ℭ Amplius āt in deo paſſio nulla recipi vꝫ. videre āt paſſionē eē pꝫ. de' ḡ nō videt. maior inducit. qm̄ paſſiões aut ipfectiões q̄ſdā directe dn̄t aut aliq̄ mō p̄ſupponūt. in deo āt paſſio nullo mō ē. paſſio ḡ nulla eſt. Minor qꝫ liq̄t. videre qppe potētie ſenſitiue actus ē. oēs āt ſenſitiue potētie paſſiue ſūt iuxᷓ Ariſt. doctrinā ⁊ alioꝝ loq̄ntiū de nā. ℭ Itē viſio in hoīb' ē: vt p B recipiant reꝝ ſpēs in fantaſia: ſup q̄s ꝯuertēs ſe itellectus nr̄ itelligat. in deo aūt nulla ſpērū fantaſticaꝝ neccītas eſt ad intelligendū. ipſe. n. ſe ipſo cuncta intelligit. viſione ḡ nō indiget.

1ᵉ rō. 2ᵉ rō. 3ᵉ rō. 4ᵉ rō.

Xp̄s vt de' non vidit.

Ca. 83. ℭ Obiectiones penes ſupiora.

A B Cōtra Hoc āt aliqs obījciet. q̄ de' videat. totus. n. ſacre ſcripture canō deū vidē p̄nūciat. Sic pꝫ ps 33. ocli dn̄i ſup iuſtos ⁊ aures eius in p̄ces eoꝝ. Sic qꝫ puerbioꝝ. 15. c. in oī loco ocli dn̄i ꝯtēplant bonos ⁊ malos. B mō fabricatiōe tēpli ꝯſumata ſolomō orabat dn̄z: vt ocli ei' eēnt die ⁊ nocte ſup domū illā p̄ſpiciētes eos q̄ ei' ibi miſicordiā iplorarēt. vt hꝫ. iij. regū. c. 8. deū ḡ oclos hr̄e ⁊ videre ex his i duci pꝫ. ℭ Huic āt ſic in ſupiorib' r̄ndēdū ē. q̄ de' neminem videt nihilqꝫ audire pt. ſacra ſcriptura tn̄ B locutōis gn̄e vtiẗ nr̄o defectiōi itelligēdi mō ꝯdeſcēdēs. Niſi. n. ſic ſacra ſcriptura loq̄ret. vulgares itell'o nr̄i itelligē nō valerēt: q̄uo de' B q̄ apō nos ſūt: itelligat. Nos. n. magna aut p̄ua alba aut nigra nāos ⁊ figuras ſiliaqꝫ cetera viſiua potētia iudicantes diſcernimus. deū āt oīa B itelligē ꝯfitemur. ei ḡ viſiuā potentiā q̄ nos B p̄cipim' attribuēdo rectiſſime ſacra cēſuit ſcriptura. de' tn̄ nec videt nec potētiā viſiuā hꝫ. ℭ Ad B āt q̄ſqꝫ obījciet deū vidē ꝯfirmās. magna nāqꝫ deo ipfectio ipoſita videreẗ: niſi videret audiret ceteraſqꝫ ſenſatiões hr̄et. nā hec i aialibus pfectiões q̄ſdā dicūẗ. ſꝫ q̄ſcūqꝫ ī exiſtētē rebus pfectionē deo attribuimus ſꝫ regulā bti dionyſij: ſꝫ q̄ apud theologos modus ē ingrēdi pfectiões diuinas. in creaturis. n. pfectio magna ē vidē ⁊ q̄cūqꝫ ſenſatio in deo ḡ B erit. ℭ Itē iter aialia ea q̄ viſiuā potētiā hn̄t: pfectiōis maioris ſūt. q̄ aūt nā viſiua orbant potētia: ipfectiora iudicaẗ. idē āt circa auditū ē. de deo igiẗ iudicabiẗ q̄ videat atqꝫ auditiuā potētiā hēat.

C Rn̄ſio.

D 2ᵉ obo.

E Rn̄ſio. ℭ Ad B āt r̄ndēdū ē. deū nec auditiuā nec viſiuā nec aliq̄ ſēſitiuā hr̄e pōm. nec ē pfectio in deo hoꝝ aliqd hr̄e. ſꝫ poti' ipfectio. ℭ Cū āt obījciẗ oēs pfectiões in creaturis reptas i deū referēdas: ꝯcedēdū ē. cū āt ſubiūgaẗ videre ⁊ audire eē pfectiões q̄ſdā. r̄ndēdū erit. pfectiões ſimplr̄. i. q̄ pure ſūt pfectiōes: in creaturis repte in deū referēde ſūt. pfectiōes tn̄ ſm qd B nō hn̄t. ℭ De viſiōe aūt ⁊ auditiōe ceteriſqꝫ ſenſitiuis potētijs B dōm ē. ſ. q̄ in ſe q̄ſdā pfectionē ⁊ ipfectionē gerāt. in deo āt ſole ſimplices pfectiões ſunt. ſ. ipfectiōib' nō cōmixte. videre ḡ ⁊ audire ceterēqꝫ ſenſatiões in eo nullaten' eē pn̄t. Qm̄ tn̄ vidē q̄ſdā ex aliq̄ pte pfectionē gerit. a deo āt nulla pfectio ſecludēda ē. dōm ē pfectionē illā q̄ vidē dicit in deo repiri: nō tn̄ eo mō q̄ in aialib' ē. ſꝫ pfectiōi q̄dā alio mō. Audire qꝫ q̄ſdā ipfectionē dicit ⁊ rurſus pfectionē q̄ſdā. ex ea aūt pte q̄ pfectionē dicit. audire in deo ē. ex eo āt q̄ ipfectionē gerit. ab eo ſecludēdū ē. audire āt ⁊ videre cetereqꝫ ſenſatiões pfectionē q̄ſdā dicūt. I eo q̄ p eas oīs cognitio nr̄a intellectiua ſuſcipiẗ. ſine ſuſcepto nāqꝫ phantaſmate nemo intelligit. Quantū vo ad B in deo pfectio audiēdi ⁊ vidēdi ē. nō q̄dē q̄ videat vl̄ audiat: ſꝫ q̄ cognitionē q̄ alīs hr̄ p viſuꝫ ⁊ auditū: in ſe hꝫ. pfectiuſqꝫ res nō vidēs nec audiēs intelligit: q̄ ſi oīs corpeis luminib' ꝯſpexiſſet. viſu ḡ ⁊ auditu nō indiget. ℭ Hn̄t āt potētie viſiua ⁊ auditiua ipfectionē q̄ndā qm̄ q̄ libet ipſaꝝ vtus corpea ē corpeis organis determinata ⁊ vīcta: in deo āt corpeū nihil ē. potētiā ḡ viſiuā ⁊ auditiuā nō habꝫ. ℭ Hꝫ āt aliā ipfectionē viſiua ⁊ auditiua ⁊ q̄libet ſenſitiua potētia. oēs. n. paſſiue vtutes ſūt iuxᷓ poſitionē oīuꝫ loq̄ntiū de nā. in deo paſſio nulla ē. viſiua igr̄ potētia in eo nullatenus ē. Hn̄t qꝫ aliā ipfectionē: qm̄ auditiua ⁊ viſiua atqꝫ cetere ſenſitiue potētie ab obiectis q̄ ſūt aliqd extrinſecū: pficiunẗ. ſiue obiectis nāqꝫ potētie ſenſitiue opōnē nullā hn̄t. cū vo obiecta in potētias ſenſitiuas agūt: in eis ſenſatio ē. de' āt a nullo extrinſeco pficiẗ: ſꝫ in ſe ipſo pfectionē ſuā ꝯtinet. vidē ḡ ⁊ audire neq̄t. ℭ Aliā qꝫ ipfectionē oēs ſenſitiue potētie ſortiūẗ. Sūt nāqꝫ ad itell'z ſubordinate. ꝗ. n. hee date ſūt: vt p eas tā q̄ p organa q̄dā itell'o recipiat: vn̄ itelligē q̄at. q̄ p ipſas recipiunẗ ſpēs ſenſibiles trāſlate ad phātaſiā: ſup q̄s ꝯuertēs ſe itell'o itellectionē cāt. ℭ In deo āt nullius rei ſubordinatio ē. q̄ ibi nō ē magis pfectū nec minus pfectū. ſꝫ ſubordinatū ⁊ id cui ſubordinaẗ vt ieq̄lia ſe hn̄t. in deo āt B ipoſſe ē. qm̄ ſuū eē totū idē ac ſimplex ē: nec ē aliqd qō ſubordieẗ nec cui ſubordineẗ. Si tn̄ viſiua ⁊ auditiua potētie. in deo ponereẗ. neceſſe erat eas diuino ſubordinari itellectui: vn̄ aliqd magis pfectū aliqd āt ipfecti' aſſigāri neccē erat. in deo igr̄ viſiuā vl̄ auditiuā aut aliq̄ ſenſitiuā potētiā eſſe ipoſſe ē. q̄ aliq̄ pfectionē ex aliq̄ pte dicāt. illā. n. al's in deo poni neccē ē: ſꝫ nō cū ipſa viſiōe.

H 1ᵉ ipfectio ſenſitiuarū potētiarū.

I Alia impfectio.

K Alia ipfectio.

L Alia ipfectio.

M In deo nullius rei eſt ſubordinatio.

Capi. 84. ℭ Rn̄ſio ad obiectiones ſupius poſitas.

A Cū Uero ad B ſilr̄ arguebaẗ. iter aialia pfectiora eē q̄ potētiā viſiuā ⁊ auditiuā ceteraſqꝫ hēant: eis q̄ viſiua aut auditiua carēt. Cōformit ḡ in deo pfecti' erit audire ⁊ videre q̄ B nō hr̄e. Dōm ē viſiua potētiā ⁊ videre atqꝫ ceteras ſenſatiões aliq̄ ex pte pfectionē iducere ⁊ aliūde ipfectionēꝫ hr̄e. nō vidē āt ⁊ nō audire pfectionē nullā dicit qm̄ nō vidē pura negatio ē. pure āt negatū ē nō ens. icludit ḡ ꝯdictionē q̄ aliq̄ pfectionē dicat aut ipfectionē. ℭ Quā ob rē in q̄bꝫ aiali pfecti' ē vidē qō pfectionē dicit: q̄ ex aliq̄ pte ſecū cōmixtā hēat ipfectionē: q̄ nō vidē: qō nullā pfectionē dicē pt. ℭ In deo tn̄ accidē ſic nō ꝯuenit. Si. n. in deo viſionē poneremus: neccē ē vt oēs ipfectiões in eo eēnt q̄s vidē in cūctis aialibus iportat. qō nō ꝯuenit. de' tn̄ nō vidēs nec audiēs pfectionē in ſe hꝫ q̄ vidē ⁊ audire ſignt nullis ſtātib' ipfectionib' q̄s vidē ⁊ audire mixtas hn̄t. ℭ In aialib' āt vt in deo ꝯtingere neq̄t. in nullo. n. eoꝝ pfectio q̄ iportaẗ p vidē ⁊ audire repiẗ: niſi illō audiat ⁊ videat. ℭ Hoc āt euidenti' adhuc ſit. vidē nāqꝫ hāc pfectionē dicit ⁊ hꝫ: vt p ipſꝫ ſpēs recipianẗ in phātaſia. qb' cognita nob ſiāt: q̄ alr̄ cogſci ipoſſe nob erat. In deo āt ⁊ ſi nō videat: pfectionē iſtā re piem' ipſe nēpe nō vidēſ oīa itelligit: q̄ vidēs itelligē poſſꝫ. ⁊ adhuc plā q̄ p viſū incognita nob ſūt. Idē tn̄ dē ⁊ ſi de' nihil audiat: cūcta tn̄ ei itelliq̄do itellecta patēt: q̄ audiēdo itelligē potuiſſet iſupqꝫ plima q̄ auditu nullo cogſcunẗ. ℭ In aialib' āt B non ꝯtingit. nullū qppe aial viſu carēs cogſcit ea: q̄ viſu cogſci. ſolent ceteraqꝫ aialia id viſu ap̄phēdūt. qm̄ eas apphēdē neq̄t: vt vidētes cōp̄hēdūt. Sic in ceco viro p̄ſpicuū ē. ipſe q̄dē itelligē non vꝫ: q̄ ceteri vidētes viſu cōp̄hēdūt. In auditu q̄qꝫ ſilr̄ repiẗ. aialia nāqꝫ nō audiētia id cōp̄hēdē neq̄unt: qō audiētia aialia cognoſcūt. in ſurdis. n. B pꝫ ipſi q̄dē in gn̄e vocū ⁊ ſonoꝝ nihil itelligūt: qō ceteris hoīb' i ꝑmptū ē. qm̄ auditu nihil p̄cipiūt. Sic Ariſto. ait ꝑ poſterioꝝ q̄ neccē ē illa ſcia carere cuius potētia cognitiua de obiecto illi' carem'. ℭ Ex his āt ꝯiatū pꝫ deū nec audire nec vidē nullāqꝫ B in deo ipfectionē dicē: ſed poti' pfectionē. ex his qꝫ pꝫ ſpētē hūc q̄ xp̄s ē vt de' ē n̄ vidiſſe.

B

C

D

B Determ. ca.

Capitu. 85. ℭ Pars decima 4ᵉ methaphore. ſ. ſerpens q̄ ſentiebat.

A B In ea q̄ ſepe appello q̄rta padoxa figurate pticula decima ē q̄ ſentiebat. ſ. q̄ ſpēs iſte ſentiebat. q̄l'rcūqꝫ aūt ſentire accipiaẗ: neccē ē xp̄z ſenſiſſe: q̄ ſpens dꝫ. Xp̄s nēpe vt hō vus erat vt ceti hoīuꝫ ſentiebat: q̄l'rcūqꝫ ſentire dicatur. ℭ In q̄ aduertēdū ſentire mltiplr̄ dici. ſentire eq̄dē iterdū p itelligē: iudicare: diffinire aſſumiẗ. Sic. n. q̄nqꝫ de q̄buſdam aſtruimus q̄ bn̄ aut puerſe de fide ſentiūt. i. recte itelligūt vl̄ iudicāt. ad idē qꝫ ptinet qō dicim': aliq̄ eē ꝯuenientē vl̄ puerſaꝫ ſniaꝫ. i. iudiciū vl̄ diffinitionē. ℭ Hic qꝫ modus in auctēticis ſcripturis frequēs ē. qm̄ tn̄ modus iſte a pp̄a ſignificatione h' dictiōis alien' ē B ſentire nō accipiẗ B mō. Sic nāqꝫ ⁊ ſi veꝝ foret. de B ſpēte q̄ ſentiret: veꝝ ēt foret: q̄ nō ſentiret ſiue de xp̄o vt de' ē ſiue vt hūanitatē iduit aſſerere maiuerimus. Sētire ḡ B mō non ꝯuenit accipi. ſꝫ alioꝝ modoꝝ aliq̄ accipiēdū ē. ℭ Quoꝝ vn' ē. vt ſentire p actu ſenſitiuaꝝ po-

Xp̄s ſentiebat.

C Sētire multipliciter dr̄.

tentiarū dicat̄ ſiue ſenſitiue īteriores ſiue exteriores potētie
ſint.aptius tñ de exterioribꝰ quoqꝫ accipit̄. Cū.n.videmus:ſen
timus:cū auditu ⁊ olfatu qcqꝫ pcipimus: ſentire dicimur.
Cū guſtare aut tāgere in nobis ē:qlibet nos ſen.ientes ap-
pellabit.h.n.ſenſitiue potētie ſūt:q̄ hoꝝ actuū pncipia ſunt.
D ¶ Sic aūt de h̄ ſpēte q ē xpo:dici ꝯgruit ꝙ ſentiebat ⁊ nō
Sentire et ſentiebat:alterū ad deitate aliud vō ad hoiez ſi retulerimus.
non ſentire ¶ Hic tñ modus huic padoxe figurate nō ꝯuenit. Sic.n.ſū
chriſto con ptū ſupra vacuū aliqd faceret in hac ſerie padoxe.nā in pri
gruit. mis hꝰ ꝯtextus pticulis dicebat̄.q vidit ⁊ non vidit audiuit
⁊ nō audiuit. ¶ Hec tñ due pncipales ſenſatiōes ſūt a dua-
bus pcipuis potētijs ſenſitiuis. Si ḡ cū dr̄.ſentiebat ⁊ non
ſentiebat p oīs ſenſatiōis actibꝰ vlr̄ aſſūpſerimus:ſupflue di
ctū foret qm̄ idē bis ſūmebat̄. ¶ Alius modus accipiēdi ſen
tire pticularior ē.ſ.p actu ſolius tactiue potētie:q eſt tāgere
iſtud nāqꝫ tactus nomē p tactiua potentia apud vulgariter
loquētes parūp in vſum venit.cuius rō vꝫ.qm̄ iſte ſenſus ta
ctus generalior ē ceteris ſenſitiuis potētijs aliqs diffinientibꝰ
ſibi certas corpis pticulas tanqꝫ organa.tactus aūt nullam
ſpālr̄ diffinit.ſꝫ in toto corpe eqlr̄ eſt. ¶ Nullū nāqꝫ in toto
hoie aut qlibet aiali mēbrū ē aut corpis diſtincta pticula:in
q̄ ſenſus aliqs nō ſit:niſi qs calūniet̄ de ptibus nō ppe viuē
tibus.q: ſūt cōplexiōis tre: ⁊ modicū accedūt ad pricipādā
ꝯditionē aialis.ſic ſūt oſſa ⁊ vngues atqꝫ capilli iuxͣ Ariſto.
ſniaꝫ.iij.de aia in fine.rōnabilr̄ ḡ q̄ſi ex hereditate aſſumpſit
tactus:vt ſenſus vocaret̄:cum nihil aliud exꝓmit̄:potius q̄
aliorū ſenſuū qlibet. ¶ Iſte aūt ſenſus in xpo fiē ⁊ nobis fu
E it.p hūc.n.cūcta aialia dolores ⁊ delectatiōes caliditatē ⁊ fri-
goꝛa mollicieē ⁊ duriciē expiunt̄. Cetera qꝫ ad hunc ptinētia
pꝰ rō. ſenſum. Hec autē xpo in bñdicta carne ſua ptulit.ipſe qppe
calorē ⁊ frigora ſiccitatē ⁊ hūiditatē tollerauit:cū h̄ acciden
tia ſunt ꝯña ipſi ꝯditionē. ⁊ nō iſurgebat ex determinatione
2ꝰ rō. cōplexionis īdiuidui in eo igit̄ eē nccē erat. ¶ Amplius āt
xpo dolores ptulit.doluit nāqꝫ:cū circūciſus eſt vā eiꝰ carne
abſciſſa.q̄ ad lachrymas coactus eſt.vt ꝓlibauimus ſupra in
tertia methaphora.famē qꝫ ⁊ vie laſſitudinē ptulit: vt in ea
dē padoxa methaphorica īductū ē. ¶ Preter h̄ aūt accerri-
mos dolores in paſſione ſubſtulit ſeuis ei īflictis vulneribꝰ.
tāta.n.hoꝝ cruciatuū imanitate pmotus ē: vt h̄ q̄ ventura
Jo.18.c. erāt ſup eū:ampliſſime cognoſcens.vt pꝫ Jo.18.c. humoris
ſanguinei guttas exſudauerit:anteqꝫ hoꝝ qcqꝫ ei illatū fo-
Luc.27.c. ret.de h̄ luc.27.ex ꝓdictis ḡ īductū pꝫ.ꝙ ſpens iſte q xpo
erat ſenſerit.

Ca.86.
A
¶ Pars vndecima 4ᵉ methapho.ſ.ſpēs q nō ſentiebat.

Huius Jā ꝯcludēde q̄rte methaphorice padoxe pti-
cula vndecima ac ex h̄ poſtrema ē.q nō ſen-
tiebat qd̄ ad ſpentē de q̄ iā largus ſmo trahit̄:referēdū eſt.
¶ Et qm̄ liqdo cōprobatū extitit in ꝓlibatis de h̄ ſpente qui
Chriſtꝰ nō xpo ē:ꝙ ſm hūanitatē ꝟe ſenſerit:reſtat vt ad eū ſm deitatē
ſenſit. referentes ꝙ nō ſenſerit ꝓdicemꝰ.xpo nāqꝫ vt deꝰ ē. in neu-
B troonoꝝ modorū vltimoꝝ ſentire potuit. ¶ Hoc āt īducit̄.
nā adh̄ vt aliqd ſenſitiuā potentiā hēat:ſiue ſentire actū cu-
pꝰ rō. iuſlibet ſenſitiue potentie appellemus ſiue ad tactiuā oūta-
xat referre vellimus nccē ē vt ꝟtutē corpalē ⁊ organa ſen-
ſatiōis corpalia hēat.i deo āt hoc cadē ipoſſibile eſt qm̄ nec
corpꝰ ē nec aliqd corporeū hꝫ.eū ḡ ſētire vt ꝓdicit̄ ipoſſibile
2ꝰ rō. ē. ¶ Pret̄ h̄ āt i oī ſenſatiōe paſſionē eē:nccē ē qm̄ ipſa ſen
ſatio ē paſſio.i deo āt paſſionē eē ipoſſibile ē.eū ḡ ſētire poſſe
3.rō nō ꝯtigit. ¶ Itē cū ſēſatio q̄cūqꝫ cātur:potētia ſenſitiua ip-
ſumqꝫ aial ſētiēs a ſpē obiecti patit̄.nihil tñ ē:a q̄ deꝰ queat
pati nl̄lo hn̄te ſup ipm potētiā actiuā.deū igit̄ aut aliquā di-
uinaꝝ pſonaꝝ ſētire ipoſſibile ē. ¶ Itē ſēſus tactꝰ qui ꝓce-
4.rō. teris differēter ſēſus appellat̄:ē ꝓpa ꝟtus aialis.qm̄ oē aial
ſēſitiuū ē.nec qſqꝫ ſēſus ē:quē cūcta aialia q̄ſi ex nā gn̄is ha
beāt ꝓter tactū. Quedā qppe impfecta aīa ſūt:q̄ extremum
gradū i ceteris tenēt i qbꝰ ſola tactiua potētia repit̄:q̄ dolorem
delectationē frigora ⁊ eſtū humidū ⁊ ſiccitates durū ⁊ mol-
le ſūt ſnia.h āt ſūt ꝯchilia q̄dā petris i mari affixa.q̄ nā ſaxis
affixa ſūt qm̄ eis nullū motū ſꝫ ſpēz ſuā tribuit.nec qdē vllus
aial q̄ntūcūqꝫ ipfectū a nā ꝯſtās eē ꝓt i q̄ tactiua ꝟtus nō ſit
mlta tñ ſūt qbꝰ ꝓter ſenſitiuā.ſ.tactiuā potētiā nulla inexi-
ſtit. Hec igit̄ vtꝰ a nā gn̄is aialibꝰ nō diffinita ꝯſtat:atqꝫ cū ip
ſa aiali nā ꝯuertit̄.nihil qppe nām aialē hꝫ qd̄ aial nō ſit. deꝰ
āt aial nō ē:potētiā ḡ tactiuā nō hꝫ. ¶ Amplꝰ āt tactiua po
5.rō. tētia fūdat̄ in extēſo:qm̄ obiectū ſuū ſꝫ extēſionē actionē ſuā

hꝫ:nec ī idiuiſibile agē ꝓt.nc eē nāqꝫ ē recipiēs ſꝫ tactū eē q̄n
tū vt diuidi poſſit.i deo āt q̄ntitas nulla ē.tactiuā ḡ potētiā i
eo eē ipoſſibile ē. ¶ Alie āt multiplices rōes īduci poſſet:q
bus āplius euidēs foret tactiuā potētiā in deo nō eē ō qui- C
bus ſufficiāt q̄ dicta ſūt. ¶ Ex ꝓdictis illatū pꝫ hūc ſerpētē Deter.
qui xpo erat potētiā ſenſitiuā tactiuā ⁊ ipſum ſētire nullate 4ᵉ me-
nus habuiſſe. Cōſequēter totius q̄rte padoxe figurate exple thapho.
tatio qualiſcūqꝫ explicit.

¶ Methaphora.5.que eſt de aquila. Ca.1.
A

Continētiā cedule in ſequētibꝰ quaꝫ
vr̄a regia celſitudo mihi ſuuloꝝ mi
nimo deſtinauit:qnta occurrit figu
rata padoxa. ¶ Cuiꝰ tenor ē.fuit aq
la q̄ volauit ⁊ nō volauit venit in lo
cū a quo nūqꝫ diſceſſit geuit ⁊ ñ ge
uit renouabat̄ ⁊ ñ renouabat̄ .gau-
debat ⁊ nūqꝫ gaudebat.honorata ē
⁊ nūqꝫ honorē ſuſcepit. ¶ Hec aūt
extrema methaphora ad xpm nccio
referēda ē:ſiē tres ꝓcedētes referebant̄.qm̄ ſingule eiꝰ pti-
cule nl̄li niſi xpo cōuenire q̄unt vt in ſeqūtibꝰ p ſingula ex-
ponēdo patefiet. ¶ Huiꝰ vō ꝓma pticula fuit aqla ſm hiſto
ricā ſiue līalē expoſitionē ad xpm applicari neqt:ſꝫ metha- B
phoris nccio iniſtēdū ē.xpo nāqꝫ cū ꝟe deꝰ ⁊ hō exiſtēt:aq Pars ꝓ
la eē nō poterat. Juxta eā aūt doctrinā q̄ in ꝓlibatis ō trāſū- ma me-
ptiōibus poſita ē:nccē ē:vt in cōueniētibus trāſumptōibus thapho.
aliq̄ ſilitudo ſit eius:qd̄ trāſumit̄ ad id ad qd̄ ſit tranſūptio 5.ſ. fuit
quā ob rē opꝫ aliquā ꝓprietatū ꝯcordiā iter xpm ⁊ aquilam aquila.
aſſignari. ¶ Prima āt hoꝝ cōformitas in volatu ē.qm̄ inter
volatilia nullū eque vt aqla ad aeris ꝟtices conat̄ aſcendere C
altiſſimū eni volatū hꝫ. Chriſto āt hoc ꝯgruit ipſe nēpe alti- Pris cō
us quam ceteri hoies volatū extulit qm̄ ad altiſſimū volan- ueniētis
do ꝑuenit locū. Hoc āt liqdo in ſua aſcēſione mōſtratū ē tūc iter xpꝫ
qppe vniuerſā elemētalē trāſcēdit regionē:ſeptē qꝫ planeta- ⁊ aqlaꝫ.
rū exceſſit orbes:ſteliferūqꝫ ſubegit celū atqꝫ chryſtallini qd̄
firmamentū more ſacre ſcripture appellat̄.ſupauit terga qd̄
ēt aſtrologoꝝ atqꝫ philoſophantiū more ꝓmū mobile nūcu-
pat̄ extremo empyreo ſolio colocatus.hic eni ē ſitus rerum
atqꝫ vltimū celū vbi ē glīa btōꝝ. ¶ Hāc iniuria igit̄ dicēdū
putaueri xpm q̄ntū ad hoc aqlā dcm̄ ipſe nāqꝫ ſup oīa q̄ in
vniuerſo ſūt tranſuolauit nec iā vllus ei in tota nā ⁊ rerum
vniuerſitate locus manebat ad quē cōſcendere poſſet.

¶ Secūda cōueniētia inter chriſtum ⁊ aquilam. Cap.2.
A

Aquilarum. Aūt ſecūdā ꝯditionē quā chriſto
cōuenire quē āt quidā non iniu-
ria aſtruūt oculoꝝ viuacitatē. Ipſe eni viſiuā potētiā ⁊ ocu- B
los cōueniētius ad acute vidēdū diſpoſitos q̄ oīa alia hn̄t. Aquile
nā ⁊ ſi qs cūcta aialia ingſierit nullū tā acuti cōtuitus re- ſūt acuti
perire valebit. ¶ In hoc āt manifeſtū reddit̄.nā cū aliq̄ lux i viſus.
tenſa atqꝫ fortis valde ē alioꝝ aialiū ocl̄i nequeūt ītueri. qd̄
veſptilionibus nocticoracibus ⁊ bubonibꝰ atqꝫ noctuis acci
dit.hec eni orto ſole videre nequeūt aut debiliter valō vidēt.
¶ Hoc aūt iō euenit.qm̄ huius volatilia debiles ocl̄os hn̄t Ariſt.2ᵒ
⁊ male ꝯplexiōis. Sic eīt ariſto.2ᵒ metha.ſicut ſe hꝫ oculus metha.
noctue ad lumē ſolis ita ſe hꝫ itellectꝰ nr̄ ad ea que ſunt no-
tiſſima in natura.ſ.ꝙ he volucres lumē ſolis ītueri nequeūt
ſicut ⁊ nos ea q̄ ſūt pncipaliſſima in nā in cōliuate atqꝫ per
hoc notiora eē debebāt diſticte cognoſcē nō valemus. Nec q
dē in his dūtaxat memoratis volatilibꝰ hāc ꝓprietatē cauſa
uerimꝰ.ſꝫ i ceteris q̄ꝫ bñ ꝯplexionatis volatilibus hoc acci-
dit ꝙ cū lux fortis fuerit:eā ꝯtueri neqbūt ꝙ ſi eā ſpeculari
ꝯtēdāt magnū ex hoc oculoꝝ ſeqtur nocumētū. Uelut ſi qſ-
piā hium ſolē aſpexiſſe voluerit nō valebit. Si vō in hoc elu Ariſt.2ᵒ
ctat̄ magnū in ocl̄is viſus ſui ſētiet nocumētū. ¶ Sic ariſt. de aia.
ingt.3ᵒ.ō aia excellēs ſenſibile tollit ſenſatiōēꝫ. Sicut in po-
tētia tactiua intēſus valde calor aut frigus oppoit̄ in audi-
tiua vō excellēs ſonus i guſtatiua aūt excellēs ſapor. in odo
ratiua āt excedēs odor. in viſiua āt lux admirabilis. ¶ In
aquila āt hoc ſpāle ad cetera volatilia ⁊ cūcta aiantia accidit
ꝙ nullū illoꝝ ſit cuius acies ad lucē fortē nō redūdat̄ ⁊ ꝓ-
ſus obfuſcet̄.aqle aūt cōtuitus nl̄li quātūcūqꝫ luci forti ce-
dit. ¶ Inter oīa lucētia ⁊ ſplēdores ſolis fulgore nihil ma-
ius ē:ſed ad lucē ſolis aqle acies nō turbat̄:ſed in eū figit in
tuitū atqꝫ vt oēs qui ō nā loquūt̄ ꝓhibēt ſolē in rota in deſle
xo cōtuitu ſpeculat̄:nec magnitudine lucis oculos claudere

cogit̄. Hoc ēt ē: quo aqle velut nāli quodā experimēto proles ꝓprias ⁊ degeneres ꝯtuenf. Ē eni: vt interdū alie volucres in nido aqlaꝝ ꝓles a ſe editas reponāt. aquile aūt velut quodā ſuſpitiōe ꝑmote ab alienis ꝓprias ꝓles diſcreture ſingulos pulloꝝ in vnguibus ꝯtra ſolē leuāt: vt radios ſolis directo lumīe ꝯtēpletur. Qui aūt hoꝝ ad ſolē imotos aptoſqȝ tenuerit oc̄los: vt vera progenies ab aquila reputaf atqȝ filiali caritate diligit̄ ⁊ nutrit̄. Qui āt hūc ſplēdorē ferre non potētes oc̄los in aduerſū cōtorſerint aut clauſerint tāqȝ degeneres hoc experimēto ꝓbati a nido abijciunt̄. ō hoc Iſidorus ethymologiaꝝ li. vndecimo ⁊ ō ꝓprietatib⁹ reꝝ libr. 18.

C Quo pꝑiculo aqle ꝓpos pullos ab alienis diſcernāt.

Cap. 3. A

¶ Chriſtus aqle ſimilitudinē gerit ⁊ quedā de chriſto.

In hoc aūt qd̄ de aqlis dictū eſt: xp̄s aquilaꝝ magnā ſimilitudinē gerit. nā velut aqle iter cetera alitūa fulgorē ſolis acutius ꝯtuenf ita ⁊ xp̄s iter ceteros hoīes eēntiā diuinā acutius atqȝ imediatius ꝯtēplat̄: āgelos qȝ in hoc excellit. ¶ Nec qs nos hic ō xp̄o vt de⁹ ē ſermonē agere putet hoc eni mō ſe ip̄z intuet̄: nec ad aliquē alteꝝ ꝯferri p̄t. ſed de xp̄o vt hō ē: loquemur. Sic. n. acutius ceteris hoibus cōprehēſoribus ſiue viatoribus diuinā ꝯtēplat̄ eēntiā. Angelos qȝ qȝ valde in h̄ excellit. nā aīe illi bn̄dicte ſaluatoris nr̄i data ē ſapiētia ſine mēſura: q̄ ē ſapiā ifinita aut cognitio oīum coꝝ q̄ deus nouit. Sic hr̄ Ioānis. c. p̄. datus eſt ei ſp̄us ⁊ non ad mēſurā: de cuius plenitudine oēs accepimus ⁊ ſm ap̄lm in eo oēs theſauri ſapiētie ⁊ ſciētie dei abſcōditi ſūt. de hoc magiſter. 3⁹ ſnīaꝝ diſtictiōe. 14. vn̄ aīa xp̄i cūcta nouit. ſ. q̄ ſunt ⁊ fuerūt atqȝ futura ſunt. ¶ Amplius aūt hūit priuilegiuȝ qd̄ nemini vnqȝ datū ē. nā qd̄ ceteris hominū qui boni ſunt poſt mortē accidit ei in vita inerat ⁊ dū pateret̄ ⁊ mortu⁹ extitit ⁊ vt gn̄aliter dicā ab inſtanti ꝯceptionis h̄ hr̄e cepit: poſtea vō hr̄e nūqȝ deſijt. Ceteri eni qui pie viuūt: dūzcis vita manet expectāt bonū illud extremū: qd̄ in diuina viſione cōſumat̄. dū aūt ſupſtes eis vita ē: hoc nulli ꝯcedit̄: ſȝ id ſollicitiſemꝑ inquirūt ⁊ ob hoc theologici doctores oēs qb⁹ adhuc p̄ſens vita agit̄: viatores dicūt. nā h̄ qd̄ appetūt: nūqȝ dat̄: ſȝ illud ſemꝑ attenti ꝓſequunt̄: vn̄ q̄ſi quotidianā viā agerent ſūt. Qui vō corꝑe ſoluti in domino optimā dormitionē acceperūt: in vita eterna dei atqȝ diuinā eēntiā vidētes nihil vltra deſiderāt qm̄ oē bonū qd̄ deſiderabāt aſſecuti ſunt. iſti āt apud theologicos doctores cōprehēſores appellant̄: qm̄ bonū qd̄ deſiderabāt iā poſſidēt nihil vlterius ingrentes. Hoc mō xp̄m cōprehēſorē dū in carne inter nos viueret: appellabamus. bonū nāqȝ maximū oīum hoīum ⁊ xp̄i vt hō ē: ipſa diuine eēntie viſio erat h̄ āt iā tenebat. Fuit. n. ī hoīe xp̄o ab exordio ꝯceptiōis ſue: nā diuinū v̄bū ſibi hoīem xp̄z vnierat tō aīa bn̄dicta eiuſdē ſemꝑ apte diuinā ꝯtēplabat̄ eēntiā per hoc totā ſuā btitudinē adepta. in hoc qppe tota hūana conſiſtit felicitas. ¶ Hāc aūt viſionē ꝯformiter xp̄s tenuit dum iter nos in carne viueret ⁊ dū cruciatus acerrimos actualr̄ in ip̄a paſſiōe tolleraret. ſic̄ ⁊ nūc cū in empireo ſedet a dextriſ dei. ncc̄e ē ḡ vt velut nūc qm̄ in empireo celo ē: vbi glorie locus ponit̄ eū ꝯprehēſorē appellamus: ita ⁊ ante paſſiones ſuā eodē fundamēto ncc̄e erat eū ꝯprehēſorē ⁊ felicē p̄dicare: hoc āt nemini niſi ip̄i btē trinitas ꝯtulit. nullus ḡ hoīuȝ aqla ꝯueniēter dici poterat p̄t xp̄m. Ex eodē āt fundamento inſurgit ꝙ Ioānes euangeliſta in aquila figuratus eſt: q̄ eſt vnū ō q̄ttuor aīalibus q̄ vidit ezechiel an̄ thronū maieſtatis dei. Sic qȝ eū figurat eccl̄ia cū deſcribit q̄ttuor aīalia an̄ thronū ſedentis. qm̄ iter oēs euāgelioꝝ ſcriptores nemo tā ꝓfunda indagine deitatis myſteria ꝑſcrutatus ē. Ceteri nāqȝ circa aſſūpte hūanitatis ꝯditiones magis ꝑuagati ſunt. ¶ Ex ꝓpoſitis ḡ aquilaꝝ ꝓprietatibus ⁊ pleriſqȝ alijs q̄ applicari poſſent chriſtum conuenienter aquilam dici patet.

B Chriſt⁹ vt hō ꝑfect⁹ qȝ angeli deum vident.

C Chriſt⁹ ꝑuilegiū hūit qd̄ nemini vnqȝ datum eſt.

D Cur homines dum viuūt dn̄r viatores.

Chriſt⁹ fuit ī vita ꝯprehenſor.

E

F Celum empireū locus ē glorie.

G Ioānes in aquila eſt figurat⁹.

¶ Pars ſecunda methaphore. ſ. ſ. aqla que volauit.

Cap. 4. A

Huius Extreme methaphorice ꝑadoxe ꝑticula ſecūda ē q̄ volauit. h̄ āt xp̄s ō q̄ hec exponēda ꝓpoſuimus: in l̄rali ſenſu nō ꝯuenit: ſȝ ad methaphoras necio redeundū ē. volare eqdē in l̄re cortice volucrū nātis cōditio ē. xp̄s āt nec volucris ē nec alatus qm̄ verus hō erat: volare ḡ ei in methaphora ꝯuenit. Quo pacto hic integrā abſolutāqȝ trāſūptionē fieri ncc̄e ē ſicut in ꝑlibatis tertiā methaphorā exponētes explicuimus. ſit nāqȝ duplr̄ trāſūptio. ſ. ꝑfecta ⁊ ſȝ ptē trāſūptionē ſȝ ptē appellare ꝯſueuimus: cū ꝓpoſitiōis ſubiectū trāſūptū ē p̄dicato nō trāſūpto: ſȝ in ſua proprietate manēte aut cū p̄dicatū trāſumitur nulla in ſubiecto trāſūptiōe facta. ¶ Perfectā aūt ⁊ abſolutā trāſūptionē nūcupare ꝯſueuimus cū in p̄dicato ⁊ ſubiecto trāſūptio ē nulla manēte vocū ꝓprietate p̄maria in ꝯtextu. Sic āt h̄ ſcm̄ ē. qm̄ aquila oīuȝ p̄dicatoꝝ q̄ in hac figurata ꝑadoxa extrema ponunt̄: ſubiectū ē. ponit̄ āt ſȝ trāſūptionē. Chriſtus quippe ſm rē aqla nō ē: ſȝ trāſumēdo. iſtud qȝ p̄mū p̄dcatū. ſ. que volauit trāſūptū. volatus eqdē ō xp̄o ſm l̄ram dici non p̄t qm̄ nō volauit: ſȝ ꝑ aliquā attributionē. ¶ Hec āt ꝑticula q̄ volauit xp̄o ꝯuenit: ꝙ aqla ē ⁊ h̄ āt vt hō ē. qȝ ad aſcēſionez ſuā ī celū referēdū ē. nā ſicut volucris cui volatus ex nāe ꝓprietate ꝯuenit: volās alta trāſcēdit: ⁊ q̄cūqȝ loca petit: inq̄ eā volūtas aut nāe iclinatio duxerit. ita xp̄s in aſcēſione ſua altiſſima ꝯſcēdit loca. ¶ Hic āt xp̄i motus ad aſtra ꝯgrue volatus nomē accepit: qm̄ ip̄e verus hō erat: hoib⁹ āt conuenit motus ꝓgreſſiuus: qȝ pedib⁹ mouētur ⁊ nō alio. motuȝ āt hūc eū dūtaxat q in ꝓceſſu ꝑ planū ē: dicim⁹ hūc qui ſuper ꝑtes ſolidas ip̄a aīalia ſuſtinere potētes ſit. ꝑ aerē vō nullus motus ꝓgreſſiuus ē: qȝ aer elemētū rare ſbe ē nullū animal magni pōderis ſuſtinere potēs. ¶ Qd̄ igit̄ xp̄s in aerē ſcanderet altiora q̄qȝ vltra aerē peteret: nō accidebat in modum ambulantiū: q̄ ē motus ꝓgreſſiuus pedib⁹ incitis factus: ſȝ ad volatū ꝑtinet. Sic ḡ ꝯueniēter dr̄ ꝙ volauit. Nec qdē volatus dūtaxat iſte fuit: ſȝ vltra volatū aliqd volat⁹: nāqȝ tūc ē cū volucres ꝑ aera mouētur ſuis alis icite atqȝ regulate: q̄qȝ aūt volucres grauia corꝑa hēant: ēt ſi nō ita grauia vt homines latitudine tn̄ alaꝝ ⁊ aliaꝝ plumaꝝ corꝑis ſe mouentes ne cadāt ſuſtinent̄ ſub ſe aerē q̄ teneatur colligētes.

z⁹

C Chriſt⁹ volauit.

D Hoībus cōuenit mot⁹ progreſſiu⁹

E Cur aues ī aere detinerī poſſunt.

¶ Aer aūt quāqȝ leue corpus ſit aliquas tn̄ vires hȝ ad ſuſtinēdū corꝑa nō valde grauia: qm̄ nō ē corpus penitus rarū quo pacto aues in aerea tenentur regione.

¶ Aues in ignea regione non poſſent ſuſtineri.

Ca. 5. A

In Regione āt aerea q̄qȝ aues penitus incite ſuſtentenentur: ſi tn̄ igneā ꝑ volare vellēt regionē: in ea ſuſtinerī nō poſſent. Nec hoc qdē q̄ſqȝ ex h̄ p̄cise eueniſſe arbitretur: qȝ ignis calore ſuo eas ꝯſumēs occidēt: ſȝ ex alijs adhuc cauſis. ¶ Haꝝ p̄ma ē ꝑꝑ iſpirationē ⁊ reſpirationē: nō eniȝ poſſēt volucres in ignis ſphera inſpirātes anelitū traher̄: qȝ id ō quo anelitū ꝯflātes ducim⁹ ⁊ emittimus: aer ē ⁊ ñ ignis. ¶ Scd̄a in his cā eſt: nā q̄qȝ volucribus ale inſint: qb⁹ per alia ſubſtēten̄: ⁊ ignis ꝯditio eas nō occideret poſſētqȝ ibi iſpirare ⁊ reſpirare ibi tn̄ ſe ſubſtētare nō poſſēt. vt. n. alites volēt coexigit̄: vt alaꝝ extēſiōe h̄ efficiāt ſubſtinētes ſe ī illo elemēto: ꝑ qd̄ volatus iſte ſit. Sicut in aere euenit. in eo nāqȝ ad eas ſuſtēdēdas ſufficiēs v̄tus in pēnis ē⁹. Ignis tn̄ h̄ neqt: qȝ corpus ſubtile valde ⁊ rariorīs ſubſtātie quā ſit aliqd̄ corpus in tota elemētoꝝ agregatiōe nō ḡ hȝ vires ad aliqd in ſe ſuſtinēdū. q̄qȝ igit̄ ſanis volucres conarent̄ alis inconis ſe in igne ſubſtituere eis tn̄ effectus ñ ꝯtingeret: ſȝ necio inde in iferiora corruerēt. Hoc āt liqde ꝓprobat̄ in hoīb⁹ ſm artē natatoriā. hoīes qdē ⁊ c. aīalia nullo adhibito artificio aut ſolertia corꝑis ſup terrā ſubſtinēt̄: nec idē in aliqd alterū ruere valēt ꝑ dēſitate ⁊ duritie atqȝ cōpactiōe ſbe ei⁹. Si tn̄ hoīes aqs incūberēt q̄ terra rariores ſūt atqȝ minoris potētie ad aliqd ſup ſe tenēdū: niſi hoīes q̄dā arte aut in dicta ſolertia manus ⁊ brachia crura ⁊ vniuerſū corp⁹ ad ſe tenēdū ꝑmouerit ſubmergi eos ncc̄e ē. Sic qȝ in auib⁹ ad alterū relatio ē. nā velut aer nullaten⁹ hoīeȝ tenē volātē p̄t q̄litercūqȝ corꝑis ſui mēbra mouerit: qȝ rare ſbe ⁊ paucaꝝ viriū eſt. Sic qȝ ignis alites ꝑ eū volare conātes tenē nō poterit: qm̄ ſubtilius ⁊ rarius iter oīa corꝑa elemētalia ē. Chriſtus tamē volauit ꝑ ignē: qȝ ad celos ꝯſcēdēdo ꝑ ignē trāſire ncc̄e erat aſcēſio ḡ xp̄i ad celos pluſqȝ volat⁹ fuit. ¶ Ampli⁹ āt volucres nō ſolū ꝑ ignē uolare nequeūt: ſȝ difficili⁹ ꝑ celū volaturē erāt aptius qdē ſi ꝑ igneā regionē alites volātes ſbſtiner̄ poſſent q̄ ꝑ celeſtē magnitudinē. nā ignis ⁊ ſi leuiſſimā rariſſimeqȝ ſbe iter oīa elemētaria corꝑa ſit aliq̄ tn̄ q̄ſi denſitatē hēbit ſȝ quā aliqd in eo quodāmō tenē poſſit: qȝ corp⁹ elemētale ē. ¶ In celo āt hoꝝ nihil ē: qm̄ celū elemētale corp⁹ nō ē nullā elemētalē in ſe ꝯditionē hn̄s. ī eo igit̄ volucres nl̄latenuȝ ſubſtineri volādo poſſēt nec ad ſe ſubſtinēdū adiuuare ꝑ celū ḡ volucrib⁹ ip̄oſſibilis volat⁹ ē ⁊ adhuc difficilior q̄ ꝑ ignē. ¶ Chriſtus tn̄ in aſcēſione ſua ſeptē erraticorum aſtroꝝ penetrauit orbes. octaui celi qd̄ ſtellatū aut ſigniferū dr̄ trāſcēdit magnitudinē. noniqȝ celi qd̄ chryſtallinū dicit̄ aquoſā exceſſit ſubſtātiā empireū extremo vniuerſitatꝭ mat.

p⁹ cā.

z⁹ cā.

B Ignis ē rariores ſubſtātie ceteris elementis.

C Pulchra cōparatio.

Mirificus chriſti volatus.

ſic ſitū regitur ↄſcēdēs.maior ğ xp̄i quē cuiuſcꝫ alitis volat⁹
Capitu. 6. fuit. ¶ Nūqd xp̄i volat⁹ i aſcēſiōe nāl' fuerit vl' poti⁹ ſupnālis.
A
Rñſio cuiuſdā.
In Dis āt nūc igrediū reſtat an volat⁹ iſte xp̄i ſup ethereas ſedes nālis aut ſupnalis fuit. ¶ Huic qſq̄ forſitā rñdebit hūc fuiſſe nāle motū: nā tunc aliqd nāl'r fieri ab aliq agēte dr̄: cū a pn⁹.itrinſeco illi⁹ agētis fit. Sic ē ſnīa Ariſ.ij. phiſicoꝝ cū dr̄. nā ē pn^m mot⁹ ⁊ quies ei⁹ i q̄.ē. cū vo res aliqd
B
agit cui⁹ actiuū pn^m ītra ipaꝫ nō ē mot⁹ ille nālis nō ē. In xp̄o
C
Doc. rñſio. āt hmōi erat. Ipſe nācꝫ i ſe deitatē hēbat: cū eēt ſcōa pſona i btā trinitate. de⁹ āt iſtū aſcēſuꝫ facē pt. erat ğ nāl' iſta aſcēſio.
p^a rō. ¶ Dis āt dōꝫ ē. ꝙ q̄q̄ xp̄s in ſe deitatē hrēt: ⁊ p hāc cūcta q̄ dicta ſūt: ⁊ oīa q̄cūcꝫ vellet: facē potuiſſet mot⁹ tñ iſte aſcēſiōis in celū nāl' nō erat: qm̄ de⁹ nō ē pn^m actiuū nāle: ſed ſupnāꝫ.
2^a rō. ¶ Itē ſi hūc aſcēſuꝫ nālē fuiſſe diceremꝰ: qm̄ xp̄s dū vtute diuina iexiſtēte ſibi h̄ opat⁹ ē: iferri ncc̄e erat oīa dei opera nāl'r facta extitiſſe: qm̄ ipe illa vtute ſua effecit: ſꝫ h̄ nemo ca-
3^a rō. tholicoꝝ fatet. nihil. n. eoꝝ q̄ a ſolo deo facta ſūt: nāl'r ſcꝫm cōfitemur: ſꝫ cūcta ex ifinita potētia vl' ſupra nāe vires. ¶ Amplius āt ncc̄e eēt vt cūcta miracl'oꝝ gn̄a nāl'r fierēt. dꝫ nācꝫ oīa illa nālr ſua vtute efficit extrinſecꝰ nll'o q̄ſito: ſꝫ fides nō fatet miracl'oſas opatōes nāl'r fieri cū oēs q recta ſapiūt: diſtiguūt opōnes miracl'oſas ↄ opōnes nāles. Pret h̄ āt ſi aſcēſiones xp̄i ad celos motu nāli factā diceremꝰ: qm̄ ipſe diuina vtute q̄ i ſe hēbat: hūc effec motū: pari fūdamēto dicē cōpellemur ꝙ oēs opōnes xp̄i miracl'oſe an̄ paſſionē ſuā nāl'r facte ſūt: cū eadē iexiſtēte ſibi vtute h̄ ageret. h̄ tñ ſingli catholici diffitēt ⁊ tāq̄ hereticā dānāt aſſerētes. ſ. nāꝫ extitiſſe oēs hmōi
D
Angeloruꝫ opationes ſūt nāles. actꝰ. ¶ De angel' āt eꝫ loqmur dicētes ꝙ oēs opōnes q̄s inter nos hn̄t: nāles ſūt qm̄ actio eoꝝ dūtaxat i pncipijs actiuis nāe fūdat. Sic. n dicet ꝙ nll'o angl'oꝝ lignū aut ſtipulā cōburere poterit: niſi ei ignē applicuerit. ſi tñ ad h̄ i ſe ullā hrēt vtutē efficacē: nll'o appoſito igne q̄cūcꝫ cōbuſtibl'ia exureret. Sic dꝫ nemo angl'oꝝ aliqd ifrigidar valebit: niſi ei aliqd frigidū foral'r aut effectiue appoſuerit. Hoc pacto oēs actꝰ angl'ici inē nos ſup res corpales vocāt nāles qm̄ nll'aꝫ hn̄t vtutē imutatiuā hāꝝ corpaliū reꝝ nec aliq̄ actionē nālē pncipiare pn̄t niſi applicātes nālia actiua aliq̄s nāl'r ad paſſionē
E
Deus. quō agat in h̄ iferiora. diſpoſit. ¶ In deo āt ſic nō ē: qm̄ ipe nihil agit i h̄ iferiora vtute nāliū reꝝ applicādo nāl'r actiua paſſiuis nālibꝰ: ſꝫ ſe ipo nll'a extrinſeca aduicta vtute h̄ agit. Vñ ſi qd calefacē voluerit: igne appoſito nō idiget: ſꝫ ↄfeſti vt voluerit: cōburet ſua efficacia ifinita. Cōformit ſi qcpiā ifrigidare voluerit: nll'ꝫ frigidū nāl'r actiuū apponet: ſꝫ ſe ipo illō mox vt voluerit ifrigidabit. ¶ Actꝰ ğ diuini ad has res nāles dici ↄueniēt neque unt. nll'is nācꝫ nālibꝰ vtutibꝰ ad hos efficiēdos vnt: ſꝫ ſuo ifinito vigore id effic. ⁊ qm̄ xp̄s deꝰ erat cū aliqd tāq̄ deꝰ aut diuina vtute efficēr: actū illū ſupnālē dici ncc̄e erat. ¶ Sic .n. ↄ h̄ aſcēſu. dōꝫ ē ꝙ iſte xp̄i aſcēſus ad celos nāl' nō erat ſꝫ
Capitu. 7. ſup nāe curſuꝫ. ¶ Nō^m petes ſupnālē xp̄i aſcēſionē.
A
Circa hāc xp̄i ad celos aſcēſionē ↄſiderādū ē: ꝙ q̄q̄ h̄ ſupnāl'r ⁊ tāq̄ pulegiū ei collata ē: iquātū nāe excedebat vires: ei tñ ſoli nō ↄceſſuꝫ ē: ſꝫ oibꝰ dꝫ q ſcāꝫ i dn̄o dormitionē accepūt: h̄ ↄcedet. nā i celū empyreū pꝰ carnis reſurrectionē portabunt. Fuit tñ i h̄ xp̄o collatuꝫ pulegiū iter
B
Q: xp̄s pmus ſurrexit iō pmus ad aſtra aſcendit. ceteros reſurgētes: qm̄ ipe pmꝰ i reſurgētibꝰ fuit. vñ cū apl'o pmicias reſurgētiū vocat. i. ꝙ pmꝰ future reſurrectiōis exordiū dedit. Sic dꝫ pmꝰ i aſtra aſcēdit. ¶ Nec vꝫ ſi obijcias de aliqbꝰ: q an̄ xp̄ꝫ ſurrexerūt. ſic de illo quē ſuſcitauit helyas. vt hr̄. iij. reg. 18. c. ⁊ d' illo quē ſuſcitauit helyſeꝰ. vt hr̄. 4. reg. 4. c. mll'o. n. ipe h̄ ſcā ſt an̄ xp̄i reſurrectionē ⁊ natiuitatē. nā
C
Cur cū aliq̄ pus ſurrexerit xp̄s ſit dictus pmitie reſurgētiū. oēs hi q ſurrexerūt: iterum morituri reuixerunt. ¶ Xp̄s āt fuit pmicie reſurgētiū: qm̄ ſic i gn̄ali reſurrectiōe nūq̄ morituri reſurgemꝰ: ita ⁊ xp̄s imortal' ſcūs ſurrexit. iuxͣ illō apl'i. Xp̄s reſurgēs a mortuis iā nō morit ⁊ mors illi ultra n̄ dn̄abit. Hoc āt qō pulegiū eē dicimꝰ i aſcēſiōe ad empyreū nō ē exiſtimādū d' aiabꝰ bonoꝝ itelligi: cuꝫ a carne ſolute illuc an̄ reſurrectionē deferunt. nā aiaꝫ illuc tēdē ſi ſola aſcēſio i celū attēdat: miraclꝫ nllꝫ ē. ¶ Nā cū actū ſup nālē appellamꝰ: q i agēte pncipia efficacie nll'a hꝫ ſꝫ potiꝰ ↄ cōes aliaꝝ actionū modos ē. aiaꝫ tñ i celū ſcādē ↄ nāꝫ aut ſup nāꝫ nō ē. Sic. n. ignē ad celū vſcꝫ aſcēdē ↄ nāꝫ aut miraclꝫ nllꝫ ē. qm̄ nll'm ē. qō illū deꝑmē dēat: q: illō ğue n̄ ē ſꝫ leuiſſimū elemētaliū corpoꝝ. ita ⁊ aiabꝰ n̄ ē. ſ. nāꝫ i celū ⁊ ſup celū ſcādē: cū nll'aꝫ hēant ğuitatē. aia. n. nec corpꝰ ē nec corpis ↄditionē ullā hꝫ: q q̄ i ea aliqd deꝑmēs vl' aggues ↄſequat: vt deſcēdat. ¶ Adꝫ
hūc āt rōnabiliꝰ ē aiaꝫ aſcēdē poſſe quā ignē. nā ignis corpea
D
Aia nō ſupnaturalr ſꝫ nāl'r ſupra celos ſcādit. ſtā ē ↄrietatē hn̄s ad alia elemētaria corpa ↄrietas āt ipeditiua ē. vñ n̄ poterit actio pfecte explicari i eo: ſic i illo qō ↄrietatē nll'aꝫ hꝫ. Aia āt rōnal' nec corpꝰ nec corpis ptic'la ē aut aliqd ↄditionē corpis hn̄s: nec qō ad aliq̄ corpa ↄrietatē hrē q̄at: nec aliqd ſibi reſiſtē poterit ſicē igni reſiſtit. pt ğ aia libere ſurſuꝫ aut ifra moueri nll'o ſibi corpe nāli ipediēte. ¶ Hꝫ āt aia iſtū motū aſcēſiōis pfectiꝰ quā ignis. qm̄ q̄q̄ ignis ad cōcauitatē uſcꝫ orbis lune pueniat: ipaꝫ tñ celeſtis corpis ſpaꝫ penetrare negt. cū nācꝫ ⁊ ſi penetrare conaret: celeſtia corpa
E
Rōnabiliꝰ ē aiaꝫ aſcēdere q̄ ignē. ipediret. aia āt his obiecibꝰ detineri n̄ pt: corpꝰ nācꝫ i alterius corpꝰ dūtaxat actionē hꝫ: aia āt corpꝰ n̄ ē. ipa igr̄ ab eis ipediri negt: qn ipa penetret. ¶ Ex pdict illatū pꝫ nll'aꝫ eē ſupnālē opōnē aut miracl'oſaꝫ aiaꝫ i celū aſcēdē: nec q̄uis adiūcta vtute extriſeca idiget: vt i celū aſcendat: ſꝫ ſua nāli vtute. ſ. q: nec corpꝰ ē nec corpuꝫ ↄditōes trahit: libere aſcēdē aut deſcēdere q̄ voluerit: hꝫ. ¶ Sꝫ dōꝫ i his ē pulegiū aiaꝝ ſcāꝝ i h̄
F
Priuilegiū ſanctarum aiarū. eē: ꝙ aie corpibꝰ vnite i reſurrectiōe i celos aſcēdāt pꝰ corpuꝫ reſurrectionē. hūc āt actū q a pncipijs opāt rei expleri n̄ poſſet ab extriſeco āt adiumēt appoſit cōplet ſupnālē eē dicimꝰ ¶ De h̄ āt ncc̄is ſic dōꝫ ē. q: i gn̄ali reſurrectiōe reunit aiabꝰ ipis corpibꝰ hēbūt corpa ↄditiōes elemētares. ſ. ğuitatē ⁊
G
Qō pꝰ reſurrectionem beati celos aſcēdāt ſupnāle ē. deſitatē. ſꝫ h̄ āt nā obſtat: ut corpa nr̄a aſcēdē q̄ant. ꝙ igr̄ tūc ad empyreas trāſuolēt ſedes: ſupnāli munē actū erit. ¶ Hoc āt i corpibꝰ nr̄is pueniet ex dotibꝰ corpoꝝ gl'oſoꝝ erūt nācꝫ ſcā corpa imortalia ⁊ vl'r ipaſſibilia ⁊ agilia ita vt i momento vbicūcꝫ placuerit eē poſſint ēt ſi loca illa ide valde diſtēt. poterūt dꝫ q̄cūcꝫ obſtātia corpa penetrare n̄ ipediēte quis oppoſito. ¶ Sic i reſurgēte dn̄o ieſu ſcꝫm eē dignoſcit: qm̄ ianuis clauſis itrauit ad diſcipl'os. vt hꝫ Jo. 20. ⁊ Luc. 22. c. alīs dꝫ mltiplices dotes gl'oſa corpa hēbūt: d' qbꝰ nūc nō ē p ſingl'a enarrādū. ¶ Nunqd xp̄s a ſeipo aut adiuuāte extrinſeco celos aſcenderit.
Capi. 8.
A
Ex Predict āt aliō dubiū ſuborit cū xp̄ꝫ ad celos aſcēdiſſe dcm̄ ſit an ſeipo illuc ſcāderit aut ab alio illuc deportatꝰ ſit. ſ. an aliq̄ vtꝰ q̄liſcūq̄ efficiēs hāc aſcēſiōem fuerit xp̄o nihil agēte aut ad h̄ ſaltē adiuuātem potētiā aliq̄ habuerit.
B
Rñſio. ¶ Huic rñdēdū ē. ꝙ ſi aliqō de nālibꝰ corpibꝰ i celū trāſferēdū foret ncc̄e erat: vt illuc ab alio d'ferret. p ſe. n. negbat aſcēdere. De xp̄i āt corpe al'r ſentiēdū ē. dōꝫ. n. ipꝫ p ſe nll'o appoſito adiutore i celū ſcādē potuiſſe duobꝰ fūdamēt. ¶ Pmo āt qm̄ ipe deꝰ verꝰ erat. iō qōcūcꝫ facē voluiſſꝫ facillimū erat i h̄ nll'o egēs auxilio ext petito. ¶ Ob h̄ āt xp̄i volatꝰ i celū nō dr̄
B
Cur xp̄i volatꝰ i celū nō dr̄ aſſūptio ſed aſcēſio. aſſūptio: ſꝫ aſcēſio: q: aſſūptionē appellar ↄſueuimꝰ: cū aliqō corpꝰ i celū tēdit aut i quēlibꝫ locū alicuiꝰ celſitudis illū non ſuis viribꝰ petēs. ſꝫ alia potēꝰ latū. aſcēſionē vo tūc dicimꝰ: cū i celū aut i q̄ſlibet altitudies qōcūcꝫ fert corpꝰ a nll'o motū. ſꝫ ſuis viribꝰ agēs. xp̄m igitur i vtute ſua aſcēdiſſe fatemur. ¶ Amplꝰ āt xp̄s cū i celū aſcēdit: gl'ificatū gerebat corpꝰ. ē āt gl'ificatoꝝ corpoꝝ ↄditio: vt i momēto vbicūcꝫ voluerint eē poſſint. hac ğ agilitate xp̄s dotatꝰ. vt gl'ie corpis ſui effectꝰ cōpos nll'a adiuuāte vtute fultꝰ ſol' dotibꝰ ſuis i celū ſubito ſcādē poterat. h̄ vo ſꝫ erat. q̄ i vtute ſua illuc moueri potuiſſꝫ.
C
Dubitatio ē xp̄s aliquo i iſto vſꝰ ſit i aſcēſione. ¶ De h̄ aūt dubiū nllꝫ extat: nec qſq̄ ambigēdū putabit. an xp̄s potuerit ad celos p ſe aſcēdē vl' ncc̄e fuerit ꝙ ab aliquo agēte extriſeco iuuaret. ¶ Sꝫ i h̄ dubitādi aliq̄is vr̄ origo .ſ. an xp̄s celū aſcēderit i aliq̄ corpe tāq̄ iſtrō aſcēdēdi ſubleuatꝰ aut ab aliq̄ vtute nāli vl' intellectuali adiutꝰ: nā ⁊ ſi xp̄ꝫ ſe ipo ſua vtute fultꝰ aſcēdē potuerit liberū tñ ei videbat. an i aliq̄ re iſtrāl'r aut al'o aſcēdē voluiſſꝫ. ¶ Ad h̄ āt qſq̄ obijciet xp̄ꝫ nō aſcēdiſſe i celū ſuis viribꝰ fultū. ſꝫ ab alio fuiſſe portatū. qō p iducit ex eo qō hr̄ actuū. p. c. vbi itroducit xp̄s loquēs pꝰ reſurrectionē ſuā de ſpūs ſci miſſiōe. ⁊ ↄcludit d' aſcē
Actuū. p. c.
ſiōe eiꝰ. ſ. ⁊ cū h̄ dixiſſet. videtibꝰ eis eleuatꝰ ē. ⁊ nubes ſuſcepit eū ab ocl'is eoꝝ q āt eleuat. nō mouet a ſe ipo ſꝫ ab altero d' xp̄o tñ dr̄ aſcēdēte ꝙ eleuatꝰ ē. ¶ Itē qō mouet nube ſuſcipiēte. a nube mouet. ⁊ ſuis viribꝰ nihil agit. d' xp̄o āt ſic ſcriptura refert dicēs. ⁊ nubes ſuſcepit eū ab ocl'is eoꝝ. ¶ Itē ⁊ ſi xp̄s ſuis viribꝰ fultꝰ aſcēdē potuiſſꝫ. rōnabile tñ valō erat vt aliqd xp̄ꝫ aſcēdētē ad aſcēdēdū adiuuaret aut cū illuc deferret. Sic. n. dn̄oꝝ magnatūq̄ ↄditio pmlgata ē. vt q̄q̄ plurima ſe ipis agētes efficē poſſēt: nihil tñ efficē vellint ſꝫ a ſuis ſuis h̄ fieri iubeāt. i deo dꝫ notū erat ſe ipſo cūcta calefactibilia aut cōbuſtibilia calefacē aut cōburē poſſe frigefactibilia q̄ frigefacē nll'a aut caliditate aut friditate appoſita. ſꝫ hoꝝ
nihil

nihil ſe ipo agit. qn potiꝰ igni ceteriſqȝ nālibꝰ agētibꝰ id pmit
tit agēdū. ℭ De xpo ḡ nō diſparit ēēndū vr̄ vt q̄q̄ ſe ipo
in celū aſcēdē potuerit: tn̄ ab aliq̄ anglo vl̄ nube illuc portatus ſit. h̄.n.mō obitū famulatū a creatura ſuſcipet n̄ tāq̄ alieno p̄ſidio egēs ſȝ pp excellētiā ſuā faciēdo ſibi a miniſtris ſuis ipēdi famulatū. ℭ Rn̄ſio dubitandis tacte p̄cedēti.c.

Cap. 9. A Huic Rn̄dēdū ē xp̄ȝ aſcēdētē i celū a nl̄la v̄tute creata agēte aut ſtr̄ali illuc portatū.ſ. ab anglo deferēte vl̄ a nube: i q̄ deferret ſȝ ſuis dūtaxat viribꝰ fultū aſcēdiſſe
B i h̄.n. nllīꝰ ex̄ petita egebat ope nec eā expetē pueniens erat.
Obiecꝰ. ℭ Cū āt d̄ nube obijcit d̄ q̄ dr̄ actuū p̄.e. ꝙ ſuſcepit xp̄m ab
C oclis aplo꜡: ꝛ ſic i celū portatꝰ ē. ℭ Rn̄dēdū ē ꝙ nubes illa
Rn̄ſio. xp̄ȝ i celū n̄ detulerit: nec portaſ potuerit: ſȝ ipe p ſe xp̄s aſcē
D debat i altū. ℭ In q̄ ꝯſiderādū ē. ꝙ xp̄o i mōte oliua꜡ colloquēte diſciplis ſuis. Iā ſmoni vniuerſo fine ipoſito deſcēdit
Noꝰ de xp̄o in mōte oliua꜡ exiſtēte. nubes: q̄ xp̄ȝ circūdedit. ꝛ i illa aſcēdit i celū. ℭ Nō ē āt i h̄ q̄rūdā iſiſtēdū iudicio.ſ. ꝙ nubes iſta d̄ loco alia꜡ nubiū ad mōtē oliua꜡ i q̄ xp̄s aſcēſurꝰ erat: deſcēderet eūq̄ circūdederit ꝛ poſtea cū ipo eleuata fuerit. h̄ oia ipa ex ſe ipa agēte tāq̄ ex iclinatiōe. ℭ Nec id q̄ȝ arbitratu dignū ē qd ſimpliciū
E mltoꝝ ſnia celebraſ.ſ. ꝙ nubes h̄ iuſſu dei ad locū i quo xp̄s
Solutio tacite obiectiōnis. erat: deſcēderit ꝛ pꝰ eū eleuauerit. h̄ tn̄ falſa ligdo cōprobāſ. ℭ Pꝰm āt cū dr̄ hāc nubē ſe ipa ad locū i q̄ xp̄s erat: motā deſcēdiſſe. nā h̄ pacto nubes illa nāli ſua iclinatiōe ferreſ: ſȝ eiꝰ nāl' ipetꝰ erat: vt moueref ad locū alia꜡ nubiū qd n̄ ꝯtigebat
F i illa nubecl'a. ℭ Appet āt h̄. nā ſic̄ i elemētaribꝰ corpibꝰ ſic
De motu nubis q̄ xp̄s circūdatus ē de latꝰ i celū. ē: ꝙ illo꜡ qdlibȝ nālr̄ feraſ i locū ꝯſinatiōis: vbi ē ppꝰ atq̄ nāl' locꝰ eiꝰ. Ita q̄ȝ nubibꝰ ieriū: vt nālr̄ i locū ſui ꝯſuatiuū moueāſ. nec i alte꜡ locū ferri pn̄t: cū ille n̄ ſit ꝯſuatiuꝰ cōplexionis ea꜡. nāli ḡ motꝰ nubes illa cū q̄ xp̄s aſcēdit: d̄ loco cetera꜡ nubiū vſq̄ ad pedes eiꝰ deſcēdē n̄ potuit. ℭ Qd̄ ſi q̄ſq̄
G dicē maluerit hāc nubē motā fuiſſe ipulſaȝ ab aliq̄ vēto꜡ ſpū
Opinionis probā. eā iaciēte i p̄tē illā mūdi: i q̄ tūc xp̄s erat. ſtare n̄ p̄t. nā cū nubes ſpiritibꝰ pcella꜡ ipellētibꝰ moueref: necē ē ꝯ illā p̄tē mūdi moueri: ꝯ q̄ vēti ipellētes flāt. ſit āt iſte vēto꜡ ipulſus ab anglis mūdi i alios anglos. n̄.n. dici p̄t hāc nubē ſcitāte vētos fuiſſe ppulſaȝ. qm̄ vētꝰ n̄ flat a ſumitate celi directe d̄ſus trā.
Ps.134. ſȝ ab anglo mūdi ad āgulū. Sic dr̄ p̄s.134.ſ.q pducit vētos ab extremo tre.ſ. ab anglis mūdi vl̄ p̄ncꝫ oppoſitꝫ orizontꝫ.ſȝ hāc nubē motā dn̄t d̄ loco alia꜡ nubiū ad pedes ſaluatoris nr̄i aſcēſuri veniſſe. a nllo ḡ vento꜡ ſpū mouebatur. ℭ Nec aſtrui qdē p̄t hāc nubē ſolo dei iuſſu nllo ſupaddito ad pedes xp̄i deſcēdiſſe. nā ad h̄ vt nubes iſta nllo addito ſe ipſa diuinā expleret iuſſionē necē erat: vt p ſe itelligēs eēt. nubē āt qd a deo iuberef: itelligē ipoſe erat. cū ſit creatura irrōnalis ꝯrīuſq̄ ianimata. mādato ḡ dei nubes iſta dūtaxat moueri nō potuit. ℭ Ampliꝰ āt deo iubēte nubecl'e. illi ſe ad ſaluatoris pedes iclinare ipaq̄ h̄ itellexiſſȝ n̄ deſcēdiſſȝ ſolū a deo iuſſa. ℭ Nā ad h̄ vt h̄ nubes ſe ipſa efficeret: necē erat: vt in illa p̄ꝰm aliqd opatiuū hꝰeēt. q̄ efficax hꝰeēt. aliogn id efficē nequiſſet. velut ſi cupiā deꝰ iubeat i celū aſcēdē nlꝫ ei modum ad aſcēdēdū tribuēs: aſcēdē ipoſe erat. nā i ſe vires nllas p̄ncipij motiui efficaces hꝰbȝ. q̄q̄ ḡ deꝰ illi nubi iuſiſſet: vt ad pedes xp̄i vſq̄ deſcēdēt ꝛ h̄ itellexiſſȝ: efficē tn̄ nequiſſȝ deficiēte agēdi p̄nꝰ. ℭ De hac igr̄ nube dōȝ ē xp̄ȝ voluiſſe: vt ei
D De nube q̄ xp̄s circūdatus ē de latꝰ i celum. tāq̄ creatura ſuo creatori ꝯſentanea ei aliquē famlatū exhiberet circūdādo corpꝰ eiꝰ dū aſcēdebat. ꝛ qm̄ ipa p ſe ſolā h̄ efficē neqbat: iuſſit xp̄s anglis ſuis: vt eā d̄ loco alia꜡ nubiuȝ deducerēt. Siue āt angli hāc nubē deducēs vnꝰ fuerit ſiue plēs nihil differt vt cūq̄. tn̄ eā aliq̄ v̄tute anglica oeductā eē necē ē: hī āt eā vſq̄ ad xp̄i pedes hūiliauerūt. cū āt xp̄s aſcēdē cepit: angli q̄ȝ illā nubē mouerūt: vt ei ꝯiūcta foret ſub eo poſita q̄ſi ſedes ꝛ circūdās corpꝰ eiꝰ: aliogn.n. nubes iſta directe aſcēdē nequiſſȝ i celū: vt aſcēdit. ℭ Qd̄ ſi dōȝ foret xp̄ȝ
I Xp̄s quō hac nube in celū delatus ē. i hac nube i celū portatū: necē erat vt eā ab anglis motā eē ſtimauerimꝰ ꝛ itra eā xp̄ȝ tāq̄ i ſella geſtaria portatū fuiſſe. ℭ Dōȝ tn̄ ē hāc nubē n̄ geſtauiſſe tāq̄ ſedes xp̄ȝ i celū: nec iō ad pedes xp̄i ſtātis i mōte oliua꜡ deſcēdiſſe: vt ide xp̄ȝ ad celos ferret. ℭ Pꝰ qdē nllaten ꝰ ꝯuenient ſtare p̄t. qm̄ q̄q̄ ab anglis p q̄libet p̄tē aere regiōis facilr̄ moueri poterat. cū tn̄ ad regionē ignis p̄uētū foret: eā cōburi necē erat: niſi deꝰ eaȝ miracl'oſe ꝯſuaret. Qd̄ ꝯcedēdū n̄ ē: q: miraculō nlꝫ necēiuȝ erat nūq̄ tn̄ miraculū ſine necēitate ponēdū ē.ſ. ꝙ fiat p miraculū id qd ſine miracl'o eq̄lr̄ fieri poterat: qm̄ p̄cm̄ ſiue ſup vacuū ē miracl'a ꝯſtituē. vbi miracl'is res nō eget. Sic Ariſt. 8.topico꜡.ſ. p̄cm̄ ē p plā fieri qd fieri p̄t p pauciora. Sic igr̄ miraclȝ qd infinitā potētiā p̄ſupponit nunq̄ poni dȝ: vbi Ariſto.8. topico꜡. potētia finita ſufficit: q̄ ē ſine miraclo. ℭ Ampliꝰ āt ꝛ ſi deꝰ
K cuſtodiuiſſȝ nubē illā p aereā regionē: ne flāmis cederet: corpa tn̄ celeſtia penetrare neqbat. qm̄ corpa celeſtia nihil in ſe Nubes iſta celos nō penetrauit. recipiūt: qd ꝯditionē elemētalē hēat. Un̄ corpa hūana cū illuc pducenſ pꝰ carnis reſurrectiōeȝ: n̄ erūt hn̄tia ꝯditionē elemētalē q: glificata erūt iā etne felicitatꝫ dotibꝰ excellētiā hn̄tia: qm̄ imortalia ꝛ agilia erūt aliaſq̄ dicto꜡ hn̄tia dotes: qbꝰ oēȝ elemētalē corruptiuā ꝯditionē deponet. Nubes aūt iſtā ꝯditionē retinebat elemētalē: qm̄ glificāda n̄ erat. dōȝ ḡ ē ꝙ nllaȝ celo꜡ p̄nculā penetrauerit. Potiſſime qm̄ adhuc non Pꝰ rō. ſolū erat ꝯditionē elemēto꜡ hn̄ȝ ſȝ ēt de ſecibꝰ elemento꜡: q: nubes p reſolutionē factā ee vapoꝛibꝰ eleuatꝫ a tra ꝯdēſant. ℭ Pret h̄ āt qm̄ ſi nubes illa cū xp̄o p ſpherā ipo꜡ corpo꜡ 2ꝰ rō. celeſtiū trāſitura erat vt eū aſcēdētē tāq̄ ſedes geſtaret: necēriū n̄ videbaſ eā illuc aſcēdē: qm̄ eādē opē corpa celeſtia aſcēdēti dn̄o ieſu tribuiſſēt. n̄ ḡ ꝯueniēſ ꝯcediſ mlta miracl'a ſine necēitate exiſtē. ℭ Dōȝ ḡ ē xp̄ȝ ab hac nube i celū geſtatū nō fuiſſe. ℭ Itē n̄ videbaſ poſe vt xp̄s ab hac nube i celū aut p 3ꝰ rō. aliq̄ ſpacꝫ p̄nculā portareſ. xp̄s.n. erat hō verꝰ hn̄ȝ cōpꝰ hūanū vere ꝛ dēſuȝ. Tāta āt ē dēſitas corpis hūani: vt a nube q̄ raritatꝫ aere aut paulo minoris ē geſtari nō poſſit ꝛ q̄q̄ ſba nubiȝ mltū dēſareſ. vt iā ſe dura corpa ſuſtinē poſſȝ ad tātaȝ tn̄ dēſitatē puenire neqbat niſi i trā aut lapideā ſoliditateȝ v̄tereſ. Hoc tn̄ ipoſe ē. nā q̄q̄ d̄s q ſūme potēs ē. nihil obſtet qd ipe efficē n̄ poſſit: qbuſdā tn̄ repugnat effici. Sic aūt ſba nubis i eadē nā manēti repugnat: vt i tantā duriciē ſolideſ. ℭ Nā ſi diuis actiōis gr̄e ad iſtā ſoliditatē pueniret. iā non maneret ſba nubis ſȝ fieret lapidis aut tre nā. i q̄buȝ qdē elemētis certꝰ ḡdꝰ pportiōate raritatꝫ ꝛ dēſitatꝫ ē. hāc āt trāſgredi neq̄q̄ oaſ. ℭ Sic̄ aq̄ certū ſibi diffinit raritatꝫ ḡdū. neq̄ qdē ad aereā pueire raritatē.ſ. hāc diuis mō p̄tingē dareſ. parit q̄ȝ aeris nāȝ cū raritate idueret i aq̄ ſba manē n̄ poterāt. his āt raritatū ꝛ dēſitatū diſpōnibꝰ māe aduenietibꝰ ſit elemētorū i alterutrū pmutatio. De q̄ latiꝰ dixīmꝰ i libro d̄ factꝫ medee cū actū ē, an aliq̄ artificio aut nāe potētia d̄ ſba aerea equꝰ ad egrādū p varia tra꜡ ſpacia pcurrēdo ꝯfici poſſit: ita vt i eo aliqd pōderoſuȝ geſtareſ corpꝰ. Nll'a igr̄ rōne euenire poſſet vt xp̄s i hac nube i celū tāq̄ i ſede geſtaria d̄ lignis fabricata
L portareſ ēt ſi anglici ſpūs eā p aera ſubleuarēt. ℭ Ex p̄dictꝫ Xp̄s ad qd nubem hāc aſſūpſerit. āt iſerēdū pȝ hāc nubē a xp̄o n̄ ob h̄ aſſūptā fuiſſe. vt i ea tāq̄ i ſede geſtatoria portaret. Sȝ vt ea aſcēdēs circūdatꝰ foret xp̄s nā hȝ i celū aſcēdēs vt aplꝰ teneriuſq̄ ad dl'cedinē q̄dā ꝛ amorē ſui pmoueret: nō iſtātanea eleuatiōe penetrauit celos ſȝ ſucceſſiuis pgreſſibꝰ ferebaſ. vt diſcipli ſui aliq̄ q cuȝ eo i mōte oliua꜡ aſcēdēte ꝯſtiterāt. paulīſp eū cernerēt eleuari. h̄ āt tādiu fcm̄. quouſq̄ diſciplo꜡ oclī ꝯſpicē aſcēdētē ſuffecerūt. Et qm̄ honeſtiꝰ xp̄s aſcēdens i hac nube videreſ: q: vt i geſtatoria ſede efferri cōſerēmꝰ q̄ ſi ſecꝰ cūcte eiꝰ ſupficialeȝ corpis videreſ p̄tes. ꝯueniens valde fuit. vt hac nube circūamictꝰ foret. cū v̄o aeree regiōis mag̃ p̄te trāſmiſſa xp̄s aplorū oclis ituētū exceptꝰ eēt. nubē q̄ aſſūpſerat. i p̄p̄o aeris elemēto religt celos aſcēdit: nubes āt nullū celeſtiū attigit orbē nec ad igneā ſpherā vſq̄ puētū: nec cetera꜡ nubiū regiones exceſſit.

ℭ Obiectio et q̄dā alia ad ſupiora attinentia. Capitu. 10.

A Ad Aliud āt cū i h̄ ꝯfirmabaſ.ſ. ſic̄ p̄ncipatꝰ obtinētes ꝛ ſi p ſe ipos pleraq̄ efficē q̄ant illa tn̄ ſuis efficienda iubēt. ita ꝛ in xp̄o factū extitiſſe rōnabilr̄ argui p̄t.ſ. vt deus
B q cunctis creatis p̄ſidet rebus a rebꝰ creatis quēdā expeteret famulatū.ſ. nubēs. vt eū aſcēdētē aut anglici ſpūs aut ſba Rn̄ſio.
C nubis ſubueheret. ℭ Huic ſano rn̄dēdū pȝ: de nube ſatis notū fore ꝙ ab ea aut i ea xp̄s in celū geſtatꝰ nō fuerit: vt ex p̄cedētibꝰ liq̄t. d̄ anglis āt dubitādi rōnabilior appet origo ſi Dubꝰ magis locū hȝ i angelis. q̄s dicere voluerit xp̄m ab angelis p totā aeris regionē ꝛ vſ
D q̄ȝ empyreas fuiſſe ſubleuatū ſedes. in q̄bus gl'ie plenitudo
eſt. ℭ Hoc tn̄ adhuc ꝯueniēter dici neqt: nā cū qdā fuerit ac Actus ſūt duplices. tus: q̄s indignitatē quandā aut ſtatꝰ atq̄ honoris abiectionē inducere ꝯſtat. ꝛ ſi.n. facilr̄ eos ſe ipis explere valerēt ne q̄q̄ tn̄ expedit: ſȝ eos potiꝰ famulātibꝰ impare decet. ℭ Aliq̄ v̄o iterdū ſūt q ꝛ ſi idignitatē aut honoris abiectiōeȝ q̄dā n̄
E iducāt tn̄ labores duros hn̄t hos quoq̄ q p̄ſunt deuitantes
ſuiētibꝰ iubent. cū v̄o aliquas ꝯtingit illaborioſas eſſe actio Pꝰ ꝯfirma. nes: nihilq̄ indignitatis contrahentes nequaq̄ oportet vt

qui p̄ſunt

qui pſunt ſubiectis hoc iniungāt ſi ſe ipſis hoc efficere ſatis
lʒ. ¶ Hic āt cōformiſ ceteri ſatis ꝯgruit: xp̄o.n.plena aſcēdē
F 2ª ꝯfir⁹ di in celos facultas erat: nullo extrinſecus petito ſubſidio
qm̄ glioſum corp⁹ ei⁹ iā btitudinis acceperat dotes. ineſt autē
hmōi corꝑibus agilitas glie vt vbicūqꝫ eē voluerit eis eē p̄-
ſto ſit. ¶ Amplius āt qm̄ verus de⁹ erat quā ob rē h ei vel-
le erat qḋ efficere. nec qcqꝫ velle poſſʒ: qḋ efficere p̄ſto nō eēt
hec āt aſcēſionis in celū actio nullā ídignitatē aut negiecti
G 3ª ꝯfir⁹ ſtat⁹ abiectionē.iportat: ſʒ poti⁹ magnā oſtētat potētiam qm̄
ſuo aſcēdebat vigore nulli⁹ extranei ſubſidio fretus. hāc aūt
oſtēdi potētiā ipoſſibile foret ſi ab alio illuc portaref. ¶ Pre
ter h āt qm̄ cū dñs ihs in celū ſuis virib⁹ aſcēdere in ꝓmptū
hēbat: ſi ab alio ſubleuatus aſcēderet: poti⁹ ſuā ex h mōſtra
D 4ª cōfir⁹ ret ieptā ífirmitatē: velut ſi qs eoꝝ qui p̄ncipalibus preſunt
greſſiuā habēs potētiā p ſe nec duob⁹ ſaltē paſſibus moueri
vellet: alioꝝ geſtamina ſemꝑ poſcēs. hoc.n. idignitatis ſatis
magne iudicaref. ¶ Ampli⁹ qꝫ h aſcēſionis actus laborio-
ſus nequaquā ē: qm̄ deo laborioſū nihil extat. Chriſto ḡ i h
aſcēſu labor nullus inec̄ poterat: cū in eo nulla ſit ſangatio:
nec qcqꝫ amplioris laboris aut laſſitudinis xp̄o addici p̄t: ſi
ip̄e ſe ip̄o in celū nullo adiutus aſcēderet quā ſi ab angelis
illuc ſubuectus foret adiecta nube aut nō appoſita. Qm̄ igi
tur h aſcēſionis actus ꝓprio vigore expletus nihil in xp̄o
idignitatis aut abiectiōis iducebat: ꝯueniētius fuiſſe arguit
vt ip̄e nullo adiutus aſcēderet: qꝫ qꝫ illuc in aliq̄ geſtatoria
ſede ab angelis portaretur.

Ca.ij. ¶ Obiectio ⁊ quedam naturalia.

A **Cum** Idēptidē in hoc cōfirmat in deo hmōi reperi: ip
ſe eqdē ſe ipſo cūcta nō agit: ſʒ nāli actiōe illa ef-
B ficiēda relinqt: velut ſe ipſo nihil callidū frigidū aut humidū
Rñſio. reddit: ⁊ ſi cūcta vt nāliter fiunt ſuo vigore explere poſſet.
C ¶ Huic rñdēdū ē: deū nihil callidū aut humidū frigidū aut
Nō ꝑ⁹ nā ſiccū reddere: ſʒ h nālia agētia cōplēt. ſi enim ſe ipſo efficeret
lia hr̄e pro hmōi deus ſupuacua multa forēt: de⁹ tn̄ ſupuacuū nihil effi
bas opera cit. ¶ Si.n. callidū ⁊ frigidū humidū ⁊ ſiccū facere qḋ nāliū
tiones ali cāꝝ efficacia ē deo ſolo agēte ꝓcederet: cūctus vniuerſitatis
ter ocioſe nāliū agētū ordo ſupuacuus foret: cis qppe hoꝝ efficiendo
fuiſſent. rū vtus ineſt deo tn̄ id ſe ipſo explēre nālibus agētibus effi-
ciēdū reſtaret nihil: vñ cōꝝ vtutes ab oī actiōe ociātes eē ne
ceſſe erat. Ut qd ignis in nā ncēitas vlla foret: ſi ſe ipſo deus
D cūcta calefaceret: qd do hui⁹ frigus ꝓdeſt ſi a deo cūcta infri
Ad qd qli gidanf. Sʒ vt auguſtinus ſup geneſim ad lrāz inqt: de⁹ ſic
tates rebuſ cūctas res ꝯditas adminiſtrat vt eas ꝓprios motus agere ſi
influuntur nat. ¶ Amplius āt ꝯueniēs nō ē: vt cūcta p ſe a deo callidi
tatē frigusue aut humiditatē recipiāt. nā hec qlitates reb⁹ ad
Ari.ꝑ phi. cōſeruationē ſuā influunf ſi tn̄ a deo hec qlitates reb⁹ ꝓdu
cēde forēt: nālibus entibus nō cōuenirēt. cūcta nāqꝫ q̄ nālia
ſunt: aut mouētur aut ꝯduiōes motus ſūt iuxta ariſto. p̄ phi
coꝝ. cū inqt ſubijciant nob̄ q̄ ꝺ nā hec aut oīa moueri. i. no-
bis ꝯſiderantibus de nā reꝝ hoc ſupponēdum ē. vt oēs res
nāles mobiles itelligant aut ad motū ptinere. Agētibus ḡ p
nām qm̄ in motu ſunt actio p motū ꝯuenit: deus aūt ſi quid
calefaceret aut frigidū redderet humidū ſiccūue: nō illō ſuc-
ceſſiuis pticulatim efficeret motib⁹: ſʒ ſubitanea qōlibet ho-
rū actiōe ꝓduceret hoc aūt nāliter pmanētibus ꝯueniēs nō
ē. de⁹ igif ſe ipſo nec callidū aut frigiduʒ efficere aliqd dʒ aut
ceteras iducere qlitates: ſʒ cuilibet ſecundum ſuam virtuteʒ
actio relinquenda fuit.

Cap.iij. ¶ Applicatio eoꝝ q̄ ꝺ nā ſupi⁹ dicta ad ea q̄ ꝺ nube dnr.
A. **Nunc** Uero q̄ ꝺ nālibus dicta ſūt ad ea q̄ ꝺ nube di-
citur applicātibus nobis dōm ē nō eē hmōi in
nube aut angelis ſubuehētibus xp̄m in celos ſicut ꝺ actioni
bus nāliū efficiētiū dictū ē. Nā hoc nāle hʒ officiuʒ ignis vt
callidū ⁊ exuſtū reddat: qꝫ ſi hec de⁹ ſe ip̄o expleret: igni nā
le munus adēptū foret. hoc āt nō cōuenit qm̄ vt dictū extitit
nālibus entibus qlitates p motū iducte ꝯueniāt de⁹ āt ſine
ſucceſſiua atqꝫ pticulata duratiōe agit. In nube āt ſic neque
qꝫ ē. nā ſi nāle munus nubiū h foret vt portādis hūanis cor
poribus in celū deſeruirēt: xp̄o āt in celū aſcēdēs ſuis h dū-
taxat viribus efficere voluiſſet inconuenienter extimaretur
factum quoniam nubibus naturale munus ſublatum eſſet.
hoc tamē nubibus a natura colatū nō eſt: vt ſubuehendis
humanis corporibus in aſtra obſequia quedam preſtent. in
conuenienter ḡ factum non extitit qꝫ ſuis viribus xp̄o aſcē-
derit nulla nubis ſubuectus ope. ¶ Idētidē aūt de angelis
diffiniendum reor. non eſt hoc angelorum opus: vt corpora
noſtra in celum ferant: alia autem actionum genera ſunt q̄
ſe ipſo deus non explet: ſed angelis ſuis efficienda iubet ve
lut qꝫ hominibus aliquando videantur eiſqꝫ nonnulla diui
ne iuſſiōis referant verba: ⁊ in hunc modum cetera que ſi-
ne motu expleri nequeunt. ¶ Hec enim ſe ipſo deus non ef-
ficit: nec quidē tanqꝫ horum efficiendorum poteſtas nō ſub
ſit: nullis enim terminis diffinita eſt potentie eius imenſi-
tas. hec autem parui momēti ſunt: ꝑuā qꝫ efficacē iui ptāteʒ
coexigunt. potiſſime aūt qm̄ hoib⁹ ⁊ angelis hoꝝ efficiendo
rū facultas ſubeſt: ſʒ qꝛ h impfectionē quādā hn̄t: quā a deo B
ꝓcedere ipoſſibile ē. deus ea efficere neqt: qm̄ deus nec imp Cālitas
fectus eē nec ipfecte opationis modū hr̄e p̄t. Deus eniʒ per p motū
motū efficere nihil p̄t: qm̄ cauſalitas p motū ifinitati pfectio ifinitati
nis repugnat. loqꝫ igif aut lapidē vel aliqd alteꝝ p modicuʒ pfectio-
ſaltē mouere nō p̄ot. alia qꝫ in hāc formā ab eo excluduntur nis re-
ꝺ qbus latius ſupra in ſcða figurata padoxa dictū ē. In hoc pugnat
āt ꝺ q̄ agif hoꝝ nihil eſt chriſtum. nāqꝫ ſuis dūtaxat virib⁹
fultum in celum aſcēdiſſe infinitati ⁊ perfectioni diuine ni-
hil obſtat. quin potius hoc oſtentat. alias autem diuina ex-
cellentia non pateret. ¶ Ex his ḡ ſolide ſatis auctum reor
chriſtū ab angelis in celū portatū nō fuiſſe agente nube fuiſ
ſe ſubuectum: aut in ea velut ſede geſtatoria conſediſſe: ſed
ſuis illuc viribus fultum perueniſſe.

¶ Queſtio ⁊ quedam de celis.

His Autem ſucciſſis alia huic ambiguitas ſuboritur Cap. iij.
ſ. cum chriſtum naturali vigore in celum perueniſ A
ſe monſtratum ſit an totum medium pertranſierit. ſ. totum B
ſpacium interiectum inter montem oliuarum de quo aſcen- Nō ꝑ̄.
dit ⁊ celum empireum in quo nunc etherea ſede permanet. mum.
¶ Ut aūt quid hec queſtio velit amplius notum fiat: ad- C
uertendum eſt qꝫ cum dñs ihs in celum aſcendit erat in mō Ubi
te oliuarum quod hieroſolīs adiacet vt hētur actuū.ꝑ.c. di- erat chri
ſtat aūt mons iſte a ciuitate hieroſolima p dimidiā leucā. ſ.p ſtus cuʒ
mille paſſus vt eodē.c. hi. ſ. tūc reuerſi ſūt hieroſolimā a mon aſcēdit I
te qui vocaf oliueti qui ē iuxta hierlm ſabbati habens iter. a. celum.
tm̄ diſtās a hierlm q̄ntū iudeis in ſabbato ꝓgredi licitū erat D
ſ.p mille paſſus. In h āt mōte cū multa ad diſcipulos ſuos Pedu3
locutus fuiſſet in celum eleuatus eſt. Perhibent quoqꝫ q lo- veſtigia
cum viderunt in loco aſcenſionis dñi ihu lapidē quēdā eſſe teſtāns
ſaluatoris impreſſo veſtigio cōſignatū. ſ. qꝫ cū aſcēdit ꝓfun- aſcēſio-
dū lapidi pedis ſui reliqt caracterē: poſteroꝝ ſcīis bñdictam neʒ xp̄i
aſcēſionē teſtaturū. cū talis ipreſſio ſit: q̄ humano ope facta ad celoſ
a quolibet negaref. inde in locū glie cōſcendit. ſ. in empireaſ E
ſedes. Ab h āt loco aſcēſionis dñi ihu ſi qs in hīoꝝ locū trā Ordo
ſiturus p ola media ſit: p̄mo ei pagrāti etherea tota regio ad planeta
iacet: de hinc ton⁹ ſphere ignee ſequif magnitudo. poſt hoc rū ⁊ ce-
autem totus celeſtium corporum globus. In quo tranſeun loꝝ p⁹
ti primo celū lune occurrit. Secundo loco adiacet mercurij ſpheraʒ
planete orbis. Tertio poſt hūc veneris circul⁹ adeſt. Quar ignis.
tus autem nature potens ⁊ totius vite origo ſolis orbis ſe- F
quitur. Quintus vero circulus quinti planete martis. ſ. ſuc Octaua
cedit. Poſt hunc autem ſextus orbis in quo iuppiter plane ſphera
ta manet. Ulnimus autem ſeptem planetarum ſaturnalis ē firmam̄
quoniam ibi ſaturnus mouetur. Huic autem octauus cōſe- tum ab
quitur fixarum ſtellarum orbis: qui ⁊ ſignifer dicitur: quia aliqs nū
duodecim ſigna que in zodiaco ſunt continet. aliq̄ autē hunc cupata.
firmamentum appellant in quo ſtellas fixas eſſe certum eſt. G
Nonus autem celeſtis orbis conſequitur qui primum mo- Celum
bile iuxta aſtrologorum poſitionem dicitur eo qꝫ ibi omnis Chry
corporee nature motus exordiuʒ ſūmat. hic autem ſacre ſcri ſtallinū.
pture vocabulo chryſtallinum celuʒ vocatur: qꝫ in ſe aquas D
gelidas contineat in chryſtallinaʒ duriciem ſolidatas. h aūt Empire
nonus orbis aſtrum nullum habet. Huic vltimus orbis em us orb
pireus adiacet: qui nec aſtra gerit nec motum quēcunqꝫ hʒ. poſtre-
hic autem a nobis videri nequit. hic autem locus ē: vbi nūc mus in-
anime ſanctorum requieſcunt: Poſt mortem autem atqꝫ cer ter ce-
nis generalem reſurrectionem corpori iam animato beato- los loca
rum ibi quietis dabitur locus. ad hunc autem locum chri- tus.
ſtus aſcendit cum eum in celos aſcēdiſſe teſtamur. ¶ Pro I
poſita ergo queſtio inueſtigat an cum chriſtus in celos aſcē Declara
dit: ſingula horum tranſierit loca: an de terra pauliſper ele- tio que-
uatus aliqꝫ aeree regionis particulam ſucceſſiue tranſcen- ſtionis p
derit deinde in inſtanti in celo empireo fuerit loca media nō poſite.
tangendo.

Solutio

Cap. 14. A

ℭ Solutio ad q̃ſtionē ⁊ q̄dã de diſtãtia celi ēpirei a terra.

4ᵃ rõ.

Huic Inquiſitioni reſpondert debet ꝙ nullatenus dici poteſt chriſtum mox vt de terra pedes extulit i empirea ſede fuiſſe ita vt loca media nulla tranſierit.

ℭ Obuiat enī huic qđ hēt actuū. p̄io. c. vbi mãifeſte ꝓceſſus ei⁹ ſucceſſiuus ſignificaꝛ cū dr̄. ⁊ cū hec dixiſſet uidētib⁹ illis eleuat⁹ ē ⁊ nubes ſuſcepit eū ab oclis eoꝝ. cũq3 ītuerēt illū in celū eūtē ecce duo viri aſtiterūt iuxta illos i veſtib⁹ albis ⁊ dixerūt viri galilei qđ ſtatis aſpiciētes i celū. h ihs qui aſſūptus ē a vobis ſic veniet quēadmodū vidiſtis eū aſcēdētē i celū. ℭ Ex his aūt nccē vt xp̄s ꝑ aliquã ꝑticulã aeree regiõis ſucceſſiue trãſmigrãdo cõſcēderit. neq3 enī eſſe vt apl'i xp̄m aſcēdētē defixis oclis ītuerenꝛ niſi pauliſꝑ moueretur.

2ᵃ rõ.

ℭ Amplius aūt qm̄ dr̄ apl'os vidiſſe xp̄m eūtē. qui āt vadit trãſit: nccē ē igiꝛ ꝙ xp̄s mediū trãſmigraret: nã in eis qui ſimul ſūt i termino a q̄ ⁊ termino in quē trãſitus nullus ē nec ire ē i q̄ nlla ē ſucceſſio motus ꝰ q̄ Ari. in p̄n. ſexti phiſicoꝝ.

3ᵃ rõ.

ℭ Rurſus aūt nec dici pōt ꝙ quēadmodū xp̄s ꝑ aliquã aeris ꝑticulã ſucceſſiue trãſiuit ita ⁊ ꝑ oīa alia medīa īteriecta paulatiuo ſucceſſu trãſiret quouſq3 ad empireas ꝑueniret ſedes: nã ſi iſte modus ꝓceſſus fuiſſ3 in xp̄o aſcēdēte quē dū3 ab apl'is aſcēdēs videbaꝛ hēbat illuc vſq3 ad cētum annos ⁊ ãpliūs nequaq̃ ꝑueniſſet.

B

Diſtãtia celi ēpirei a terra.

ℭ Nã a terra celū empireū plib⁹ quã trecētis millib⁹ leucaꝝ diſtat collata magnitudie i groſſitie alioꝝ celoꝝ quoꝝ eleuatiões a nobis magnitudines ⁊ diſtãtie ſciri pnt ꝑ ꝯſideratioē apparētiū aſtroꝝ in eis. Hoc igiꝛ ꝓcedēs mō ad ꝑueniēdū in celū empireū multis tpibus eguiſſ3 qđ ꝯueniēter dici neq3.

C

Notandū ꝺ aſcēſione domini.

ℭ Aduertēdū aūt circa aſcēſionē dn̄i ihū duos locutiõis eē modos quoꝝ vterq3 verus aut apparēs ſatis ē.

D

Prim⁹ mod⁹ poſitionis.

Pͥmus ē vt dicaꝛ dn̄m ihm in aſcenſione ad celos ꝑ ꝑ quãdã ꝑticulã aeree regiõis dū apl'oꝝ oclis ꝯſpici poterat paulatiuo ⁊ ſucceſſiuo ꝓgreſſu aſcēdiſſe. cum vo ab oclis diſcipulis ſubtrahi cepit. ſubito ⁊ velut in pūcto ꝑ oīa mediī ſpacia ꝑtrãſiuit quouſq3 i empireã ꝑueniret regionē nullo medio omiſſo qđ in trãſitu nõ tãgereꝛ.

E

Scđus mod⁹ poſitionis.

ℭ Scđs poſitiõis modus vt dicaꝛ xp̄m ꝑ aereã regionē aliq̃ntulū ſucceſſiuis aſcēdiſſe ꝓgreſſib⁹ dū eū diſcipuli cõſpicere valuiſſent cū āt ab eoꝝ oclis defecit in iſtãti in celo fuit nlla ꝑtrãſitiõe fcã ꝑ loca media aeris ⁊ empirei celi.

Ca. 15. A

ℭ Queſtio ⁊ quedam de diuina poteſtate.

Nunc. Aūt i his iqͥrēdū ē q̄ hoꝝ duoꝝ modoꝝ in poſitiõibus conuenētioꝛ ſit.

B

Rñſio ad q̄ōnē

ℭ Cui ſane videri p̄t vtrãq3 eē ſuſtētabilē poſitionē nec vr̄ aliq̃ mãifeſta pati obiecta conuenientius tamen dicendum videtur. ꝙ cū3 chriſtus in celum aſcendit paruam aeris partem dum ab apoſtolis videbatur ſucceſſiue nec in magna velocitate tranſierit cum vero eoꝛum effugit intuitum in inſtanti in empyrei celi ſede locatus ē nullū īteriectū his locū tranſiens.

Ratio.

ℭ Huius āt fundamētalis rõ vr̄ qm̄ in oꝑationibus diuinis nihil fruſtra appet. deo tñ poſſibile erat vt xp̄s imediate poſt q̃ in aeris regiõe fuit nullo īteriecto medio in celo empyreo eēt nihil tñ appet pp̄ ꝙ dicer̄ ꝯpellamur aut ſaltē īducamur xp̄m ꝑ oīa loca media trãſiſſe nihil g̃ hoꝝ trãſiuit: ſ3 mox vt in aeris ꝑte fuit ⁊ ab oculis diſcipuloꝝ euanuit in empyrea ſede fuit.

C

De⁹ pōt corp⁹ ex loci ad locū trãſferre abſq3 medio īteriecto.

ℭ Qđ āt deo poſſibile ſit vt corp⁹ aliqđ ab eo loco i quo ē in aliū ſatis diſtãtē locū trãſferat nullo īteriecto medio ita vt ꝑ nullū mediū ſpaciū trãſeat appet qm̄ his maioꝛa efficit. Maius ꝓculdubio ē ꝙ aliqđ corp⁹ duo ſimul teneat loca aut in plurimis locis maneat. hec tñ deus quotidie efficit ſaluatoꝛis noſtri quippe corpus quotidie in empirea ſede ⁊ in altari per conſecrationē eſt. nec dūtaxat in vnico: ſed in plibus q̃ ducētis millib⁹ altarib⁹. ℭ Hoc pariter q̄3 ſi eiſdē tpoꝝ momētis vtrobiq3 ꝯſecrata hoſtia ſit aut ſaltē aliqñ in eis ꝯſecrata hoſtia ſimul ſint ⁊ ſi ſimul ꝯſecrationes facte nõ ſint. facili⁹ g̃ erit vt corpus vno loco imanēs ad ſatis diſtãtē locū trãſferri nullo medio īteriecto.

2ᵃ rõ declarans ꝓpoſitū

ℭ Hoc āt adhuc amplius declaraꝛ. nã ſi de⁹ egerit vt aliqđ corpus ſimul h ⁊ hiſpalis tolen ac burgis ſit nõ efficit vt in toto medio quoq3 ſit. nã ⁊ ſi tolen hiſpalis atq3 burgis corp⁹ iſtud ſimul fuerit nõ erit nccīo in toto terre ſpacio īteriecto his locis: ſ3 in eis dūtaxat. Si g̃ ꝯtigit vt aliqđ corpus ſimul toleti ⁊ hiſpalis ſit pariter nullã loco īntercapedinē occupãs facilius ſatis videbiꝛ vt nūc corp⁹ iſtđ toleti ſit imediate poſt h hiſpalis ſit nl'la media ꝑtrãſiēs loca. Qđ appet qm̄ ex p̄ria hypotheſi vnū corp⁹ ut duob⁹ ſimul locis poniꝛ qđ nã q̄dē neq3 efficeꝛ: ſ3 vt⁹ ſimulta. In ſcđa vo ſimul nõ poniꝛ in duob⁹: ſ3 īntermediorum tolliꝛ ꝑtrãſitio ſic i p̄ma q̄3 ē.

ℭ Alie āt acutiores ſpecl'atiões ſūt q̄b⁹ īducitꝛ idē corp⁹ i duob⁹ locis ſimul eē. nob tamē planī⁹ foꝛtaſſis ſpeculãtib⁹ ſufficerit hiſtudo aie ad corpoꝛis paſſiões.

3ᵃ rõ.

Qđ. n. aie ex nã leſt īterdū corpi diuinit⁹ īnec p̄t: ſ3 aie ītre ⁊ cuilib3 ſbe ītelligēti ex nã h ieſt vt nūc ea q̄ h ſunt ꝯſiderãs mox ad ea q̄ rome fuerit ſpeculãda ſe flexerit nihil eoꝝ q̄ in tota locoꝝ īntercapedine aguntꝛ inueſtigãs aut ſollicita. h āt anime nã donat qm̄ ſpūs ſimplex ē nõ alligatus ad locoꝝ leges ſic corpa his nccīo ſubiecta ſūt. Cõfoꝛmiter ergo de⁹ in aliq̄ corpe efficere potuerit ⁊ cū colibitū foꝛet efficiet vt q̃q̃ nã mot⁹ ⁊ locoꝝ legib⁹ corp⁹ a territoꝛio hiſpalenſi mutaꝛ in romanã vrbē: nccē ē vt ſingulas directe intercapedinis ꝑtes trãſeat ab his motus ⁊ locoꝝ legib⁹ abſolutū ſit. nūc aūt eū hiſpalim egrediaꝛ in romana vrbe erit nihil eoꝝ q̄ media ſūt trãſitēs ac ſi romana ciuitas hiſpalēn. vrbis poꝛte cõtermina foꝛet.

ℭ De xp̄i corpe nõ diſpariter ſentiendū ē. ſ. vt mox vt in aere fuiſſ3 in celo empyreo eēt nulli⁹ medij trãſitū faciendo. nã ſi h in xp̄o poſſibile erat nec erat aliq̄ cã pp̄ quã in oībus locis medijs aeris ⁊ ēpirei celi eē debat ꝯueniēti⁹ ē vt poſtq̃ i aere fuerit mox i ēpireis ſedib⁹ locareꝛ nihil medij trãſcēdo.

ℭ Qꝛ āt nlla ad h cã ſubſit vt ꝑ cūctas locoꝝ īnterpoſitionē xp̄s aſcēdēs trãſire debuiſſ3 ſatis notū eē vr̄. nihil nãq3 miſterij aut rõnis in his ſub appet. aut ſi qͥs q̃ aliquã trãſitionē xp̄i ꝑ totã locoꝝ īntercapedinē ꝯſteruꝛ nccē ē vt ꝑiret hui⁹ cã3 aſſignet. quã aſſignare difficilimū foret nec vr̄ aſſignabilis.

ℭ Ex p̄dictis ſatꝫ appet: nccē eē huic aſſētiri poſitioni. h pacto i quotidiana hoſtie ⁊ vini in calice ꝯſecratiõe xp̄m in hoſtia ⁊ calice pariter ꝯſiſtere in celo q̄q3 empyreo ſimul nec ad hoc media tranſit loca.

Cap. 16. A

ℭ Modus aſcenſionis chriſti.

In his igitur dōm ē aſcēſionis xp̄i hūc fuiſſe modū: Ipſe enī i mõte oliuaꝝ ꝓpe hieroſolimã cū btã v̄gine matre diſcipuliſq3 ⁊ alijs qui aderãt multa locut⁹ ē cõſolatus illos ne ꝺ ſuo diſceſſu ſ3 carnē. triſtarenꝛ. ipſe. n. illis pare locū ibat ⁊ niſi ipſe ab eis tollereꝛ nõ veniret ſpūs paclitus. Cū āt huic ꝯſolationi terminū īponeret. deſcēdit ꝺ aerea regiõe quedã nubecl'a vſq3 ad pedes ſaluatoꝛis factaq3 ē i modū troni aut geſtatoꝛie ſedis vt ſic xp̄s in ea ſeſſurus videreꝛ q̃q̃ vt ꝓbatū ē hec nubecula xp̄m nõ tollebat q̄n poti⁹ ſuis ipſe viribus nitebaꝛ. Tollebaꝛ āt illa nubes paulatim in excelſum xp̄s q̄3 eū ea aſcēdebat ac ſi in ea ſederet maioꝛ tñ ꝑs corpis ſaluatoꝛis nr̄i nube velata nõ erat vt ſic diſcipulis vult⁹ ille vidēdus ꝯcedereꝛ corpis q̄3 reliq̄ ꝑcipua ꝑtio. Hec āt paulatiua ⁊ ſucceſſiua ꝑ aeris p̄mū i treſtiuū fcã aſcēſio ādiu durauit q̄uſq3 ab intuētiū obtutibus fruſtrareꝛ tūc āt hūc aeris locū adeptus nõ vt p̄ius ſucceſſiua eleuatiõe viſus ē: ſed ſimul in inſtãti in etherlis ſedibus vbi ꝑmanſurus foret collocatus eſt.

B

Non poterat xp̄s abſq3 viſitatiõe diſcipuloꝝ ex terris in celū aſcēdere.

ℭ Sicut autē chriſtus in inſtanti ab illo aeree regionis loco in empireas ſedes in inſtanti conſcendit potuiſſet quoq3 a monte oliuarum in quo matri ⁊ diſcipulis collocutus fuerat in inſtanti aſcendiſſe. cõueniens tamē nõ extitit. Chriſtus quippe eis qui illi aſcenſuro in monte oliuarū aſtabãt p̄dixerat ꝙ idē i celos aſcēſurus foret. Si āt mox vt ibi ſtetit in empirea fuiſſ3 locat⁹ ſede nullã aeree regionis aſcēdēdo trãſierat ꝑtē vt factū ē diſcipuli ei⁹ q̄bus ſe ab eodē loco aſcēſurū ꝯteſtatus fuerat cū3 ab oculis ſuis euaneſcere cõſpiciētes necdū tolli vidētes in ſublime ꝯ celos motū q̄d ꝺ eo factū foret ignoꝛãtes cū nullū trãſitus illius cognoſcerēt argumētū extimuiſſent valde deſolati ⁊ ineſtimabiliter cū magiſtrum ſui ⁊ dn̄i atq3 toti⁹ boni in q̃ credētes ſalutē ſꝑabãt exitū neſcirēt. Bn̄dictus g̃ redēptoꝛ nr̄ nollēs deſolatos relinquere in diſceſſu ſuo ſm carnē eos quos tñ īter eos manēs dilexerat quos ēt vſq3 in finem dilexit vt patet Joan. xv. c. dignatus eſt in celum ſcandens per aliquam regionis aeree particulam paulatiuis ſerri ſucceſſibus vt ſic cunctis diſcipulis ſuis ceteriſq3 quibus in monte oliuarum collocutus fuerat conſpiciendus daretur qualiter a terra erectus pauliſper foret videbantq3 cum ſucceſſiue per aerem propinquū terre tolli quem videntes agnoſcebant fulgente vultu illo beatifico vt iam plene beatitudinis obtinente dotem. hec autem conſpicientes replebantur gaudio inenarrabili ſciētes dn̄3 illū ac magiſtrū ſaluatorē atq3 totū bonū quē tantū preſentem dilexerant nūc quoq3 teneri⁹ diligebãt cui ꝑ tres annos fere cõmunicauerant in celum tolli viderent. *Joã. 15. c.*

ℭ In hoc

¶ In hoc qꝫ nimis in ſpe future reſurrectiōis corꝑ ꝛ aſcēſiōis in celū foꝛtificabanſ. nā velut xp̄ꝫ aſcēdētē ↄſpiciebant ita ꝛ aliqñ ſe aſcenſuros expectabāt. ſicͭ .n. xp̄i reſurrectio eiſ reſurgendi exēplar ꝛ ſpes fuit ita ꝛ eiꝰ in celos aſcenſio nr̄e aliqñ

Apoſtolus ad coꝛ.15.c. future aſcēſiōis certiſſimū dedit argu^m. Hic modꝰ arguēdi eſt apl'i pꝰ ad Coꝛin.15.ſ.ſi xp̄s reſurrexit ꝛ nos reſurgemꝰ. Nō diſpari āt ſnīa nob̄ arguē īꝫ ſi xp̄s i celos aſcēdit nos qꝫ aſcēdemus. ¶ Ampliꝰ āt iſta xp̄i ↄſpecta aſcēſio vehemenſ aſiſtētiū xp̄o coꝛda iſlāmauit vt ipi qꝫ illuc aſcēdē deſiderarēt q̄ redēptoꝛē ꝛ dn̄ꝫ ſuū aſcēdere ituebanſ cuꝫ ipe dixiſſet vbi ego

Joan.12.c. ſuꝫ ibi ꝛ miniſter meꝰ erit. vt hr̄ Jo.12.c. ¶ Xp̄m igr̄ aſcēdētē ↄtēplātes cū magnā vndiqꝫ delectationē expirenſ tāq̄ penitus deſiderio ꝛ gaudio abſoꝛpti erāt defixis i eū oclis. Jā vo ab oclis corꝑ dn̄s ille ibs elabi cepat ipi tn̄ magis illo q̄ ceperāt deſiderio ꝛ amoꝛe pariſ abſoꝛpti i eā ptē q̄ aſcendebat iu mitis defixa tenebāt. ¶ Nollēs āt pijſſimꝰ ſaluatoꝛ nr̄ eos qs diligebat eiꝰ deſiderio inaniſ affligi poſtq̄ ab oclis corꝑ euaneſcere cepit miſit duos angelos viroꝝ mōſtrātes effigiē indutos veſtibꝰ albis. vt diſcipl'os ab illa tāti deſiderij expectatiōe iā tollerēt q ad illos accedētes dixerūt viri galilei qd ſtatis aſpiciētes in celū hic ibs q aſſūptus ē a vob̄ ſic veniet quē

C Xp̄s ſuis viribꝰ in celū ē eleuatꝰ admodū vidiſtis cū aſcēdētē. de hoc actuū.c.p̄. ¶ In hoc āt adhuc manifeſtaſ q̄ q̄ꝫq̄ xp̄s ab anglis in celū eleuatꝰ neq̄quā ſit qn poriꝰ ſuis ipe viribꝰ ↄſcēderit tn̄ cū eo angeloꝝ aſcēdit mltitudo hoꝛoꝛās ꝛ comitata illū ex his āt duos illos i veſtibus albis oꝛnatos ad diſcipl'os miſit vt diſcipl'os ↄſolarenſ eos in aſpectu illo āplius fatigari nō ꝑmittētes. Ceteri āt angeli xp̄m comitātes ui ſua nā ſimplici ꝓcedebāt nil'o elemētali coꝛpe ſūpto. angelos tn̄ q ad diſcipulos de loco expediēdos miſſi ſūt in aſſūptis coꝛpibꝰ eē opoꝛtuit qm̄ diſcipl'is locuturi erāt. eis tn̄ nec loq potuiſſent nec ab eis videri niſi coꝛpa aſſūpſiſſent in qbꝰ hoc efficerēt. ¶ Et ſic hi duo angeli viroꝝ effigiē aſſūpſerūt de aereo elemēto ita ꝛ veſtiū figurā eis ſuppoſuerūt. nā ihoneſtum ſatis viderenſ duo coꝛpa viroꝝ ſiue

D Peter. cap. 17. vera ſiue veroꝝ effigiē demōſtrātia depoſitis velaminibꝰ appere. ¶ Hoꝝ āt veſtes teſte ſacra ſcriptura albe fuerūt qm̄ coloꝛ iſte decebat letitiā aſcēdētis redēptoꝛis nr̄i. ¶ Ex p̄dicꝭ ſatis colligi daſ q̄l'r redēptoꝛ in celū aſcēderit. ſ. q̄ mox vt in aeris ꝑte q̄dā fuit in celo empireo ſtetit nullū locoꝝ medioꝝ tranſiens.

Cepl. 17.
A ¶ De veſtibꝰ q̄s xp̄s hēbat i aſcēſiōe dubitatio.

B Nōnullorū rn̄ſio.
Amplius Aūt cū dn̄ꝫ ihꝫ i celū aſcēdiſſe fateamur qſpiā iqret qd de veſtibꝰ eiꝰ factū ſit q̄s dū illuc aſcēderet hūit aut vbi nūc ſint. ¶ Cui aliq rn̄debūt q̄ xp̄s in celo eaſdē nūc veſtes hēat q̄s hinc a nob̄ aſcēdēs

C Obiectio. tulit. ¶ Qd̄ ſi i hos arguaſ q̄ō veſtes ille tot ānoꝝ elapſis curricl'is attrite aut putrefacte nō ſūt. ¶ Rn̄debit ur q̄ ꝛ ſi

D Rn̄ſio. nāe ↄditiōe ꝑ tātā tp̄is diuturnitatē durare nequiſſent dei tn̄ nutu vſq̄ꝫ hodie illeſe ꝑmanēt. Hoc āt rōnabil'r dictū apparet.

pꝰ rō. ꝑ qm̄ in celo coꝛruptio nulla ē. cū ibi ↄrietas nulla ſit. in regiōe āt elemētali ↄrietas eis ē. iō ibi gn̄atio ꝛ coꝛruptio ē celū āt nullā elemētaliū reꝝ ↄditionē hꝫ iō ibi gn̄o ꝛ coꝛruptio nll'a iduci poterit. vn̄ veſtes ille q̄s ſaluatoꝛ nr̄ ſecū aſcē

2ꝰ rō. dēs tulit ateri aut putreſieri neqbūt: q2 nullū qd̄ eas coꝛrūpat eē p̄t ꝛ qcq̄d alterū i celis ſit coꝛrūpi nō poterit ¶ Ampliꝰ ſi dei nutu veſtes illeſe ꝑmanēt ꝛ ſi nā loci eis ad coꝛruptionē iducēs repugn̄ret: deꝰ .n. ſic ↄſtituit vt incoꝛrupte ſemꝑ

E Deꝰ iſrl'itis fecit ne ꝑ q̄draginta ānos veſtes aut calciamenta ↄſumerent. manēāt. ¶ Simile factū a deo in ſacra ſcriptura repimꝰ: ipſa .n. teſtimoniū ꝓhibet de iſrl'itis q̄ cū egreſſi fuiſſent de egypto q̄draginta ānis ꝑ varias vagati ſolitudineſ nulli ppl'oꝝ adheſerūt q tc̄ ſibi foꝛmidoloſi erāt cū oēs ſibi infeſti oppido foꝛēt vn̄ nec ab eis veſtes aut calciamēta hr̄e poterāt deꝰ aūt hoꝝ ncc̄itati ſufficere volēs egit vt eoꝝ veſteſ toto illo q̄draginta ānoꝝ tp̄e illeſe ↄſiſterēt nullatenus putrefacte nec attrite: ſꝫ in ea penitus hitudine ꝑmāſerūt q̄ ó egypto eas eduxerāt. Calciamēta qꝫ eoꝝ q̄ facilius atteri ſolēt hoc toto q̄draginta ānoꝝ tp̄e leſa nō ſūt nec attrita aut vetuſtate cōſūpta

Deut. 8.c. quſq̄ꝫ trā ꝑmiſſā iſrl'ite itrauerūt de hoc deuterono.c. 8. hoꝝ āt cāe latius a nobis ibi iducte ſūt. ¶ Si ḡ in veſtibꝰ iudeoꝝ

F Facile ē i celo aliqd eēnā ſuare ꝛ ſi ſua nā cōruptibile ſit tāta fuit diuina dignatio vt tāto tp̄e nulla atterēte vetuſtate ↄſumpte foꝛent. q̄to diſtin̄ga in veſtibus ſaluatoꝛis nr̄i dōm erat accidē debuiſſe. ¶ Aliud qꝫ ad hoc iducēdū icēiuū ē. qm̄ facilius ē aliqd qd̄ ſꝫ ſe coꝛruptibile ē incoꝛruptū ſuari in celo q̄ i terra: q2 ibi [illegible]rietas aut ↄrietatis nulla extremitas ē. iō nulla actio[illegible] ea[illegible] actio ſm̄ nām fundeſ i ↄrietate: vt pꝫ ex

Ariſto. in .5. phiſicoꝝ. ¶ In arabicis vo ſolitudinibus per quas iſrl'ite q̄draginta annis vagati ſūt ↄrietates ſolide erāt cū in tota elementali regione ↄrietas ſit potiſſime in trē ſuperficie i q̄ abūdātioꝛ exigaſ ↄrietaſ ṽtus ad gn̄atiōis ꝛ coꝛruptionis efficaciā. Si ḡ deꝰ dignatiōe ſua ſupra nāe cōmuneꝫ modū opatus nō fuiſſet ncc̄e erat hebreoꝛū veſtes fuiſſe tanto tp̄e vetuſtate conſumptas. G In trā p̄cipue ↄrietas ē. ꝛ rō dicti.

¶ Improbatio reſponſionis p2edicte. Ca. 18. A

Que Aūt hactenus de veſtibus xp̄i dicta ſunt falſo initanſ fulcimēto. Xp̄s eqdem in empirea ſede veſtes nullas hꝫ. ſola .n. in vita eterna ea ſūt q̄ ad btitudinis cōplemētū qcq̄ ↄferūt. veſtes tn̄ xp̄i ad glie ↄſtitutionē efficere nihil q̄unt eas igiſ nullatenus in felicitate ꝑadiſi eē l'iquet. ¶ Hoc aūt ſatis pꝫ qm̄ btitudo ad aliud genꝰ bonitatis ꝑtinet. qd̄ ē veꝝ bonū veſtes aūt aut tegēde turpitudinis cā aut excludēde tp̄is intēꝑiei iuente ſunt. de hoc aūt inferius magis ageſ. pꝰ rō ip bat his. ¶ Amplius aūt q btā illa eterne vite felicitate 2ꝰ rō. fruunſ ꝑfecta rōne degūt ꝛ ſm̄ nāe rectitudinē. tn̄ ſm̄ nāe oꝛdinē ꝑfectius ē coꝛpus hūanū q̄libet veſte ó lino ꝛ lana aut q̄cunq̄ꝫ mā ↄtexta. rōni ḡ ↄſentaneū nō eſt nec quis mō poſſibile vt veſtes de mā q̄uis fabꝛicata hoībus ad felicitatē ꝑſint xp̄s ḡ in felicitate ꝑadiſi veſtes nullas hēbit. Idētidē ꝛ ceteri hꝫ viri. ¶ Ob hoc aūt boetius de ↄſolatiōe lib. ij. ꝓſa qnta arguens ↄ eos q aliq̄ felicitatis ꝑticulā veſtibꝰ aſcripſerunt ait. Ita ne aūt nullū ē vobis ꝓpriū ac iſitū bonū vt in externis ac ſepoſitis rebꝰ bona veſtra q̄ratis. ſic reruꝫ ṽſa ↄditio ē vt diuinū merito rōnis aīal non al'r ſibi ſplendere niſi inanimate ſupellectilis poſſone videaſ. ꝛ alia qdē ſuis rebus ↄtēta ſūt. vos aūt deo mēte ↄſimiles a rebꝰ infimis excellētis nāe oꝛnamēta captatis nec itelligitis q̄tam ↄditoꝛi vr̄o faciatis iniuriā. ille hūanū genꝰ terrenis oībus p̄ſtare. voluit vos dignitatē vr̄am infra infima q̄q̄ꝫ detruditis. Boetꝰ de cōſo. lib. ij. pꝛo. 5. ¶ Itē ipfecti ſatiſ ſignū ē vt aliqd coꝛruptibile hūano artificio ↄſtās id qd̄ tota btā trinitas effecerit ꝑfectū redderet. Saluatoꝛis tn̄ nr̄i veſtimenta de lana ꝛ lino ↄſtitiſſe pꝫ ꝛ ob hoc eas coꝛruptibilitati ſubiectas pꝫ artificiū ēt hūanū eas ad eē ꝑduxerat. Coꝛpꝰ aūt dn̄i ieſu icoꝛruptibile ē cū ꝑ glificationē ſuā imoꝛtalitatis cōpos effectū ſit. Coꝛpus qꝫ illud bn̄dictū totius ſancte trinitatis myſterio i ṽginis aluo miris modis ↄfectū extitit. ab re ḡ eſt vt illud ab ipfectis moꝛtalis ↄdiciōis veſtibꝰ qcq̄ pulchꝛitudinis aut felicitatis ↄſeq poſſit. ¶ Qd̄ aūt coꝛpus ſaluatoꝛis nr̄i totius trinitatis ope expletū ſit ſatis liq̄t qm̄ nō ſuit eo mō q̄ cetera hūana coꝛpa fabꝛicatū. coꝛpa qppe alioꝝ hoīuꝫ ſemine maſculino cōmixto ſanguini mēſtruali ſeminino ipſa ṽtute maſculini agētē in femininū foꝛmanſ. quottidianis .n. actionibꝰ ſeminꝰ digeriſ humoꝛ atq̄ꝫ ↄtēꝑaſ ꝛ ſolidaſ q̄uſq̄ꝫ ꝑfectā foꝛmā humanaꝫ ſemē illud induerit quod oꝛganizationem appellamꝰ. ¶ In coꝛꝑis xp̄i foꝛmatione lōge differenſ extitiſſe cognoſcimꝰ. ibi qppe nullū maſculinū ſemen extitit qd̄ ſanguinis ṽginis mēſtrualē ↄtēꝑaret digereret atq̄ꝫ foꝛmaret in coꝛpus. ipſaꝫ eq̄dē viro icognitam alma mater ↄfiteſ eccl'ia. ¶ Unde ex viribus nāe hoc ipoſſibile fuit vt ille ṽginis mēſtruus foꝛmareſ ſanguis vt ꝑ ſe in eiꝰ vtero erat. ſꝫ qd̄ viribꝰ nāe defuit hoc ſupra nāe limites agens totius btē trinitatis imenſa ṽtus effecit. In inſtanti .n. q̄dā mēſtrualis ſanguinis beate ṽginis a ceteris ſeiūcta ꝑticula in coꝛpꝰ ꝑfecte oꝛganizatū foꝛmata eſt. aīa qꝫ eodē foꝛmationis coꝛpoꝛis iſtanti creata atq̄ꝫ infuſa mēbꝛis ē ſuitq̄ꝫ eodē iſtanti xp̄s verus ac ꝑfectus deꝰ ꝛ hō: ſꝫ qdē coꝛꝑe puus. dicit ḡ oꝛthodoxoꝝ fides xp̄m de ſpū ſcō ↄceptū qm̄ btē trinitatis ope tota illa ſacratiſſima gn̄o aut paſſiua ↄceptio celebꝛata eſt. De his aūt latius dictū eſt in expoſitiōe p̄me figurate ꝑadoxe ſuper p̄mā ꝑticulā. ſ. vas clauſum. Quia ḡ hoc bn̄dictū xp̄i coꝛpus a tota trinitate miris modis fabꝛicatū fuerat ſatis diſſentire rōni videbaſ vt ex coꝛruptioni ſubiectis veſtimentis qc q̄ ei pulchꝛitudinis accedere aut felicitatis potuiſſet. B Xp̄i coꝛpus totius trinitatis ope ↄfectū ē.

¶ Quedam attinentia ad ſuperioꝛa. Ca. 19. A

Amplius Aūt ſi xp̄m in felicitate ꝑadiſi eiſdē quibus hic tegebaſ veſtibus indutū aſtruxerimus opꝫ vt ꝑiter fateamur eas ibi alicuius neceſſitatiſ aut vtilitatis vel iuuamenti cā manere. alioqn ſupuacuū in deo fatebimur qd̄ ſtultū eſt in actione agētis ſm̄ rōnē. adeo aūt longe quecūq̄ talia abſunt. ipſe qppe cuncta diſpoſitiſſime in oꝛdine conuenienti produxit. has tn̄ veſtes xp̄s in felicitate paradiſi conferre nihil pꝫ eas. ergo nullatenus habe-

¶ Hoc aūt

¶ Hoc aũt euidẽtius deducit. Si.n. xp̃s veſtib⁹ in celo empireo vteret vt inde q̃dã corꝑis inhoneſte aut q̃ndã ꝯtinẽtes turpitudinẽ ꝑtes tegerent q̃s nudas veſtib⁹ apparere indecẽtũ foret: aut vt aliq̃d decoris velans ꝑiculis ex h̃ accederet nõ collato ad h̃ q̃ ex his q̃dã ꝑtes turpitudinis velarẽtur. horꝫ aũt ꝓmũ ẽẽ neq̃t: q̃m h̃ dato nccẽ eſt vt fateamur cũ felicitate paradiſi in xp̃o quandam adhuc manere ꝑiculas q̃s indecorꝫ ſit in manifeſto cerni: q̃d ſatis ab re ẽ. ¶ Nec q̃dẽ in xp̃o diminuerat h̃ ꝛ in ceteris q̃s eterne felicitatis ꝑticipes cõ-

D

Q̃d aliqua ex ꝑte miſerũ eſt ꝑfecte beatum tenẽ nõ poteſt.

ceſſerimus. Status q̃ppe glorie q̃cũq̃ q̃ eius cõpos ẽ ad cãs deducit ꝑfectionẽ: q̃ in eo maior iã ẽẽ n̄ q̃at: nulla ẽ huic ꝑfectioni erit ꝯiũcta imꝑfectio. q̃m ſolide bẽm ẽẽ neq̃t q̃d aliquo ex ꝑte miſerũ eſt. In corꝑe ãt hũano aliquã ẽẽ maculã penalitatis cuiuſdã generis quã in felicitate ꝑfecta ẽẽ iꝑoſſibile nõ eſt in xp̃o igit hmõi inhoneſtũ aut indecorã ꝑiculã nullatenus ẽẽ liq̃t. ¶ Scd̃m q̃z ſupradictũ de xp̃o dici neq̃t. ſ. vt iõ in eo veſtes in ꝑadiſi felicitate fateamur: q̃m eius corꝑi pulchritudinẽ quãdã ꝛ honorẽ donãt. nã ſi q̃d alterũ ꝑficit aut illũ pulchrũ reddit nccẽ ẽ vt eo q̃d a ſe ꝑficit pulchrius atq̃ ꝑfectius ſit. ¶ De veſtib⁹ aũt xp̃i ad eius ſacratiſſimã carnẽ collatis hmõi dici neq̃t: q̃m caro eius q̃buſq̃ veſtimẽtis pulchrior ꝛ decẽtior ẽ. nllã ẽ cãꝫ ẽẽ appet q̃re rõnĩ ꝯuenĩẽter dictũ videat vt xp̃s in ſedibus empireis veſtes hẽat. eas ẽ nõ hꝫ cũ in eo fruſtra nihil ponẽdũ eſt. ¶ Amplius aũt veſtes turpitudinib⁹ corporis tegẽdis inuẽte ſũt. In xp̃o ãt nllã corporis ꝑicula turpis aut pudẽda ẽ: in eo igit nequaq̃ veſtes erũt. ¶ Huius inductiõis ꝓmũ pꝫ. q̃m olĩ rõne degẽtiũ hĩs veſtiũ hic ẽ vt pudẽda q̃q̃ ꝛ in publicũ prodire indignia tegant. hic q̃z fabricatarꝫ domorꝫ finis ẽ. voluerũt. n. mortales ſic honeſtius q̃dã q̃ publicã cognitionẽ formidãt explere. ſic hr̃ eccl'iaſtici. 29. c. inicũ vite hois panis ꝛ aq̃ ꝛ veſtimẽtũ ꝛ domus ꝓtegẽs turpitudinẽ. Q̃d ãt i xp̃o pudẽdũ nihil aut turpe ſit manifeſtũ eſt. nã hmõi pene ſũt ei⁹ in q̃ ſũt in felicitate ãt empireaꝝ ſediũ penalitas nllã ẽẽ valet cũ oĩmodã ibi felicitatẽ aſtruxerimus: ibi igit ꝯſeq̃nter oĩꝫ maculã aut corporis deformitatẽ diffitebimur: nllã igit talis macula in xp̃o eſſe valebit vt veſtibus egeat aut ei viſq̃quaq̃ proſint.

D

Inuẽtõ veſtis ẽ vt tegat pudẽda

Eccl'iaſticus.

E

In xp̃o nihil eſt pudẽdũ

Cap. 20. A

¶ Perfectior eſt ſtatus felicitatis ꝑadiſi q̃ ſtatus originalis innocentie.

Amplius Aũt ꝑfectior ẽ ſtatus felicitatis ꝑadiſi q̃ ſtatus ꝓmordial' atq̃ original' inocentie in eo tñ nulla ꝓthoplauſtis veſtis fuit nec eis nccãrie aut oportũe videbant. In vita eterna igit hĩs veſtes nllatenus aderũt. Huius inductiõis maior appꝫ q̃m in ſtatu originalis Inocẽtie h̃ dũtaxat hoibus bonũ erat q̃ a pctõ adhuc imunes ꝓrſus erãt nec alicui penalitati ſubiecti erãt: aut morti. Erat q̃ppe inocẽtia iſta aut original' iuſtitia grã a deo gratis collata. ꝓhibẽs ne mortalitas q̃ hoibus inerat ex ꝑncipiorꝫ ſpẽi ſue cõditiõe nocerei erãt tñ hoies potẽtes peccare atq̃ cõſeq̃nter mortalitati ſubiacere: ſicẽ eis poſterius pcti merito inflictũ eſt. ¶ Qui vero nũc in felicitate ꝑadiſi inexcogitatis fruunt bonis ampliora hĩs bona nõ hñt q̃m dotes glĩe tã in corpore q̃ in aĩa tenẽt quarꝫ nllã in ꝓmordialis Inocẽtie ſtatu fuit. Nõ. n. viſq̃ quoq̃ hoies ꝓmeue original' iuſtitie tenẽtes ſtatũ felices erãt: q̃m adhuc deficere poſſe eis inerat cuꝫ poſterius ceciderint. felix ãt circũquaq̃ nõ eſt: q̃ aliqual'r miſer effici pt. Nũc. n. q̃ felicitate ꝑadiſi fruunt imortales ſũt q̃ vero ꝓmeuã tenebãt iuſtitiã mori poſſe ꝓmptũ habebant.

B

Q̃uid cẽt origi nalis iuſtitia inocẽtia ꝓmis parentib⁹.

C

Hoies ꝓmeue origial' iuſtitie nõ erãt oĩs felices.

1ª rõ. ¶ Itẽ q̃ ſtatũ inocẽtie tenuerũt: ꝛ ſi tũc nõ peccauerant aut peccabãt peccabiles tñ erãt ſicẽ eis poſterius factũ eſt. q̃ tñ felicitatẽ ꝑadiſi tenẽt peccare nllatenus q̃unt: aut ea q̃ſi tenẽt

2ª rõ. grã carere. ¶ Preter h̃ ãt q̃ ꝓmeue inocẽtie ſtatũ tenebãt õ

3ª rõ. felicitate eterna ſibi cõſcij aut certi nõ erãt q̃m in eis factũ ẽ: q̃ peccarẽt. q̃ ſpem ei⁹ ꝑdiderõt. niſi mediatoris xp̃i grã redẽpti forẽt. q̃ vero ꝑhẽnis felicitatis gaudia exꝑiunt de ea quã poſſidẽt felicitate firmitudinis atq̃ certitudinis cõſcij ſt. q̃m peccare neq̃unt illud tñ q̃ fruũt ſoli pctõ repugnat. vt eo auferri poſſet q̃ igit ſibi cõſcij ſũt q̃ peccare neq̃unt ꝑhẽnis felicitatis certa poſſeſſione letant. ¶ Differẽtius ẽ maior ꝑfectiorq̃ ſtatus eſt eorꝫ q̃ empireas poſſidẽt ſedes q̃ eorꝫ qui ꝓmordialis Inocẽtie ſtatũ aliq̃ñ tenuerũt. ¶ Huius aũt ꝓm liq̃t. nã cũ diuina ꝑtãs formauit adã de limo terre nudũ plaſmauit nullũ ei tribuẽs corꝑis tegmẽtũ. vt dicit. Geñ. 2. ꝛ. 3. c.

D

Ge. 3. c. euã q̃q̃ cũ de latere viri dormiẽtis formauit nullo adhibito carnis ſue tegmẽto eã ẽẽ dedit. vñ erãt nudi nec erubeſcebãt vt appet Geñ. 3. c. ¶ Cũ vero deliq̃rũt exarſerũt i vtroq̃ ad alterutrũ genitalia mẽbra q̃dã paſſionali ad libidinẽ inſurgẽte calore. q̃ẽadmodũ nobis euenire ſolet: cũ in libidinẽ incitamur. hũc ãt ꝓrus nequaq̃ exꝑti fuerãt nec tale q̃d accidere potuiſſe arbitrabãt q̃ pacio de eo q̃d acciderat rubore: ſuffuſi ſũt. Ob h̃ aũt genitalia in q̃bus nouũ illũ acciderat adoꝑire volẽtes de folijs ficus fecerũt ſibi ꝑizomata ad tegendũ dimidiã corporꝫ partẽ. ¶ Hoc aũt infert q̃ cũ nõ inſtituta erat nõdũ vino hominũ infecta veſtib⁹ nec eguit: nec vſa eſt. nulla. n. tũc eos ad hoc nccitas adigebat. q̃m nõ erubeſcebãt nuditatis ſue ac ſi nudũ ẽẽ malũ nihil foret. Nec h̃ q̃dẽ iõ q̃s factũ puter q̃ſi tũc hoies nimis adhuc rudes q̃d bonũ honeſtũ aut verecũdũ foret ignorarẽt. tãta q̃ppe tũc rõnis viuacitate vigebãt vt poſterius viguerũt. pctõ iñ cõſumato ruboris q̃dã penalitas morꝫ ꝯſecuta eſt q̃ veſtiũ nccitas ad honeſtatẽ tuẽdã inducta eſt. Veſtiũ ẽ vſus ex pcti ſeq̃lla ꝓuenit ſ. ex penalitate ruboris. a ſtatu aũt felicitatis ꝑadiſi oĩs pena obeſt: cum ibi plenũ cõſumatũq̃ reperiat bonũ. in illa ergo perhenni felicitate paradiſi veſtibus nullus vtetur ꝛ conſequenter nec xp̃s nunc quibuſq̃ veſtibus tectus eſt.

E

Status poſt culpaꝫ ꝓmi parẽtes vſi ſũt tegmentis. q̃bus tegerent ꝑtes pudibũdas.

F

In ꝑadiſo oĩs pena abeſt.

Capitu. 21. A

¶ Quedam attinentia ad ſuperiora.

His Aũt addẽcit cũ diuina ꝑtãs hominẽ plaſmare voluit cũcta ei nccãria ꝯtulit veſtes tñ ei nllas tribuit. veſtiũ ẽ hoi nulla nccitas aut opportũitas eſt. Q̃d ſi hoi nato ꝛ viuenti veſtes ad nihil nccẽ ꝓm ſe fuerũt ei poſt mortem iã in felicitate ꝑadiſi degẽte multo rõnalius cõferre neq̃būt aut aderũt. h⁹ inductiõis ꝓmũ liq̃t. Sic. n. deus a res cõſtituit vt ſingulis q̃d nã nccitas aut opportũitas exigit tribuerit q̃ aũt opportuna nõ ſũt ſꝫ ſuꝑuacua nõ addiderit. alioq̃n cum cõdita ſubſiſtere neq̃ant niſi cũ eis q̃ opportũa ꝛ nccia q̃q̃ inſũt tãdiu q̃ ſubſiſtũt ꝑmanere nõ accideret. ¶ Hic aũt prauus ordo ieb⁹ ipoſitus ſoiet. ſ. vt aliq̃ cõdita forẽt q̃ ordinis defectiõe depdi nccẽ eẽt. Hoc aũt in deo aſtruere nephas dixerim: cũ teſte Ariſto. politicorꝫ libro primo: lucide didiſcerimus deũ ꝛ nãm nihil ſuꝑuacuũ opari. Pari ẽ cenſura dõm eſt nihil a deo ꝛ nã ꝓductũ cui nccia q̃q̃ aut nãli cõſeruationi oportuna adiecta nõ fuerint. ¶ Si q̃d enim deo aut nã agẽte ꝓductũ aſtruxeris cui nccia queq̃ diffitearis cõceſſa fatearis oportet. hoc fruſtra ꝓductũ fore. hoc tñ quiſq̃ confiteri recuſabit cuicunq̃ ergo genito ꝓducto aut creato deo aut nã agente quicq̃d ſpẽi cõueniens eſt cõceſſuꝫ fore cõfiteri nccẽ eſt. vt ſic ꝓgenita aut producta cõſtare queant. Hoc aũt inducit. nam ſi genitũ aut productũ ad cõuenientiã ſpẽi neceſſaria queq̃ nõ habeat periturũ eſſe neceſſario erat ſuꝑuacuũ aut eſt id gigni q̃d cõfeſtim delendũ erit. ¶ Amplius aũt Ariſtoteles. 12. metha. ait entia vniuerſi nolle male diſponi ſed cõuenientius diſponi quo diſponi queant. Si tamẽ ſic vniuerſitatis res adminiſtrari fateamur vt cuiq̃ ad ſpeciei neceſſitatẽ ſui nõ ſuppetãt: ꝛ ꝯſeruationi opportuna prauo ordine diſpoſita forent. Cũctis ergo genitis creatis aut productis a deo vel nã quecũq̃ neceſſaria ſint addijci confiteri nccẽ eſt. ¶ Hanc quoq̃ aſſumptionẽ euidentius latiuſq̃ inducit Ariſto. politicorꝫ libro primo dicens q̃ ſicut cunctorꝫ ingeniatrix nã cũctis vt ſini prouidet machinas quaſdaꝫ ꝛ argumenta eſſendi tribuẽs. ita ꝛ genitis rebus prouidet vt ſeruent. ¶ Unde dicit nãe eſſe virtutẽ prouiſiuã ad ꝯſeruationem aĩaliũ vt ſicut generationi cõtulit ita eis genitis alimenta tenera preparat procedẽtibus aũt ꝓm etatez firmiora quedã iaꝫ robuſtioribus nutrimẽta miniſtrat. ¶ Ex hoc aũt prouenire inquit vt femelle poſt ꝑtuꝫ lac in vberibus hẽant vt inde editos ꝑius liquidiori atq̃ tenerrimo alant nutrimẽto. poſt aũt ſolidiora quedã nature cõuenientia adminiſtrat. de hoc quoq̃ Ariſtoteles primo ichonomicorꝫ: ait oĩa aĩalia a terra nutrimẽtũ recipere tanq̃ a matre. ipſa ergo terra que nature pars quedam eſt ſic nature ingenio diſpoſita eſt vt cunctis viuentibus alimenta prebeat.

B

Deus ꝛ nã nllã fruſtra faciunt.

Ari. ꝑ poli.

Ariſtoteles

C

Entia vniuerſi q̃ cõuenientius diſponi pñt diſponũt.

Ariſtoteles

D

E

Unũ eſt mulieres l vberibus poſt ꝑtũ hẽre lac

Ari. ſ. icho.

Capitu. 22. A

¶ Duplex modus neceſſitatis in homine.

Poteſt Aũt ꝛ alias induci q̃ homini plaſmato neceſſaria queq̃ ad cõſeruationẽ ſuã tribuerit. ¶ Duplex enĩ nccitatũ modus plaſmato homini inerat. ſ. ad cõſeruandã humanã ſpẽm in ipſis indiuiduis. ꝛ ad indiuiduorꝫ permanentiam. ¶ Ad indiuiduũ vero quodlibet humanum conſeruandum cibus ꝛ potus neceſſarius eſt. nam cũctis animalibus hoc ineſt vt vitam alimento conſeruent. alioquin eis nulla per naturã poſſibilis eſt cõſeruatio.

B

Cibus ꝛ potus ſinglis hoibus neceſſarius.

¶ Necitas

C
Spēs pter indiuidua nō pmanēt

¶ Necītas āt spēi ē ad pmanētiā eiusdē. ⁊ qm̄ pter indiuidua spēm pmanere īpossibile ē dicēte Ari. in pdicamēto in pdicamēto sb̄e destruct̄ pmis sb̄ıs īpossibile est aliqd alioꝝ remanere. s. deletis oībus indiuiduis q̄ sᷓ pme sb̄e īpossibile est aliquā pmā sbaꝫ pmanere q̄ ad gn̄a ⁊ spēs ptinet. Et qm̄ in cōpositis ⁊ mixtis nullū indiuiduū pmanet in eternū cuꝫ quodlibꝫ corruptibile sit ad pmanētiā spēi p gn̄onē eē ncēe e: que ex vno indiuiduo alterū originē trahat. vt sic qbusdā occasuꝫ facietib⁹ alijs āt ex his sumētib⁹ ortū in eternis durationē pmaneat sba spēi. ¶ Et qm̄ ad gn̄ationē hmōi potētia actiua ⁊ passiua ⁊ sūme nccīa sᷓ. q̄ nā ministrat. sexuū dꝫ diuersitas. s. masculinū eē ⁊ femininū. nihil alteꝝ nccīū erit hominib⁹ fm̄ nāꝫ hn̄tib⁹ q̄ cōseruādoꝝ indiuiduoꝝ nccītas exigit: cū ipsa dꝫ cōseruatione spēi. ¶ Diuine. n. bōitas digna

Aristoteles
D
In cōpositis ⁊ mixtis nullū idiuiduū sempiternū
E
Deus optimus p boi singula tribuit necessaria 2m indiuiduum.

tio plasmato hoi hoꝝ singula tribuit. pmo eīn eis q̄ cōseruādoꝝ indiuiduoꝝ rō exigit pui dēs cū ei cibū ⁊ potū tradidit ad hoꝝ escā ⁊ cūctas arbores padisi illius cuius colonus positus fuerat cōcedēs: cū īqt Gen. 2. c. ex oī ligno padisi comede. de ligno āt scie boni ⁊ mali ne comedas. ¶ Ad potū āt hoi de⁹ fontē padisi tribuit nōdū vino ī vsuꝫ hominū deducto sꝫ h⁹ aq̄ cūctis poculis salubrior erat. de h̄ Gen. 2. c. dr̄ ⁊ fluuius egrediebaᷓ de loco voluptatis vl̄ fꝫ aliā lr̄aꝫ ⁊ fons egrediebaᷓ de loco voluptatis ad irrigandū padisum q̄ inde diuidiᷓ in q̄ttuor capita nomen vni physon alteri gion alijs tigris ⁊ q̄rto eufrates. Quāq̄ āt dns pthoplausto de h̄ padisi fonte bibere nō iussisset qm̄ tn̄ eū colonū ⁊ agricolaꝫ loci voluptatis collocauerat vt pꝫ Gen. 2. c. cūcta q̄ ibidē erāt eidē pcessisse atq̄ sui effecisse tutis videbaᷓ eis dēptis q̄ expresse phibebat sicut de arbore scie boni ⁊ mali cautū est.

Gen. 2. c.
F
Fons q ex loco voluptatis exit: ⁊ in. 4. celeberrimos fluuios partitur.

¶ Idētidē āt de⁹ pthoplausto q̄ ad spēi cōseruationē nccīa erant cōtulit qd ad gn̄onē spectat. ⁊ qm̄ solū virū gignē impossibile erat cuius fundamētū pꝫ ex plibatis in expōne pme figurate padoxe pticl'a ei feminā gn̄andi coadiutricē ptulit huic. n. iunct⁹ gn̄ationis opus explere valebat. ¶ Sic. n. hr̄ Gen. 2. c. nō est bonū eē hoīeꝫ solū: faciam⁹ ei adiutoriū simile sibi. s. faciam⁹ ei feminā q̄ similis sit ei in spē sꝫ n̄ in sexu ⁊ ista fuit adiutoriū. s. ad gn̄onē q̄ ptinet ad nālē cōicationeꝫ ⁊ ad cōmunicationē yconomicā. ¶ Ex pdictis colligiᷓ q̄ cū deus plasmato hoi nccīa q̄q̄ cōtulerit vestes tn̄ nll'atenus pbuit eas hoi nccīas aut opportunas simplr̄ nō fuisse. ¶ Si ḡ in statu inocētie pmeue pthoplausto nr̄o vestes nccīe nō extiterūt nec collate sᷓ in statu felicitatis pfecte padisi q̄ perfectior: nec parū ē nccīe min⁹ erūt. Eis ḡ bti n̄ tegēᷓ nec xp̄s qꝫ nūc tegitur.

G
De⁹ cōtulit p parentibꝫ q̄ ad spēi conseruationē conducūt.

D
Bti in padiso vestibus nō tegunt.

¶ De vestibus a deo datis hominibus.

Capitu. 23.
A

Amplius Aūt hoi in inocētia ⁊ nā īstituta formato deus vestes nullas dedit, peccātibus aūt vestimēta tribuit: vestes ḡ hoi fꝫ se nccīe aut opportune nō erāt sꝫ qm̄ peccāuit. s. vt penā verecūdie ī gēitalib⁹ ex pctō cōseq̄ntē tegerēt: nudis. n. illis pdire ī publicū mag̃ eos facerēt rubore suffūdi aut de se psus cōfundi. ¶ Hoc āt pꝫ qm̄ ab exordio pthoplaustis de⁹ vestes nll'as tribuerat sꝫ vt lr̄a geneseos testaᷓ. c. 3. nudi erāt ⁊ nō erubescebāt, postq̄ vo iussa dei trāsgressi peccauerūt pᷓ pꝫomata folijs de ficu q̄ ipi sibi ptexuerūt de⁹ illis vestes fecit. vt appꝫ Gen. 3. c. s. fec̄ eis de⁹ tunicas pelliceas ⁊ eiecit eos de padiso. ¶ Ad nccītatē ḡ indiuiduoꝝ aut spēi in plasmatis hoībus fm̄ se vestes nō pderāt sꝫ pp peccati seq̄la introducte sᷓ. ī felicitate tn̄ padisi pctm̄ nullū: penalitas qꝫ nll'a nec rubor ē ibi igiᷓ vestes eē ꝯuenienter sustineri negᷓ. ¶ Preter hec āt si vestes cuidā pulchritudini corpori hūano īroducte fuissent potius eas deus pthoplausto an̄ trāsgressionē pmariā ptulisset cū iustiā originalē tūc tenerēt p⁹ pctm̄ tn̄ dedit n̄ ḡ ad q̄ndā corpi hūano pulchritudinē augumētādā ptulit sꝫ ad ruborē nr̄ꝫ occl'tādū quē peccati merito pthoplausti ⁊ tota eoꝝ pgenieᷓ mēbris genitalibus icurrerūt. Huius inductionis pmū pꝫ. nā cū formati hoīes ī iustitia originali forēt ī gr̄a dei erāt. hēbat. n. eos sibi deus grōs illos diligēs cū nōdū qcq̄ peccassent pp qd irām dei icurrerēt. Post pctm̄ āt filij ire facti sᷓ odiū dei īcurrētes cū de⁹ oderit pctōres. rōni ḡ magiᷓ ꝯsentaneū videbaᷓ vt de⁹ qdcūq̄ bonū pthoplaustis an̄ lapsuꝫ q̄ p⁹ trāsgressionē tribuisset. ¶ Huius āt fa pticula ex plibatis inducta ē. s. q̄ de⁹ hoi p⁹ pctm̄ vestes tribuerit an̄ in nuditate sine rubore pmanentib⁹ eis. Quā ob rē inferᷓ nccīe est: vestes pthoplaustis nullius augumētāde pulchritudinis cā datas: sꝫ tegēde turpitudinis nccītate ne rubore suffūdamur. in felicitate āt padisi nulla penalis nccītas est vestiū ḡ vsus ibi nequaq̄ erit.

B
Uestes hoibus ex errore p cōpate sunt.

¶ Preter hec āt si xp̄m in empireis locatū sedib⁹ vestib⁹ contectū cēscamus pariter qꝫ ⁊ in ceteris btis cēseri par cā cogit, idem. n. oīum ad h̄ inductiuū vel distractiuū erit. ¶ Qd si obieceris potiora xp̄i merita oībus hūanis meritis extitisse quā ob rē rōni cōsentaneū fore cū vestib⁹ cōtegi ceteris ī sua nuditate manētib⁹. ¶ Rn̄dendū erit pculdubio cūctis hūanis meritis xp̄i merita potiora. Un̄ si ī felicitate pheni vestiū vsus vt in hac mortalitate eēt. solēniores nec in parū vestes xp̄i ceteroꝝ vestimētis eē deberēt. ipo tn̄ vestib⁹ cōtecto ceteros in sua manere nuditate nulli rōni cōcors est. Si ḡ xp̄m vestib⁹ velatū in poloꝝ sedibus arbitrari velimus ceteris qꝫ felicibus defunctoꝝ varia cultus tegmina apponēda sunt. ¶ De ceteris ḡ nō parua nec cito extricabilis qd exorta foret: quō in resurrectione vestes hr̄e possent. nā nō erūt in eoꝝ corporib⁹ vestes: q̄s dudū hūerūt: qm̄ vel nullas sepulti hūerūt aut ille cū ipsis corporibus longa sepulchrali corruptiōe attrite distabuerūt. ¶ Nihil ḡ hēs qd rn̄dere q̄as nisi vt cūctos angelos dei pānoꝝ cōfectores vestiū qꝫ fabros astruxeris vt singulis btōꝝ vestes qbuᷓ velādi sunt distribuē q̄ant. hoc aūt abusio irrisoria quedam est. ¶ Patet ergo nec xp̄m in terra viuentiū nec ceteros qui in vtroq̄ homie aliquādo futuri ibidem sunt vestibus quibusdam tegi.

C
Obiec⁹.
D
Rn̄sio.
E
Obiec⁹.
F
Rn̄sio.

¶ Dubitatio q̄ felicitas padisi nō est futura sine vestib⁹.

Ca. 24.
A

Ad Hoc aūt qbusdā astruēdū videbiᷓ felicitatē padisi sine vestibus nō eē futurā. Qm̄ inhonestū cuiq̄ liquet genitalia organa reuelata cūctis mōstrari in patulo. q̄ si eos velaminib⁹ carētes eē oporteret rubore suffundi eos ō sua nuditate nccīe erat. in felicitate tn̄ padisi nulla penalitas arbitramur eē locū vestiū ḡ ad turpitudinē cōtegendā vsus erit. ¶ Huic rn̄dendū est. q̄ si nuditas genitaliuꝫ organoꝝ qcq̄ ruboris aut penalitatis afferret nos qꝫ cū ceteris sponte fateamur ī illa felicitate padisi vestiū vsuꝫ cūctis eē nccīū ibi tn̄ nll's in alterutrū de genitaliū nuditate viri suffundenᷓ rubore. ¶ Ad feminas qꝫ viris idē erit vt nll'i inuicē de taliū nuditate vereanᷓ. vestiū ḡ ibi nulla poterit eē nccītas. Hoc aūt liq̄t qm̄ pfectior status felicitatis padisi statu pmeue innocentie originalisq̄ iustitie pculdubio est. in statu tn̄ iustitie originalis verecūdie pthoplausti imunes erant nihil de sua nuditate q̄ tūc nuditas minime putabaᷓ erubescentes. erit ergo vt in perhēni empireaꝝ sedium statu oīs a beatis effugiat rubor: aut occasio erubescendi. Huius inductiōis pmā particulā notā fore arbitror eamq̄ paulo ante firmauimus. Secunda aūt deduciᷓ qm̄ in statu primeue inocentie pthoplausti nudi erant nec tn̄ de sua in alterutrū nuditate ꝯfusi. dicente lr̄a geneseos. c. 3. nudi erant ⁊ nō erubescebant. In illa igitur quā plenā cunctoꝝ bonoꝝ aggregatione beatitudinē prestolamur magis ab electis oīs ruboris mā diffugiet. vestiū ergo erit sublata nccītas pariter ⁊ opportūitas. Nos eniꝫ de genitaliū organoꝝ nuditate suffundimur: qm̄ in eis passionalis qdā ardor ⁊ titulatio ꝯ ratiōis surgit īperiū. In felicitate aūt paradisi nulla in electis passio aut insurget aut dn̄abiᷓ. verecūdie ḡ aberit locus. ¶ Sic. n. asserit Augu. 22. de ciuitate dei. in vita eterna nō magis erubescemuᷓ de genitalib⁹ mēbris q̄ de pulchris oculis aut manib⁹. ibiq̄ oīs antiquus genitaliū mēbroꝝ vsus deficiet. qm̄ nullus viri ad feminā accessus aut gn̄atio erit nec ad accessum vlla in carne nr̄a facta titilatio. ¶ Sic. n. xp̄s rn̄dit saduceis ꝯ resurrectōnis testificationē arguentib⁹ dicēs erratis nescientes scripturas: nec virtutē dei. in resurrectione eniꝫ nec nubēt: nec nubenᷓ: sꝫ erūt sicut angeli dei in celo. vt pꝫ Mat. 22. c. ¶ Ipsi. n. vt eis videbaᷓ ad īpossibile deducebāt aut ḡue icōueniēs obijciētes de mul'iere q̄ a septē viris ducta ē si resurrectio ē cuius eoꝝ in resurrectione erit: ipse aūt rn̄dit p interēptionē vt pꝫ ex dictis. in illa ḡ felicitate paradisi pꝫ nihil eē de quo nobis rubore suffundendū est. vestiū ergo nullus erit vsus.

B
Rn̄sio.
C
In padiso nulla est vestibus nccītas.
Gen. 3. capi.
Augu.
Matt. 22. c.

¶ Dubitatio ⁊ quedam de vulneribus christi.

Ca. 25.
A

Superioribus Aūt adhuc qsq̄ insistet dicēs q̄ ⁊ si nulli eoꝝ q bti erūt vestiū vsus aut nccīus aut oportun⁹ erit xp̄o tn̄ vestes valdē cōgruūt vl'nerib⁹ suis ꝯtegēdiᷓ potissime tegēdo vl'neri hn̄dicti lateris sui qm̄ illō āplo pꝫ hyatu. ¶ Si qs āt h̄ eliminaᷓ itēdēᷓ astruat vl'nēa dn̄i ihu p⁹ rsurrectōeꝫ sic fuisse ꝯclusa acsi nll'a ei vnq̄ illata forēt dōꝫ ē staᷓ n̄ posse. nā p⁹ sctissimā resurrectōeꝫ vl'nera suscepta patētia vt in passiōe fuerāt pmāserūt.

¶ Hoc aūt

B ¶ Hoc aũt pʒ ex eo ꝙ xp̃s ad thomã diſcipulũ in ſe ipſo mãi-
Argu- feſtauit.nõ cũ thomas de reſurrectõe dñi ihũ dubitaſſet ⁊ ni
mẽtũ ꝓ ſi loca vulneꝝ tetigiſſet:crediturũ ſe diffitebat:xp̃s hec q̃ pe
bãs xp̃i tierat in corpe ſuo mõſtrauit.de q̃ Jo.c.20.dr̃.dixerũt ẽ alij
vulnera diſcipuli vidimus dñʒ.ille aũt dixit niſi video in mãib⁹ ei⁹ fixu
poſt re- rã clauoꝝ ⁊ mittã manũ meã in lat⁹ eius nõ credã.⁊ p⁹ h̃ di
ſurrectõ xit ihs thõe inſer digitũ tuũ huc ⁊ vide manus meas.⁊ afer
nẽ ap- manũ tuã ⁊ mitte in lat⁹ meũ ⁊ noli eẽ incredulus ſʒ fidelis.
ta fuiſſe Hec aũt thomas vt xp̃s iuſſerat tetigit.qð ex ſub dictis eiuſdẽ
loci mãifeſtaẽ ṽbis.ſ.rñdit tho.⁊ dixit ei:dñs me⁹ dixit ei ihs
Jo.20.c. q: vidiſti me thõa credidiſti.i.q: tetigiſti.bti q nõ viderũt ⁊
crediderũt. ¶ Amplius aũt nõ ſolũ p⁹ reſurrectionẽ ſuã xp̃s
in corpe ſuo vulneꝝ hũit cicatrices.⁊ aliq̃ illatoꝝ vl̃neꝝ ſti
gmata ſiue ꝓfundas hũit cauaturas ſicẽ in vl̃neratis hoib⁹
p⁹ curationẽ reliq ſolet.ſʒ patẽtes vulneꝝ hyatus hũit:ſicut
ea die q̃ ei plagas ipreſſere iudei.ſ.vt vulnus hñdicto lateri
eius lancea ipreſſuʒ iteriora carnis ad viã cordis penetrans
vſqʒ ad intima tũc patebat. ¶ Plage q̃ʒ mãib⁹ i fixura clauoꝝ
ipoſite manuũ totã ſbam penetrãtes tũc q̃ʒ ab oppoſito i op
poſitũ ꝑueniebãt.in pedib⁹ aũt ſili clauoꝝ facta fixione cõfor
mis vulnera adhuc extabãt.ſ.vt a ſuꝑficie i ſuꝑficiẽ penetrã
do veniret. ¶ Sic.n.adhuc in eo ꝓfũde manebãt fixure vt
ꝑ eas ĩtuẽtib⁹ lux ⁊ reꝝ ſpẽs viderent.nll'a carnis ſba inter
C poſita.h̃ aũt in xp̃o admirabile erat ceteriſqʒ admirabilius in
Nullus lateris fixura patebat in iſo nãqʒ ꝓfũd⁹ hyat⁹ carnis ſbaʒ pe
aut mor netrãs vſqʒ ad ꝓcordia viã faceat intuẽti. ¶ Ex his tñ nll'm
tis aut aut mortis aut nocumẽti xp̃o incẽtiuũ erat.nec hac magna
nocumẽ corpis aptura ſanguineus vllus defluebat hũor ſicẽ in q̃libʒ
ti incẽti aliis euenire neceẽ erat q talis pateret. ¶ In xp̃o aũt ſiue in q̃-
uũ erat. cũqʒ corpe glorioſo ex his in hãc formã fixuris patẽtib⁹ nllʒ
vite diſcrimẽ aut vllũ ſeq̃bat nocumẽtũ ẽt ſi ampliores pene
trabilioreſqʒ fuiſſẽt imo ⁊ ſi ꝓcordia cũ iſo corde vite nr̃e ra
dice ferro ab oppoſito in oppoſitũ trãſfixa forẽt.hui⁹ rõ ẽ qm̃
corpora glorificata incorruptibilia atqʒ penitus impaſſibilia
ſunt quicquid eis inſit aut euenerint.

Ca.26. ¶ Quedã de xp̃i vulneribus attinẽtia ad ſuperiora.

A HEC Aũt vulnera vt ꝓdictũ ẽ reling patẽtia admirabi
le ſatis ẽ:nec oẽs id recipiũt qn potꝰ doctoꝝ theo
logicoꝝ plerĩqʒ aſtruũt nõ patẽtia vulnera:ſʒ ꝓ vulnerib⁹ ci
catrices relictas fore.ſʒ inuicti ẽt cõfiteri cogent oĩa vl̃nera
ſaluatoris ſiue pedũ manuũqʒ ⁊ lateris p⁹ ſacratiſſimã paſſio
nẽ relicta fuiſſe patiẽtia vt tũc erãt cũ ei cruci afixo ipreſſa ſt.
¶ Qð ex ṽbis btĩ Joã.20.c.ſatis liq̃t.ſ.inſer digitũ tuũ huc
Jo.20.c. ⁊ vide manus meas.⁊ afer manũ tuã.⁊ mitte in latus meũ
⁊ noli eẽ icredulus ſʒ fidelis. ¶ Juſſit.n.ſaluator nr̃ diſcipu
lo ſuo thome.in latus ſuũ manũ imittere.latus ẽ patẽs erat
aliogn manũ mitti ĩpoſſibile foret:ſʒ dũtaxat ſuꝑ latus manũ
ponẽt i cicatricib⁹ lateris mittere aũt nõ poſſʒ. ¶ Jtẽ h̃ idẽ õ
fixeris pedũ ⁊ manũ ꝯſtat.ꝙ patuerint p⁹ reſurrectionẽ.qm̃
in p̃allegatis dr̃ ⁊ mitte digitũ tuũ i loca clauoꝝ:nõ.n.dixit
pone digitũ tuũ ſuꝑ cicatrices manuũ aut pedũ relictas ex
fixura clauoꝝ ſʒ dixit mitte.neceẽ ẽ igit̃ vt clauos paterẽt fixu
re i q̃s digit⁹ mitti poſſet. ¶ Jtẽ pʒ:qm̃ dr̃ i loca clauoꝝ q̃ in-
ſert adhuc ibi manẽ loca clauoꝝ.ſ.fixuras.nã ſi curatiſ ꝯclu
ſi q̃ʒ vl̃nerib⁹ ſole vl̃neꝝ cicatrices relicte forẽt ñ dixiſſet in
B loca clauoꝝ qm̃ fixure erãt loca clauoꝝ q: ibidẽ claui extite
Vulne- rãt.cicatrices aũt vl̃neꝝ clauoꝝ loca ñ erãt:q: i eis claui nllĩ
ra chri- fuerãt ſʒ locoꝝ clauoꝝ ſigna. ¶ Ex his ẽ inſert ꝙ vulnera
ſti poſt redẽptoris nr̃i p⁹ ſacratiſſimã reſurrectionẽ ita apta penetrã
reſurre- tiaqʒ relicta ſt vt in paſſione patuerant cũ crucifixus foret.
ctionẽʒ Sic q̃ʒ nũc manẽt.vñ ⁊ cũ venerit iudiciũ facturus illa bo
ita apta nis ⁊ malis in patulũ feret his apte innuẽs eos ſufficiẽter re
mãſerũt demiſſe effuſo ſanguine ſuo q ꝑ hec vl̃nera late fluxerit.ipi
quẽad aũt ñ attẽdẽtes vt ꝑticiperẽt bonũ redẽptiõis illius ꝑierũt.
modũ i ¶ Tũc aũt irriſono mugitu clamabũt oẽs nequã inferoꝝ ſe
paſſiõe dibus mãcipãdi in ꝓcordijs ſuis idicibili dolore cõcuſſi atqʒ
patie- lugẽtes ꝙ tãtũ eis patẽs bonũ nõ accepint quã ob rẽ gehẽ-
bant. nalibus cruciatib⁹ detrudẽdi in eternũ ſũt. ¶ Sic pʒ apoca
lipſis.c.j.cũ agit̃ de iudicio futuro ſuꝑ oẽs gentes.ſ.videbũt
Apoca. qm̃ pupugerũt ⁊ plãgẽt ſe ſuꝑ eũ oẽs tribus terre.ſ.oẽs tri-
p̃mo.c. bus ⁊ cognitiones maloꝝ qm̃ bonis ſolida iã ibi gaudia hau
rienda erũt. Potiſſime qm̃ dicit oẽs tribus terre.i.oẽs tribus
Apl'us q̃ tũc erũt i terra.qð dũtaxat malis ꝯuenit:ipi.n.ſoli in terra
ad theſa ſedebũt cũ iudicauerit filius hois bonis in aerẽ eleuatis cũ
lo.c.4. dño iudicãte. ¶ Sic ait apl's p̃ma ad theſalo.c.4.ſ.hoc.n.

nobis dicimus in ṽbo dñi ꝙ nos q viuimus ⁊ reſidui ſum⁹
in aduẽtu dñi ñ ꝑueniem⁹ eos q dormierũt.qm̃ ipe dñs in iuſ
ſu ⁊ in voce arcãgeli ⁊ in tuba dei deſcẽdet de celo ⁊ mortui
q in xp̃o ſt reſurgẽt p̃mi deinde nos q viuimus ⁊ relinq̃mur
ſimul rapiemur cũ illis i nubib⁹ obuiã xp̃o i aera:⁊ ſic ſemꝑ C
cũ dño erimus. ¶ Hoc aũt nõ ẽ itelligẽdũ de aſcẽſu vltimo bo No^m.
noꝝ in celũ p⁹ reſurrectionẽ.ſʒ de aduẽtu ad iudicãdũ.nã ſi
de aſcẽſu ad celos ſmo eẽt.diceret ꝙ ipi boni aſcenderẽt cũ
xp̃o aſcẽdẽte rurſuʒ in celos nõ tñ h̃ dr̃ qn potius de xp̃o ad
ueniẽte.ſ.rapiemur obuiaʒ xp̃o.ẽ qñ ſcĩ rapient adhuc xp̃s
venit ⁊ nõ redit in celos:ad iudicãdũ.ẽ rapient.vt cũ dño in
aere eleuati ſint dũ iudicẽt. ¶ Jtẽ pʒ h̃ qm̃ ibidẽ dr̃ rapiemur
obuiã xp̃o in aera.ecce aerẽ terminũ raptus h⁹ diffiniuit.Si
tñ de aſcẽſu ſcõꝝ in celos ſmo fieret nõ dixiſſet rapiẽdos in
aera ſed in celũ aut paradiſum rapient.ẽ ad aerẽ.i.ad iſtum
inferiorem aereʒ ꝓpinquũ ſuperficiei terre vt xp̃o iudicanti
aſſiſtant malis plangẽtibus relictis ſuper faciem terre.

¶ Dubitatio ꝙ xp̃s in vita eterna veſtibus tegitur. Capitu.27.

NUNC Aũt ad ceptã argumẽtationẽ redeũtes expoſi- A
tionẽ quãdã dicemus.ꝙ ⁊ ſi ſcĩ cũ reſurrexe
rint nullis veſtib⁹ induent.xp̃s tñ veſtib⁹ egebit ad neceſſita
tẽ vulneꝝ tegẽdoꝝ potiſſime ad vulnus ampliſſimũ lateris
rationi.ẽ ꝯſentaneũ videbit̃ xp̃ʒ in vita eterna veſtib⁹ copiri. B
¶ Huic aũt rñdẽdũ ẽ nullã eẽ xp̃o neceẽitatẽ aut opportunita- Rñſio.
tẽ veſtiũ grã vulneꝝ tegẽdoꝝ qn potius inconueniens ẽẽt ẽ
aliq̃ veſte xp̃ʒ adopertũ eẽ vt vulnera tegat.Sʒ potius dõm ẽ
vulnera ſaluatoris nr̃i in illa felicitate padiſi apta cunctiſqʒ
mãifeſta manẽ.ad ipa qppe ſelices illi ſcõꝝ chori magna cũ
iocũditate ituebunt in laudes mirificas ꝓrũpẽtes atqʒ dicẽ
tes ꝙ ꝑ illa vl̃nera ipſi pcõꝝ ſuoꝝ veniã meruere atqʒ i illã
btĩtudinis locũ ꝑuenẽ.Si.n.dñs ihs h̃ in corpe ſuo ſtigma- C
ta nõ recepiſſet eos redimi nõ ꝯtigiſſet. ¶ De aũt laudes bea Xp̃i vulne
toꝝ ꝑꝑ vulnera redẽptoris nr̃i appent ex ea viſione quã re- ra in celo
fert beatus Joan.in q̃ttuor alalib⁹ ⁊ viginti q̃ttuor ſeniorib⁹ beatis gau
de q̃bus apocalipſis.c.5.cũ dr̃ ⁊ cũ apperuiſſet agnus librum dia ꝓſtant.
q̃ttuor alalia ⁊ viginti q̃ttuor ſeniores cecciderũt corã agno
habẽtes ſinguli cytharas ⁊ phialas plenas odoramẽtoꝝ q̃
ſt orationes ſcõꝝ ⁊ cãtabãt cãticũ nouũ dicẽtes dignus es
dñe apire librũ.⁊ apire ſigcula ei⁹ qm̃ occiſus es.⁊ redemi-
ſti nos dñe in ſanguine tuo ex oĩ lingua ⁊ tribu ⁊ pplo ⁊ na
tione.⁊ feciſti nos deo nr̃o regnũ.⁊ ſacerdotes.⁊ regnabũt
ſuꝑ terra. ¶ Appet ẽ ꝙ oẽs btõꝝ chori q noie viginti q̃t-
tuor ſenioꝝ ⁊ q̃ttuor alaliũ deſignãt deo laudes aſſiduas re-
ferunt q: in ſanguine ei⁹ redẽpti ſũt q̃ inſert ꝙ vulnera eius
cernãt per q̃ in laudũ ꝓlatiões inſurgãt.Et quãq̃ʒ redẽptor
nr̃ xp̃s ihs in toto ſacratiſſimo corpe ſuo ꝓ nobis plagat⁹ ſit
iuxta teſtimoniũ Eſa.53.ſ.a planta pedis vſqʒ ad vrtice in eo Eſa.53.c.
nõ ẽ ſanitas.inſignius tñ i latere pedib⁹ mãibuſqʒ plagat⁹ ẽ.
¶ Jdeo q̃q̃ʒ ex toto corpe redẽptoris nr̃i fulgor qdã ꝓdeat
nobis p̃tius ineſtimabilis tã q̃ʒ dos glorioſa ꝓ ſuſceptis cru
ciatibus.admirabilior tñ adhuc ab eis locis ꝓcedet in q̃bus
differẽtius ceteris vulneratus ẽ.ſ.a mãibus pedibus atqʒ la
tere. ¶ Huic.n.ſplẽdori ſol cõtẽdere neq̃bit cũ ⁊ ipſa corpa
quorũlibet btõꝝ ſicẽ ſol fulgere debeãt in illo admirabili atqʒ
indicibili bono iuxta teſtimoniũ ſaluatoris. ¶ Hac igit̃ diffe
rẽti luce vulnera xp̃i a ceteris ꝑtibus diſtincta notabunt ita
vt tãta fulgoris ⁊ pulchritudinis excellẽtia plena atqʒ ſuꝑ-
effluenna tegmĩtoꝝ ope neq̃q̃ʒ egebũt qn potius cũ in eis dif
ferẽtior lux quã in ceteris corpis ſalua.nr̃i ꝑtibus fuerit ita
in eoꝝ aſpectu btõꝝ gaudebũt chori:ſicẽ i ꝯſpectu admirabi
lis vult⁹ eiuſdẽ.q ẽ delectabilis viſu ⁊ plen⁹ oĩuʒ g̃tiaꝝ vñ in
eum angeli conſpicere deſiderant.vt pʒ prima pe.c.primo.

¶ Cõtra eos q aſſerũt xp̃o veſtes tenẽ vt vulnera tegat. Capitu.28.

CUM Aũt q talia aſtruãt de xp̃o enũciãt ꝙ veſtes ali- A
quas habeat ad vulneꝝ tegmenta:ſtare nequit.
¶ Primo qm̃ ſi dñs ihs in felicitate padiſi manẽs veſtibus p̃^a rõ.
indigeret.nullo de btĩs veſtibus adopto xp̃m minorẽ in feli-
citate ceteris confiteri neceẽ eẽt.qð falſuʒ liq̃t qm̃ ipſe ceteris
qui in felicitate paradiſi ſunt beatior eſt.ſi ẽ ceteri veſtibus 2^a rõ.
egent.nec xp̃s eis indigebit. ¶ Amplius aũt ſi vulnera ſal
uatoris nr̃i talia eẽnt.vt veſtibus contegi eis opus foret.vt
nulla ei ð ipſis ruboris occaſio inſurgẽt adhuc xp̃s aliq̃bus
penalitatib⁹ ſubditus foret.ſʒ in felicitate padiſi defectuʒ nul
lus aut penalitas manet.xp̃i ẽ vulnera talia erũt.vt de eis
minime debeat erubeſcere ⁊ ꝯſeq̃nter nec tegmẽto egeant.

¶ Amplius

¶ Amplius aūt ſi vulnera redēptoris nr̄i talia forēt vt eis
3ª rō. paretib⁹ nō īmerito erubeſcēdū foret ea plene concluſiſſet. ⁊
qḋ amplius eſt nullū illoꝝ reliquiſſet veſtigiū. vt nec qdē in
cicatrice pateret vl̄neris argm̄: ſ3 hec nō c̄t̄a ſūt: nec obducta
4ª rō. cicatrix. qn potius ita parētia vt in cruce fuerūt derelicta ſūt
nil'a3 igit̄ xp̄o deformitatē inducebāt. ¶ Itē rōni magis ꝯſē
taneū eſt xp̄m de patentib⁹ vulneribus ſuis gloriari q̄3 rubo
re ſuffundi. nā cū qs viriliter ꝓ patria bella agens ab hoſti-
bus aliq̄ excepit vulnera quoꝝ cicatrices obduci nequeūt. ⁊
niſi fortaſſis ipſe bella ageret patrie exitiū ingruebat: nullu3
dedecus aut honoris diminutione3 pp relictas cicatrices h3
qn potius a tota cōitate ſi recte agat abūdātius honorat̄. cū
cūctis palā ſic tuēde patrie deſiderio hec vulnera inflicta eē.
¶ In xp̄o redēptore nr̄o amplius adhuc p̄dicta cōſtant. nā
ipſe gn̄is humani a diabolo pena ⁊ culpa redimēdi cā hec
vulnera in ſacratiſſimo corꝑe ſuſcepit q̄ niſi ſuſcipe digna-
tus fuiſſet ſalus nr̄a fieri nequiſſet. ¶ Amplius ḡ eū nos ſic
Capitu.29. plagatū honorare debemus q̄3 ſi nulla vulnera ſuſcepiſſet.
A ¶ Si deus in celo vllis veſtimentis tegeret̄ longe precioſio
ra eſſent his quibus in terra vtebatur.

HIS Aūt addicit̄ q ſi redēptor nr̄ in felicitate paradiſi
aliq̄s veſtes habiturus eēt, nō indueret̄ eis qbus
dum inter nos viueret amict⁹ fuit ſ3 aliqs longe p̄cioſioribus.
Nā qcūq3 in ſtatu felicitatis p̄adiſi ſūt excellētiora valde ſūt
eis q̄ apud nos ſūt ita vt de eis nec ſufficiēter admirari noſ
ſet̄ cu3 nobis adhuc incognita ſint. iuxta illud. j. Corin. c. 2.
ſed ſic̄ ſcriptū eſt qḋ oculus nō vidit ⁊ auris nō audiuit: nec
Eſa.64.c. in cor hoīs aſcēdit. q̄ p̄parauit deus diligētib⁹ ſe. ⁊ Eſa. c. 64.
auribus nō audierūt: ⁊ oculis nō viderūt. deus nemo vidit
p̄ter te q̄ p̄paraſti diligētib⁹ te: neceē eſt igit̄ vt ſi veſtiū vſus in
B vita p̄adiſi degētibus eēt ille admirādi preciȷ ⁊ nūc ineſtima
Xp̄s dū vixit vili admodū habitu erat contentus. bilis nobis forent. ¶ Si aūt h̄ gn̄aliter dictū eſt qd ſpālius
de veſtib⁹ ſaluatoris dō3 foret q̄s ceteris p̄cioſiores eē rō exi
gebat. veſtimēta tn̄ ſaluatoris nr̄i qbus du3 in carne adhuc
mortali viuēs optus eſt pauci extitere valoris: xp̄s eqdē nō
vt honoraret̄. aut inter ceteros mortales veſtiū īſignitate pol
leret in orbē venerat. ſ3 vt hūilitatis atq3 paupertatis nos effi
Mat.20.c. ceret amatores. qḋ in ſe p̄mo edocuit. Sic p3 Matt. c. 20. nō
veni miniſtrari ſ3 miniſtrare. ſ3 q miniſtrat minor eſt q̄3 q re
cūbit vt p3 ibidē. Vn̄ ipſe teſtimoniū phibēs de Jo. baptiſta
Mattheus de ſe q̄3 phibuit: q p̄cioſis veſtib⁹ nō vteret̄. Sic h̄r Mat. c.
11. q mollib⁹ veſtiunt̄ in domib⁹ regū ſūt. Si tū ipſe veſtibus
mollibus ⁊ p̄cioſis vteret̄ non ꝓtuliſſet q mollib⁹ veſtiti in
C domib⁹ regū. ipſe qppe in nullius regis domo erat. Si igit̄
Xp̄s victu mollib⁹ veſtiret̄ v̄ba ſua inepta ꝓlata forēt. appet ḡ ſaluato-
vſus eſt hu rē paupi fuiſſe habitu ꝯtectū. ¶ Ne qdē dūtaxat in habitu
militimo. paupertate vſus eſt ſ3 in toto viuēdi ritu eā maxie emulatus ē.
Sic de eo dixit Zacharias. c. 9. exulta ſatis filia ſyon ⁊ iubila
Zacharias. filia hieruſalē ecce rex tuus veniet tibi iuſtus ⁊ ſaluator ipſe
paup ⁊ aſcēdēs ſup aſinā ⁊ ſup pulliū filiū aſine. hec aūt in
Mattheus dn̄o ihū ipleta fuiſſe euāgeliſte teſtant̄ vt p3 Mat. 21. c. ⁊ luc.
19. Liquet igit̄ veſtes qbus ſaluator nr̄ toto tēpore q̄ inter nos
Lucas. mortalis fuit indut⁹ eſt abiectas aut ſaltē precioſas nō fuiſſe.
Si tn̄ veſtimētis in felicitate empireaꝝ ſediū adopiēdus fo-
ret oportebat ea p̄cioſiora oībus hūanis veſtib⁹. ſ. cūctā exi
ſtimatione nr̄a3 eē quanq̄3 ḡ aliqbus veſtib⁹ amict⁹ eē deret
eis tn̄ n̄ velaret̄ qb⁹ dū viueret vſus eſt. ¶ Hoꝝ ḡ inepta po-
ſitio ſtare neqt. ſ. q xp̄s eiſdē qbus hic opiebat̄ veſtimētis in
vita eterna tegat̄ atq3 cū eis in celos aſcenderit.

Capitu.30. ¶ Nec xp̄s nec aliq̄ beati in paradiſo veſtimētis tegunt̄.
A

MAGIS Aūt adhuc in radice inducit̄ nullū eoꝝ qui
beata vita degūt in felicitate p̄adiſi: nec ip̄m
xp̄m ullis veſtimentis eē adoptū. nec his qdē veſtib⁹ q̄s hic
viuētes habuerūt nec aliqs q̄ eis p⁹ aſcēſū i aſtriferas domos
donate ſint. ¶ Supuacue qppe penit⁹ forēt: q2 nll'is defecti
bus macie aut deformitatib⁹ tegendis accederēt. nō ⁊ ſi in
B vita felici aliqs defect⁹ ⁊ deformitates in corꝑib⁹ fateamur q
In p̄adiſo veſtib⁹ tegēdi forēt ea tn̄ ſic adopiri ꝓrſus eēt ſupuacuū. nā
ſinguli ſin- beatoꝝ ocl'is iſta dos gl'ie erit vt pſpicaciſſimi ſint nec ſolū
guloꝝ pe- q̄ in ſupficie patēt ꝯtemplent̄ ſ3 ēt que interius velata ſint.
netralia ⁊ ¶ Nec dūtaxat q̄ veſtib⁹ adopta ſūt illis in patulo erūt ſ3 ⁊
inteſtina ad- q̄ intra corpora. ſ. vt q̄libȝ beatus alterius inteſtina ⁊ ſinguia
mirari po- q̄ intra corpus ſūt cernat. ita vt nihil magis pateat vni btoꝝ
terant. alterius vultus ⁊ oculi ⁊ corporis exterior ſupficies q̄3 cor
inteſtinus ⁊ q̄cūq3 ſunt intraneo mēbra occultis nāc ſedibus

collocata. ¶ Nec his tantūmō contēta erit ſcōꝝ beatitudo
ſ3 ⁊ cogitatiōes ſuas q̄ ſpūalia entia pure ſunt in alterutrū
cōtēplabunt̄. deſideria q3 ⁊ affectus ſinglo'ꝝ cūctis in cōmu C
ne patebūt. ¶ Hoc aūt ex magnitudine dotiū gl'ie. Niſi enī3 Btī beatoꝝ
ſic felix illa cōſtituat̄ vita pfectū degētiū bonū nō erit cū qs cogitatio-
alterius cogitatiōes ⁊ affect⁹ ſcire deſiderās qḋ peteret nu- nes ⁊ af
ſime adipiſci valeret. q̄ inferret btitudinē illā plenūq3 bonū fectus
nō eē: cū aliqd exterius relinq̄ret̄ qḋ adhuc deſiderari poſſet. plane
veſtimētis ḡ quanq̄3 bti in felicitate p̄adiſi tegerent̄ ꝓrſus cogno-
nihil efficerēt cū nihil ab alioꝝ oculis occultare valerent. ſcunt.
¶ Tūc igit̄ veſtes ſupuacue ponerent̄ eis ḡ bti nō vtunt̄.
in felicitate nēq3 eterne vite ſupuacuū nihil eſt qm̄ ſupflua
recto repugnāt regimini. qḋ a deo lōge eſt. teſte Ariſto. nr̄o Ariſt. p̄
p̄mo politicoꝝ. deus ⁊ nā nihil faciūt fruſtra. ¶ Ex his ḡ col politico
lectū p3: q xp̄s indutus veſtib⁹ ſuis in celū nō aſcēdit nec rum.
eis aut quibuſuis aliqs ibi adopertus ſit nec quiſquam de
beatis veſtium vllum vſum habeat.

¶ Xp̄s dū vixit veſtib⁹ vſus ē ⁊ q̄dā ꝯ qbuſdā paſſiōib⁹. Cap.31.
A

QUANQ̄3 Aūt redēptor nr̄ nūc veſtib⁹ nullis in p̄a
diſi felicitate tegat̄ du3 tn̄ vixit veſtibus
vſus eſt. qḋ ex oīu3 euāgeliſtaꝝ teſtimonijs cōprobat̄ aſtruē
tiū q in paſſione eius milites miniſtri pilati. q patiētē cū ob
ſpuabāt atq3 illata vl'nera inferebāt veſtes ei⁹ p̄tuli fuerit. ⁊ ſup
vnā ꝯ veſtib⁹ ne diuideret̄ ſortiti fuerit. ¶ Diuerſitas āt hoꝝ
rō ē qm̄ xp̄s i felicitate p̄adiſi degēs veſtib⁹ n̄ indiget: nec q̄ſq3
coꝝ q cū eo erūt dū tn̄ in hac mortali vita ſupſtes fuit veſtib⁹ B
eguit. qḋ ex duob⁹ iducit̄. Prio. ſ. ob cāȝ ſui. ⁊ pp eos i quoꝝ Primus
medio verſatus eſt. ¶ Hoꝝ aūt prima neccitas veſtiū in xp̄o modus
fuit: qm̄ dū vixit rubore ſuffūderet̄ ſi inter ceteros toto corpo- neccitas
re nudatus appuiſſet ſic̄. id ceteri hoīes erubeſcūt p̄ſertim ſi veſtiu3 i
vaſa genitalia denudent̄. Nā ⁊ ſi xp̄s nihil peccauit: nec ab xp̄o.
alio ꝯtxit peccati tn̄ penas aſſūpſit. oēs. n. penalitates q̄ hūa
nā nāȝ ꝑmāt peccati merito inflicte ſūt. ex qbus ipſe aſſūpſit
eas q̄ cōditionē ſpēi cōſeq̄bant̄ ſ3 nō eas q accidūt ex varia
cōplexione indiuiduoꝝ ſic in tertia figura ſta p̄adoxa p̄libatū
eſt: ſup ptem q paciebat̄. ¶ Inter cetera aūt penalitatū gn̄a C
verecūdiā ſuſcepit qm̄ ab adā hereditario iure cedit in po- Verecū
ſteros. ¶ Amplius āt qm̄ eū nimis verecūdia decebat. ipſe dia ⁊ ſi
qppe vir pfecti cuiuſq3 pfectiōes aſſūpſit. nō ſolū q̄ ineſſet ſ3 ſimplr
q̄ ineē poſſet. ¶ De v'ecūdia āt hmōi. nā ⁊ ſi ſimplr pfectio pfectio
nō ſit qm̄ paſſio q̄dā eſt ſm tn̄ ꝯuenientiā ſtatus mortaliū lau nō ſit tn̄
dabil' valde eſt atq3 ꝓbitatis indiciū. nā ſi qs inuerecūdus hūane
penitus q3 effrons ſit: cū nullius bonitatis virū cūcti phibēt cōditiō-
nec in h̄ gcquā mētiunt̄. ¶ Ait. n. Ari. ethi. li. 2. ⁊ 4. circa ſi ni lau-
nē oēs virtutes eē laudabiles paſſiones aūt nec laudabiles dabilis.
nec rurſus vituperabiles fore: qm̄ nec bone nec male ſit: duas
tn̄ ſpāliter paſſiones laudabiles eſſe dicit. ſ. verecūdiā ⁊ ne- Ariſto.
meſim. eſt aūt nemeſis q̄dā paſſio: q̄ dolemus cū mali hoīes D
⁊ policiaꝝ turbatores dominant̄ ⁊ boni ſubdunt̄ eiſq3 inui Due ſpēs
demus. Qm̄ ḡ verecūdiā laudabilē paſſionē aſſerimus necc pue paſ
ē: vt eā in xp̄o fuiſſe dicam⁹ eū modeſte verecūdū aſſerētes. ſ. ſiones
q tm̄ verecūdaret̄ q̄ntū viro alicui honeſto nihil peccāti ve laudabi
cūdādū erat. Hoc āt dixeris qm̄ ⁊ ſi v'ecūdia paſſio ſit mediū les ſūt.
tn̄ h3 duaꝝ extrēitatū vicioſaꝝ: quēadmodū i ſinglis mora
lib⁹ virtutib⁹ ē. ¶ Quidā nēpe ſi q nihil v'ecūdant̄: aut min⁹ Neme-
q̄3 v'ecūdādū ſit v'ecūdēt: hos āt effrōtes latinoꝝ vocauit ꝓ- ſis qd.
ſpetas: hos āt iō effrōtes appellam⁹ qm̄ v'ecūdia potiſſimū in E
frōte p3. Vn̄ cū hoīes erubeſcūt i terrā vultus ducūt eos imobi Effron-
liter tenē nō valētes. q vō v'ecūdiā nūȝ h̄nt i frōte motū nul tes qui
lū ſubſtinēt. q̄ fit vt frōtē inl'atenus h̄re videat̄ ⁊ ſic rōnabil' ſint.
vſus obtinuit vt inerecūdi effrōtes appellent̄ iſta āt extremi
tas inerecūdie ē defect⁹: q2 q talr̄ ſe h3 aut nihil verecūdie h3
aut ab ea quā rōnabilr̄ h̄re dēbet mlt̄ū deficit. ¶ Alia āt v'ecū
die extremitas ē: q̄ ſupabūdātia dr̄. hec āt ē in eis q amplius
q̄3 deceat erubeſcūt h̄ āt ſ3 ari. i. 4. ethi. cathaplex dr̄ qḋ gre Ari. 4.
ce dcm̄ i latinū ſtupid⁹ vnt̄. ſ. q ita vehemēt iſti erubeſcūt. vt ethico.
cū eiſ qcq̄3 dr̄ mox ſtupēt n̄ in more ſ3 rubor cōmoti hi āt corā
cetis hoīb⁹ icognitis loq n̄ audēt: potiſſimū corā eis q aliq̄ ho
nore ⁊ dignitate p̄diti ſit. h̄ āt v'ecūdie extrēitas nec laude di
gna ē: nec rōni ꝯſētanea. xp̄3 āt nūs hoꝝ extrēitatū v'ecūdie
affectū cēſere fas ē. q̄libȝ eqdē i vitupiū ducit̄. ¶ Hoꝝ āt me
diū laudam⁹ qḋ v'ecūdiā dicim⁹. q̄ ꝯ eo v'ecūdamur de q̄ rō ve
recūdari iubet. hāc āt in xp̄o aſtrui necē ē in eo qppe oē lau Ariſt. 2.
dabile extitit ſimplr ſm q hō: vel deus laudabilis ſit. de his ethico.
Ariſtote. ethico. libro ſecundo: ⁊ magis. in fine quarti.

¶ Quoniā

¶ Quoniã aũt rationi valde cõſentaneũ erat. vt xp̃s de eo
erubeſceret de quo ceteris hoĩbus rubor eſt. nudũ vero penſ
tus eſſet potiſſime in parte genitaliũ organorũ verecũdum
ſuſpitio hominũ eſt. vt ergo hunc ruborẽ a xp̃o continue tol
Ca.32. leremus. oportet vt in eo ruborem ſic in ceteris aſſeramus.
¶ Alius neceſſitatis modus impulit xp̃m veſtes habere.

A **Alius** Aũt neceſſitatis mod⁹ i veſtib⁹ xp̃o fuit: ipſe eqdẽ
in bñdicto corpe ſuo penalitates nr̃as ſuſcepit.
vt a frigore. ꝛ eſtu hũore qꝫ atqꝫ ſiccitate pati poſſet: ſic at ꝛ
a certis tẽpoꝝ iportũitatib⁹ ſicut i tertia figurata methaphora
P⁹ cã. phibatũ ẽ ſupͣ pticlã q patiebaꝛ. Et qm̃ i tra[n]ſchanaã. ſ. i iudea
vbi ipſe i hac carne mortali viuẽs verſat⁹ ẽ oẽs hec tpaliũ q̃lit
tatũ iportũitates erãt. oportuit vt ipſe veſtes hrẽt vt ſic ab hil
afflictiuis q̃litatib⁹ quis mõ defẽſari poſſet aliogn xp̃s mlta
2ª cã. a frigõe ꝛ eſtu plurimiſqꝫ paſſus foret dũ viuẽt. vñ i his ſue paſ
ſiõis icõmoda ichoata forẽt. ¶ Scda ãt cã neceſſitatis veſtiũ i
xp̃o ſumiꝛ ex cõpatõe quã hẽbat ad alios. nã ꝛ ſi xp̃s de ſua
nuditate nihil erubeſcerẽt q̃ꝙ̃ pẽt⁹ tegmẽto carẽt alij tñ hoĩeſ
īter q̃s ipſe ꝯuerſabaꝛ erubeſcebãt ſi nudi forẽt. Nec de ſe dũ
taxat ſꝫ ꝛ xp̃z poſitis velamẽtis ꝯſpicẽ verẽt. potiſſime ſi gẽi-
talia organa nudata forẽt. ꝛ qm̃ oiũ z rõnẽ degẽtiũ ꝯſuetudi
ni ꝛ nãe obuiare pꝫ toto cõpe nudũ apparẽ ſi xp̃z pẽt⁹ nudũ
ꝯſpexiſſẽt eũ viroꝝ ſtultiſſimũ nec iniuria eſtimarẽt. ¶ Hoc
ãt itẽtiõi redẽptoris nr̃i valde obuiabat: qm̃ p̃dicatur⁹ vẽie-
bat ꝛ eruditur⁹ i his q̃ de ipo credi oportebat. ꝛ q̃ agi. h̃ ãt ſie
ri negbãt ſi ull'a ei auctoꝛs tãq̃ ſenſato viro p̃berẽt. Si tñ eũ
poſito oĩ velamĩe ꝯſpexiſſẽt ull'a eũ dignũ fuerẽtia extimarẽt
gñ poti⁹ ſtultũ ſtultiorẽ rectiſſime arbitrarẽt: null'a igiꝛ h̃ mõ vbis
ei⁹ auctitate ꝯceſſa p̃dicatiõis atqꝫ eruditõis op⁹ inutilia ꝓrſ⁹
forẽt. ¶ Hõs g̃ erit xp̃z neceñ eẽ ꝫ id qð i carne agẽ itẽdebat
veſtib⁹ tegi. dũ īter nos v̄ſat⁹ fuerit. Nũc tñ cũ i celos aſcẽde
rit opus nõ hꝫ. vt quibuſtꝫ velamentis tegatur.

Cap.33. ¶ Opiniones ac obiectiones quedam penes ſuperiora.

A **Nũc** Aũt forſitã qſpiã opinabiꝛ i felicitate pãdiſi null'is
veſtib⁹ ꝯtectũ fore. de certis q̃ꝫ g i eo loco btitudinis
fructũ hñt eadẽ ſnia diffiniri. Cõſeqnꝛ ãt ꝙ veſtes ſalua. nr̃i
in celũ adducte ñ fuerit ſꝫ ꝙ eas añ celos rliq̃rit. ¶ Hoc mõ
vt cũ p pmã aeree r̄giõis pticulã tardo q̃dã ꝓgderet motu vt
diſcipl'oꝝ ſuoꝝ paiẽt obtutib⁹ veſtes qb⁹ añ ꝯtect⁹ eẽt hrẽt.
cũ vo ab eoꝝ oclis altiora petẽs euãuiſſꝫ eas rliq̃ret. ¶ Hoc
ãt eẽ potuit vt vl' eas i aliq̃ mũdi pticulã a nob diſtãtẽ eiecti
B ſet aut illas i p̃iacẽtẽ mãꝫ ꝯuertiſſet totali facta reſolutione.
Opinio ¶ Aliis ãt alr̄ videbiꝛ eſtimatiõe dignũ. ſ. vt ſaluatorẽ dica-
quorun mus p⁹ reſurrectõeꝫ ſuã vſqꝫ ad aſcẽſiõis tp̃s. veſtib⁹ qb⁹ p̄uſ
dam de velareꝛ ꝯtectũ fuiſſe. cũ vo aſcẽſur⁹ foret iuſſu ei⁹ nubes vſqꝫ
veſtibus ad pedes ſtãtis ſcẽtitatis eũ ꝯtexit vbi tãq̃ veſtimẽto adopt⁹
chriſti. veſtes i loco aſſiſtẽtib⁹ reliq̃t. ¶ Tũc ãt qb⁹ h̃ mẽtẽ ẽ aſtruẽt
C tõ xp̃z nube circũdatũ fuiſſe ne cũ veſtib⁹ nudareꝛ caro eius
Impro- ꝯſpiciẽda dareꝛ. Sic q̃ꝫ nube tãq̃ veſtimẽto velat⁹. vt diſcerni
bauo nõ poſſet an nud⁹ veſtitũſue aſcẽdiſſet. ¶ De veſtibus ãt hi
opinio- aſtruẽt ꝙ i mõte oliuaꝝ corã aſtãtib⁹ relicte ſũt. q ꝛ eas aſſũ
nis. pſerũt. de h̃ iñ ſcriptura nihil refert. ¶ Hec ãt ſa poſitio cõſi
ſteꝛ negt. nã ſi xp̃s p⁹ r̄ſurrectõeꝫ ſuã veſtib⁹ adopt⁹ erat ve
ſteſqꝫ ſue i loco de q aſcẽdit diſcipl'is aſtãtib⁹ relicte ſt̃. diſcipl'i
ꝯſpiciẽtes ieſũ eũ eũ aſcẽdẽtẽ lẽto g̃du itueręꝛ cog̃ſcerẽt nu-
D dũ eẽ hi tñ vl'iut abſurdũ ducũt diſcipl'os vidiſſe xp̃z nudatũ.
Obiec⁹. ¶ Huic ãt forſitã obĩciẽt ꝙ ꝛ ſi xp̃s ve nud⁹ i celũ aſcẽdent
E nubes tñ eũ aſcẽdẽtẽ tegebat ita vt neq̃q̃ nuditaſ ꝯſpiciẽda
Rãſio. dareꝛ. ¶ Ad h̃ ãt ꝯfutãdũ ẽ: qm̃ aſcẽdẽs xp̃s i altũ nube pe
nitus adopt⁹ nõ erat: ſꝫ eũ plane diſcipl'i aſcẽdẽtẽ ītuebãꝛ vt
habeꝛ actuũ. c. primo. Si ergo apud eos veſtes reliquiſſet co
gnouiſſent eum cũ aſcenderet nudum fore.

Ca.34. ¶ Improbatio opinionũ ſuperius poſitarum.

A **His** Aũt q circa p̃dicta vt cũq̃ ſubterfugẽ moliũꝛ dõꝫ
B ẽ has poſitiões ꝓrſus ſtultas fore atqꝫ q̃dã ẽ erro
Quid re ꝯſurgeꝛ. ¶ Nã i p̃dictis q̃riꝛ qd de veſtib⁹ cũ qb⁹ xp̃s i ce
actum ſit lũ aſcẽderit ſcĩri ſit. In q̃ ſuppõiꝛ xp̃z dũ aſcẽderet veſtes hũiſ
de veſti ſe. h̃ tñ mãifeſta ſſitate notaꝛ. nã p⁹ reſurrectiõeꝫ ſuã xp̃s ve-
bus xp̃i ſtes ull'as hũit. Cũ. n. dñs ihs crucifix⁹ ẽ nud⁹ i cruce fuit: ſic
poſtq̃ i n. ait bea. Mat. c. 27. ꝛ Mar. 15. cã. n. i cruce poni debuit mi
celum lites pilati q ei⁹ i paſſiõe cuſtodes atqꝫ cruciatuũ miſtri erãt:
aſcẽdit. eũ cũctis veſtib⁹ exuerũt relictꝭ ei dũtaxat gẽitaliũ vaſoꝝ teg
mẽtis. q̃ null'us q̃ucũq̃ crudelitate ſeuiat alteri auferet ob ve
Matt. recũdiã hũane ſpẽi. ¶ Nec tã xp̃s talẽ in corpe ſuo igminiã
Mar. tolleraſſet. h̃ namqꝫ oẽꝫ penalitatis hũane ſpẽm excedebat.

¶ Sup h̃ ãt gẽitaliũ tegmẽta q̃dã forraſſis linteo cigereꝛ ab
vmbilico vſqꝫ ad quãdã crurũ pꝛẽ ꝑueniẽte. h̃ qppe ſponte
aſſecuiſſẽt deuote mlieres q̃ ei⁹ vbũ p̃dicãt audierãt fuerãtqꝫ
eũ a gal'. ſecute nũc tãdẽ ei⁹ tã amare paſſiõi atqꝫ iniuſte aſſi
ſtẽtes g̃uiſſimo cordis dolore ferẽtes. De qb⁹ Mar. 15. c. dr̃ Mar. 15. c.
erãt ãt ꝛ mlieres de lõge aſpiciẽtes. Int̃ q̃s erat ma⁹ Mag.
ꝛ. M. Jacobi minoris: ꝛ Joſeph ꝛ ſalõe. ꝛ cũ eẽt i Gal'. ſeq-
banꝛ eũ ꝛ miniſtrabãt ei: ꝛ alie mlte q̃ cũ eo aſcẽderãt hiero
ſolimã. de his qꝫ Mat. 27. ꝛ Jo. 19. Sꝫ ãt null'a aliaꝝ feminaꝝ Mat. 27. c.
tegẽdo corpꝛ ſalua. nr̃i nihil pbuiſſet ipſa bñdcã mater cũcta
capitis ſui velamina ipẽderet: ſi reo expeteret. h̃ g̃ fuit tegmẽ
tũ corpis ſalua. nr̃i: dũ i cruce extitit. ¶ Nã ꝛ veſtes eius ñ
erãt ei relicte. Jã. n. eas īter ſe milites ex pte diuiſerãt. pti ſor
titi poſſederãt: ſic pꝫ Jo. 19. cã dr̃ milites g̃ cã crucifixiſſẽt eũ Joan. 19. c.
acceperũt veſtimẽta eius. ꝛ fecerũt q̃ttuor ptes: vnicuiqꝫ militi
ptẽ vnã ꝛ tunicã. erat ãt tunica ꝯſutilis ꝛ deſup ꝯtexta p to
tũ. dixerũt adinuicẽ ñ ſcidamus eã: ſꝫ ſortiamur cuius ſit vt
ipleret ſcriptura dicẽs. ptiti ſt̃ veſtimẽta mea: ꝛ ſup veſtẽ meã
miſerũt ſortẽ. ¶ Cũ ãt de cruce corp⁹ ſaluatoris depoſitũ eẽt C
Joſeph nobil' decurio ab arimathia ciuitate q erat diſcipl'us Corpus xp̃i
ihu in occulto pp metũ iudeoꝝ petierat q ꝛ accepit a pilato q̃m̃o tumu-
cõpus ei⁹ mercat⁹ ẽ ſindone nouã ꝛ vnguẽti myrrhe ꝛ aloes latus eſt.
q̃ſi libras cẽtũ vnxitqꝫ corpus ihu ꝛ inuoluit illud ſindone.
Sic. n. aptatus i ſepulcro tumulatus ẽ. Jacuitqꝫ vſqꝫ ad ſa-
cratiſſimã reſurrectionẽ ſuã. Quãq̃ g̃ in veſtibus ſuis reſur
gere vellet nõ dareꝛ niſi i ſindõe q̃ aduolut⁹ erat ꝛ i tegmĩs
vaſoꝝ gẽitaliũ. In his tñ reſurgẽs ñ extitit aduolutꝭ. nã cũ
eũ deuote femĩe i die reſurrectiõis ſue i ſepl'cro vngẽdũ pete
rẽt inuenerũt duos Juuenes ſedẽtes i albis. q erãt angeli dei
vnũ ad caput tumuli. alterũ ad pedes. Inuẽta qꝫ ſindo ẽ in
q̃ ſaluator nr̃ in ſepl'cro circũtectus iacuerat. Sic pꝫ Jo. 20. c. Joan. 20. c.
cũ dr̃: ꝛ cũ ſe inclinaſſet vidit poſita linteamina tñ nõ introi
uit. venit g̃ ſymõ petrus ſequẽs eũ ꝛ introiuit in monumẽtũ
ꝛ vidit linteamina poſita ꝛ ſudariũ qð fuerat ſup caput eiuſ
nõ cũ linteaminibus poſitũ: ſꝫ ſeparatũ inuolutũ in locũ vnũ.
¶ Apparet g̃ ex dictis dñm ihm minime ſurrexiſſe aduolu-
tũ ſindone ꝛ ſudario ſicut mortuus tectus fuerat ſꝫ relicta ſt̃ ſpo
lia in ſepulcro ipſo nudo reſurgẽte. ¶ Nec. n. quiſq̃ aſtruat
priores veſtes qbus viuẽs i carne mortali poſt reſurrectõeꝫ
accepiſſe. nã ꝛ ſi ꝓfacile ei extitiſſet de mãib⁹ eorũ q eas poſ-
ſidebãt diuiſione ꝛ ſorte ſubtrahere. de eis tñ nullã egit cu-
ram vñ ꝛ apud eos qbus obuenerãt in paſſione ſua relicte
ſt̃. Cuius rõ pꝫ eaꝝ naqꝫ vſuſ xp̃o iã opportun⁹ ñ erat. qm̃ in
felicitate pãdiſi veſtibus nemo tegiꝛ: beatoꝝ. vt ex p̃libatis
pꝫ. ¶ Qð ſi qbuſuis aſtruẽdũ videreꝛ xp̃m ꝛ beatoꝝ cho-
ros in p̃hẽnitate felicitatis veſtibus cõtegẽdos nõ eis qbus
hic vſi ſũt adopiri cõgruebat: ſꝫ aliis lõge ſolẽnioribus atqꝫ
precioſioribus vt in p̃libatis inductũ eſt. nequaq̃ ergo xp̃s
reſurgẽti neceẽ aut oportune erãt veſtes qbus dũ inter nos D
viueret cõtectus eſt. ¶ Dõm ergo eſt xp̃m reſurgentẽ nudũ Xp̃s reſur
fuiſſe in eadẽqꝫ nuditate cũctis apparuiſſe qbus eum ſacer gens nud⁹
catuõ euangeliſtaꝝ apparuiſſe commemorat. In ea quoqꝫ ha- erat ꝛ nu-
bitudine celos conſcendit in eternũ ſub eadẽ nuditate man dus cũctis
ſurus. hunc qꝫ tenẽt modũ corpora ſanctoꝝ que cũ dño ihu apparuit.
ad eterne illius felicitatis cuꝫ ſurrexerint rapient. ¶ Nec a
quoq̃ q ſapiat obĩciẽdã nobis reor: xp̃i reſurgẽtis ꝛ appa-
rentis nuditatẽ tanq̃ ſub inhoneſtate q̃dã ducẽdã. nullus
enim in eo erat deformitatis aut ignominie ſignũ ꝙ nudus
apparuerit qñ potius maioris glie teſtimoniũ erat ut bñdicto E
corpore eius. q̃ ſi qbuſꝫ veſtibus cõtectũ foret. ¶ Corpus Xp̃s reſur
nãqꝫ ſacratiſſimũ redẽptoris in reſurrectõe ſua maxiaꝫ oiuꝫ gens p̃ſtã-
corpoꝝ cepit pulchritudinẽ. ita vt in tota rerũ vniuerſitate tiſſimũ cor
nulla ei eq̃ri valeat pulchritudo quã tanq̃ dotẽ glie nũc in- pus ſũpſit.
duens nũc qꝫ tꝫ. h̃ dato tõnabilius erat tã admirãdã pulcri
tudinẽ aſpiciẽtiũ oclis cernẽdã dari quẽ corruptibilibus ve
ſtibus adopertã fore. ¶ Unde hãc iniuriã poſt reſurrectiõeꝫ F
cũctis qbus h̃ deus manifeſtare dignatus eſt corpus redẽ- Corpus xp̃i
ptoris nr̃i nudũ apparuit: ſicut vere nudũ erat. tãtꝰ erat tñ ful in reſurre-
gorꝰ in corpore illo admirãda reuerentia tanq̃ ſupexcellens ctiõe nudũ
decor. vt nulla in eo deformitatis aut turpitudinis macl'a no apparuit.
taretur quanq̃ nudũ eẽt ſicut in nr̃is corporibus videndũ
erat ſi poſitis velaminibuſ publice ꝯſpiciẽda darenꝛ. Sic. n.
pſalmiſta teſtatur. ps. 102. amictus lumine ſicut veſtimẽto. i. Pſalmiſta.
ꝙ corpus redemptoris ita glorie ꝛ fulgore tegebatur ac ſi 102.
veſtibus velaretur honorabilius tamen.

¶ Obiectio

Capitu.35. ¶ Obiectio quedam alia penes ſuperiora.

A **Quibuſdã** Aũt fortaſſis videbit̃ ꝙ ſi xp̃s reſurgens atq; in celũ ꝯſcẽdẽs nullis ve mã panul veſtibus adopertus foret veſtimenta tñ de aerea ſbã fabricoſſe iuxta figuraꝫ ei placitã vt ſic adẽpta nuditate
B Fundamẽtũ obiectio. honeſtũ corp⁹ ei⁹ videret̃. ¶ Hoc ãt iducit̃ ex ꝯformitate ad ãgl'os appẽtes. Cũ.n. ſaluator nr̃ ad celũ aſcẽdẽs ſuoꝝ ocl'is ꝯſpect⁹ parũp ẽ demũ ab eoꝝ euãuiſſet obtutib⁹. duos miſit ãgl'os q diſcipl'os ð loco aſceſiõis expedirẽt. ne lõgo aſcẽdẽtis deſiderio tenerẽt̃ dicẽtes. viri galilei qd ſtatis aſpiciẽtes i celũ. h ihs q aſſũpt⁹ ẽ a vob i celũ ſic veiet quẽadmodũ vidiſtis eũ aſcẽdẽtẽ i celũ. Hos ãt duos viros q ꝛ ãgeli erãt i veſtib⁹ albis apparuiſſe ſacra ſcrip. cõmemorat vt pꝫ actuũ.1.c.ð xp̃s igit̃ ſatis rõnabil'r dõꝫ vr̃ vt ſic ãgeli appuerũt ſic ꝛ ipſe i veſtib⁹ albis appuerit. ¶ De ãgelis qq; q erãt i ſepl'cro. Jã reſur
Joan.20.c. gẽtis dñi ieſu ꝙ i veſtib⁹ albis appuerint ſcriptura refert. vt
C pꝫ Jo.20.c.ꝙ maria flens iclinauit ſe ꝛ ꝯſpexit i monumẽtũ
Solutio. viditq; duos ãgelos ſedẽtes i albis. ¶ His aũt rñdẽdũ ẽ: ꝙ ſicũt dñs ihs i celũ aſcẽdẽs ꝛ a mortuis reſurgẽs nll'as de pãno q̃ ꝓpe ſũt veſtes hũit ita ꝛ de aerea ſbã nll'a hũit tegmẽta nec ex qlib; alia mã ꝯfcẽ qcpiã optoꝝ qð iducit̃ ex eo qð hr̃
Joan.20.c. Jo.20.c. appuerat. n. die pmo reſurrectõis diſcipul' ſuis ꝯgregatis i vnũ pp timorẽ iudeoꝝ Januis clauſis. ꝛ cũ eis ñ erat Tho. dixerũt ãt poſtea thome vidim⁹ dñz. ille ãt dixit. niſi video i mãib⁹ ei⁹ fixuras clauoꝝ ꝛ mittã digitũ meũ in locũ clauoꝝ ꝛ manũ meã i latus ei⁹ ñ credã. ¶ Et poſt octo dies iterũ vẽit ieſus ad diſcipl'os ſuos. ꝛ erat tho. cũ eis ꝛ dixit thõe iñfer digitũ tuũ huc ꝛ vide man⁹ meas. ꝛ affer manũ tuã ꝛ mitte i latus meũ. ꝛ noli eẽ icredulus ſꝫ fidelis. h ãt ſic xp̃s thõe impauit ita ꝛ fcã ſũt qð ex v̄bis vtriuſq; colligit̃. Subiũgit̃.n. rñdit tho. ꝛ dixit ei dñs meus ꝛ de⁹ me⁹. h ãt nõ dixiſſet niſi qð añ igñrabat euidẽtiſſime cognouiſſet. qð lucidius inducit̃ ex ſequẽtib⁹ v̄bis xp̄i. ſ. qꝛ vidiſti me thoma credidiſti. btĩ q ñ viderũt ꝛ crediderũt. Si tñ corp⁹ dñi ieſu veſtib⁹ ꝯtectũ foret ñ vidiſſet tho. vl'nera ſalua. nr̃i nec manũ miſiſſꝫ i latus de ſuplectis tegmẽtis. ¶ Appꝫ igit̃ xp̃ꝫ p⁹ reſurrectõeꝫ ſuã i veſtib⁹ nllis appuiſſe ſꝫ pure nudatũ. amictũ tñ gloria ꝛ ſplendore.

Capitu.36. ¶ Obiectio quedam de chriſto.

A **Adhuc** Aũt qſpiã ꝓdictis ꝯmitet̃ ingenis reſurgẽtẽ
Luc.24.c. dñm ieſũ i veſtib⁹ albis viſũ fuiſſe ſic⁹ colligi vr̃ luc.24.c. cũ diſcipl'is ſuis ꝯgregatis i vnũ appuit die p⁹ reſurrectõis itroiẽs ianuis clauſis: ipi ãt cũ fãtaſma eẽ arbitrarent ſ. aliqd qð nõ erat veꝝ ſolidũ corp⁹ ſꝫ ſpũs corpis geſtãs effigiẽ aliognũ illiũ itrare. potuiſſe negarẽt aut neſcirẽt. Xp̃s ãt vt eis ſuſpicãdi tollẽt occaſiõeꝫ oñdit eis v̄itate corpis ſui. cũ dr̃. ihs ãt ſtetit i medio diſcipl'oꝝ ſuoꝝ ꝛ dixit eis pax vobiſ: ego ſũ. nolite timẽ. ꝯturbati v̄o ꝛ ꝯterriti exiſtiabãt ſe ſpm videre. ꝛ dixit eis qd turbati eſtis. ꝛ cogitatões aſcẽdũt i corda vr̃a: videte manus meas ꝛ pedes qꝛ ipe ego ſũ palpate. ꝛ videte: qꝛ ſpũs carnẽ ꝛ oſſa ñ hꝫ. ſicẽ me videtis hr̃e. Ex q̃ iã vr̃ ſpꝫ tũc veſtib⁹ ꝯtectũ fore: nã ſi ꝓſus nudat⁹ extitiſſꝫ diſcipli in ipo ituerí poſſẽt an corp⁹ ex carne ꝛ oſſib⁹ ꝯſtãs hr̃et vl' ſi fãtaſma eẽt cũ eis loci ꝓpinqtate iungeret̃. Juſſit tñ ꝙ carnẽ eius palparẽt ꝛ viderẽt ſi v̄a caro ꝛ oſſa hr̃et: apparet g̃ tũc carnẽ ſuã aliqb⁹ veſtib⁹ ꝯtectã fuiſſe. ita vt ab eis clare videri
B Cõfirmat⁹. nõ poſſet. Si.n. caro penit⁹ nuda patẽt eis. xp̃s hoꝝ nihil dicturus erat. ¶ Amplius ãt h ex eadẽ lr̃a pꝫ: cũ ſubdit̃ ꝛ cũ hec dixiſſet oñdit eis pedes ꝛ mãus. Si tñ iſta oi poſſio tegmẽto paterẽt ñ mõſtraſſet eis dñs ihs pedes. ꝛ mãus. ſꝫ ipſi
C Solutio. ꝓſpicue ꝯſpexiſſẽt. ¶ His ãt rñdẽdũ eſt: ꝙ diſcipl'i ſalua. nr̃i eũ nudũ ꝓſus ꝯſpexerũt totãq; carnẽ ei⁹ lucide ituebãt̃. nec eis carnẽ ſuã tẽtãdã palpãdãq; obtulit ac ſi eã clar̃ ñ ituerẽt̃ ſꝫ in h eis ðſigñbat i ꝓmptu eẽ: vt caro ſua ab eis palparet̃ ſi experimẽto diſcẽ vellẽt qð eis heſitãnb⁹ nõdũ fides mõſtraue-
D Et ſi ſpũs log poſſint palpari tñ nequeunt. rat: ad h.n. vi⁹ exactiſſimũ ñ ꝓſtabat experimẽtũ niſi ꝛ tact⁹ argm̃ ſubderet̃. ¶ Hoꝝ ãt radix appet ex his q̃ iduxim⁹ in q̃rta figurata padoxa i expoſitiõe ſup pericl'ã q vidit. Cũ.n ſpũs corpoꝝ fãtaſmata ſumũt de aerea ſbã ſibi corpoꝝ ſolidoꝝ ſimulacra fabricãtes i eis videri ꝛ voces ſoñare pñt. palpari tñ neqũt. ꝛ ſi qs conet̃ illũ mãib⁹ attrectar̃ tãgẽtis mãus elabit̃ inbilq; iter ipas tenẽtis mãus poterit repiri. velut ſi v̄toꝝ flatuſ qſcꝫ mãu conet̃ icludẽ conat⁹ effectu fruſtrabit̃ qm̃ cũ exactiſſime icluſerit nihil ꝓſus icluſũ iueniet. ¶ Cõformit̃ ãt i corpoꝝ fãtaſmatib⁹ q̃ ſpũs iterdũ accipiũt eẽ necẽ ẽ. h.n. ex aera ſbã ſũpta ſũt. attrectari g̃ neqũt. ꝛ h conãtes eludũt. nõ ꝛ ſi iſta corpa nihil moueant̃ noſq; i illa apphẽſuri mãus tenacit̃ iniecerim⁹ nihil ꝓſus illoꝝ apphẽdem⁹. Sũt.n. corpa magnã hñtia raritatẽ. nec.n. tãtã hñt dẽſitatẽ atq; ſoliditatẽ. vt apphẽdẽtiũ mãib⁹ iterclũſa tactui ñ cedãt. ¶ In his g̃ cõpoꝝ v̄oꝝ ſolidorũq; fãtaſmatib⁹ viſus eludit̃ ea v̄a hũana cõpora idicãs cũ i eis nullã a v̄is corpibus depphẽderit eẽ diſtãtiã. ¶ In eiſ tñ tact⁹ nullã pt pati fallaciã. Si.n. v̄a corpa fuerint atq; ſolida vt corpa hoiuꝫ v̄oꝝ manib⁹ attractari apphẽdi ꝛ iterdudi poterũt: ſicẽ cetera hũana v̄a corpa patiũt̃. ꝙ ſi corpis hũani ſãtaſma. ꝛ ñ corp⁹ ſit. ꝛ ſi videri qat plenã hũane ſpeciei pñtãs effigiẽ tactũ tñ attrectãtẽ ñ patiet̃. ſꝫ cũ palpare conet̃ ẽt ſi ꝓſens ſit euanuiſſe iudicabit̃. Et qm̃ ſaluator nr̃ xp̃s ihs veritatẽ reſurrectõis veluti i re ꝯſtabat. ita ꝛ i exiſtiatõe nr̃a pleniſſime mõſtrare voluit exactiſſimã maximãq; ꝓbatiõeꝫ. q i h gñe dari poſſet: in ſe oñdẽ dignus ẽ. h ãt erat ſi ſe mãibus attrectãdũ offerret decreuit igit̃ ſe videntibus diſcipl'is palpãdũ exhibẽ. nõ qdẽ ac ſi eius carnẽ ꝛ vl'nera ñ ꝯſpicerẽt ſꝫ vt reſurrectõis ſue efficatiorẽ ipendẽt ꝓbationẽ.

¶ Argm̃ reſurrectõis iductiuũ qð dedit ſuis diſcipulis. Ca.37.

A **Sacratiſſime** Aũt reſurrectõis ſue p⁹ h xp̃s alterũ dedit argm̃: qð ñ erat tã efficaciter reſurrectõis iductiuũ: ſicẽ tactus. ſ. ꝙ corã diſcipl'is ſuis comederit. ¶ Nã cũ xp̃s diſcipulis ſuis dixit palpate ꝛ videte: qꝛ ſpũs carnẽ ꝛ oſſa ñ hꝫ ſic me videt̃ hr̃e. ipſi credẽtes ꝛ pp reuerẽtiã dñi ieſu ñ tetigerũt carnẽ eius. in h ãt eis magni meriti locus fuit. ¶ Hoc ãt liqdat̃. nã ſi palpaſſẽt: ꝛ iõ credidiſſẽt fides ſua experimẽto hũano ortũ hũerat. vñ nullius meriti eẽt. ipiq; nimis icrepãdi forẽt: atq; eos xp̃s icrepuiſſet ſicẽ thomã diſcipulũ. q niſi palparet credẽ ñ ꝯſtitueret icrepuit dicẽs: qꝛ vidiſti me thoma credidiſti. btĩ q me ñ vide-
Jo.20.c. rũt. ꝛ crediderũt. vt pꝫ Jo.20.c. ac ſi apte dicẽt. thõe: parũ.n. aut nihil meruiſti i h ꝙ palpãs carnẽ meã reſurrectiõeꝫ meã credidiſti. illis ãt merẽdi magnus erit locus q nihil videntes ſimpl'r credẽt. ¶ Alios ãt diſcipl'os qbus p xp̃s appuit dicẽs palpate ꝛ videte: qꝛ ſpũs carnẽ ꝛ oſſa ñ hꝫ: ſic me videtis hr̃e neqq̃ icrepuit. Euidẽter g̃ ꝯcluſũ pꝫ eos ſimpl'r credidiſſe nihil mãibus attractãtes. ¶ In h ãt nimis apud xp̃ꝫ meruerũt aliqd fidei relinqntes. ob h ãt xp̃s alterũ eis reſurrectõis ſue argm̃ demõſtrare dignus ẽ. ſ. ꝙ corã eis comederit. dicens hẽtis aliqd qð mãducet̃. at illi obtulerũt ei ptẽ piſcis
Lucas 24.c. aſſi: ꝛ fauũ mellis. Et cũ mãducaſſet corã eis ſumẽs reliqas dedit eis. vt hr̃ luc.c.24. ¶ Hoc ãt euidẽter nõbat ipꝫ viuẽ. nã cibũ ſumẽ ſol' aialib⁹ ineſt: necẽ erat g̃ eũ veꝝ atq; viuẽtẽ hoiẽꝫ fore cũ comederit. ¶ Hoc ãt ꝛ ſi ꝯueniẽs argm̃ reſurrectõis eẽt minoris tñ efficatie erat: q̃ꝫ tactiue attractatio. nã
B q̃cq̃ ſpũs i corpis v̄i fãtaſmate ſũptis cũctos act⁹ q ad v̄aꝫ cibi ſũptiõeꝫ exigũt ñ explent nob tñ v̄e oĩa explẽ vr̃ ita vt diſtinguere neſciamus an v̄e cibũ ſumat ſingl'a nãq; i eo vñr q̃ in comedẽtibus ꝯtẽplamur de his latius ſup exodũ.c.7. diſpu-
Epa.7. cap. tauim⁹. ¶ Sic.n. cibũ ſũpſerũt tres ãgl'i q venerũt ad abrãã ſub ilice mãbre qs ſcriptura viros vocat. vt hr̃ Gen.18. hoꝝ
Gen.18. eniꝫ triũ ãgeloꝝ eadẽ die ad veſpũ duo decliuauerũt i ſodomã recepti i domũ loth ꝯſobrini abrahe vbi azimos ꝛ carnes comederũt vt hꝫ gen.19.c. ¶ De xp̃o ãt ꝯformiꝫ fieri potuiſſet. ſ. ꝙ q̃cq̃ hõ v̄us ñ eẽt ſꝫ ſpũs i aſſũpto corpis veri fãtaſmate comedẽtis effigiẽ diſcipul' mõſtrar̃ potuiſſẽt ꝛ ſi v̄er̃ cũctos comedẽtiũ ñ expleret actus. ¶ Quãuis g̃ ſũptio cibi in xp̃o poſt reſurrectionẽ ſuã eiuſdẽ reſurgẽtis ſignũ dedit ñ tã efficaciter h mõſtrauit quemadmodũ tactus q falli nõ poterat.

¶ Obiectiones quedam penes ſuperiora. Ca.38.

A **Aliquis** Aũt adhuc obiciet ꝙ diſcipl'i carnẽ xp̄i tetigerint attractãtes cũ eis p appuit. ꝛ dixit palpate ꝛ videte qꝛ ſpũs carnẽ ꝛ oſſa nõ hꝫ: ſic me videt̃ hr̃e. ꝛ qꝛ palpãtes adhuc ñ crediderint eũ v̄e ſurrexiſſe qð appet
Lucas 24.c. Luc.24.c. cũ dr̃ ꝛ cũ h dixiſſet oñdit eis mãus ꝛ pedes ꝛ ſequit̃ adhuc ãt illis nõ credẽtib⁹ ait hẽtis aliqd qð mãducet̃ vr̃ g̃ ſꝫ ſignũ traditũ qꝛ p ñ crediderint. ¶ Si.n. pm̃ ſignũ nõ exꝑti fuiſſẽt palpãtes ſicẽ eis xp̃s dixet ai fruſtra imo icõuenienter valde ſubiũctũ videret̃. ſ. adhuc illis nõ credẽtibus ait hẽtis aliqd qð mãducet̃. qð liqde cõprabat eos pm̃ acce-
B Solu⁹. piſſe ſꝫ p h nõ credidiſſe. ¶ Rñdẽdũ ẽ. ꝙ diſcipuli xp̄i videntes eũ cũ ipe loquut⁹ fuerit eis atq; oñdiſſet mãus ꝛ pedes nõ dubitauerũt nec palpauerũt nec iõ eis ſꝫ ſignũ in ciboꝝ ſũptiõe datũ eſt: qꝛ pmũ acceperint eiq; nõ crediderint. ſꝫ qꝛ xp̃s ad eoꝝ ꝯſolatiõeꝫ hoc adiũxit cuꝫ noluiſſet tãgẽ vl'nera

eius

eiꝰ attractādo ſicut thomas tetigit. Qꝫ aūt diſcipuli nō pal-
Jo.20.c. pauerint vulnera eiꝰ appꝫ ex dictis bti Joā.20.ca. vbi cū ap-
paruiſſet eis ieſus nō aſſiſtēte thoma dixerūt thome veniēti:
vidimꝰ dnm̄. Ille aūt dixit eis: niſi videro in manibꝰ eiꝰ fixuras
clauoꝝ ⁊ mittā digitū meū in locū clauoꝝ ⁊ manū meā in la
tꝰ eiꝰ nō credā. ¶ Ex his ergo infert ꝙ cū thomas hoc diceret
ſi diſcipuli xp̄i vulnera ſic̄ poſtea thomas attractauit tetigiſ-
ſent: mdiſſent ei nos miſimus manꝰ in latꝰ ⁊ digitos in loca
clauoꝝ ſꝫ ipſe audiēs ab eis ꝙ vidiſſent nō credidit addens
ad hoc ꝙ mitteret digitū ⁊ manū in vulnera: ergo manifeſte ap-
C paret ꝙ alij hoc nō fecerint alioqn ſtulte ipſe hoc ſupadderet
Obō ſi iā ceteri vulnera tetigiſſent. ¶ Cū vō obijcis ꝙ diſcipli pal
pauerint: qꝛ xp̄s dixit palpate ⁊ videte: qꝛ ſpūs carnē ⁊ oſſa
nō hꝫ ſic̄ me videtꝭ hr̄e: ⁊ ſubinfert: adhuc illis nō credētibꝰ
D dixit: habetis aliqd qd̄ mādūcet: ergo expti ſunt datū ſignū alſ
Soluꝰ. nō diceret ꝙ nō crediderūt. ¶ Rn̄dendū eſt ꝙ nō refert iſta
clauſula. ſ. adhuc illis nō credētibꝰ ⁊c̄. ad illā clauſulā palpa
te ⁊ videte. Tūc. n. ſenſus eēt qui arguit: ſꝫ ad aliā clauſulaz
imediatioꝛ: ē. ſ. ⁊ cū hec dixiſſet oñdit eis manꝰ ⁊ pedes: ⁊ nō
dr̄ ꝙ ipſi palpauerint. Sic ergo nō expti ſunt diſcipuli ſignū qd̄
E xp̄s eis offerebat in attrectādo carnē eiꝰ ſꝫ eo oñdēte manꝰ ⁊
Obō pedes viderūt nihil de eiꝰ carnibꝰ ꝯtigētes. ¶ Cū aūt obijcit ꝙ
F nō crediderint: qꝛ dr̄ adhuc nō credētibꝰ illis. Rn̄dēdū eſt ꝙ
Soluꝰ. iſtō nō credere nō erat aliq̄ infidelitas q̄ eſt repugnātia ad vi
tatē que credēda ꝓponit deliberata intētione: ſꝫ dr̄ nō crede-
re admiratio q̄dā. Ex magnitudie qppe rei viſe pmouebant.
Qui aūt admirant nōdū ad aliqd fixā mentē hn̄t: nec tn̄ ali-
cui repugnāt. Diſcipuli igr̄ nō negabāt xp̄m ſurrexiſſe qd̄ in-
fidelitas foret: ſꝫ qꝛ aliqd magnū erat qd̄ videbāt: erat adhuc
G eoꝝ mens ꝯterrita ⁊ iſta in qbuſdā eē ſolet media hitudo in-
Infideli ter ſimplr̄ aſſentire ⁊ negare. ¶ Sꝫ adhuc in aplis exiſtimā
tos qn̄qꝫ dū nō eſt hāc fuiſſe incredulitatē que eſt nō aſſentire pp̄ ad-
ē qd nie mirātiōēz q̄ndā ex terroꝛe: ſꝫ ex gaudio quodā: tā admirabile
dia iter enī aploꝝ corda repleuerat gaudiū vt ſeipſos capere pꝛe ex-
ſimplici ultatione nō poterāt vix ad aſſentiēdū vitati de reſurrectiōe
ter aſſē- xp̄i attēdere poſſent. Potentie nāqꝫ nr̄e finite ſunt: iō cū vni
tire ⁊ ne attēdunt alteri attēdere nequeūt. Hoc aūt nō attēdere ad vi-
gare. tatē reſurrectiōis xp̄i inducebat: ne determinate aſſentirēt: ⁊
hoc tollit pfectū aſſenſuz: qui vocat fides. Scriptura aūt iter
dū large ſumens oē qd̄ pfectā fidē nō ꝯtinet ifidelitatē vl̄ nō
Luchas credere vocāt. Qꝫ aūt hoc mō diſcipuli nō crediderūt pꝫ luc̄.
24. ca. 24. ca. cū dr̄ adhuc aūt illis nō credētibꝰ ⁊ mirātibꝰ pꝛe gau-
dio. Ecce. n. infidelitatē illā nō ꝓtulit eē ſimplr̄ infidelitatē: ſꝫ
admiratiōnē: ⁊ gaudiū. Adhuc aūt nō credere qd̄ ex admira
tione ꝓuenit: nō ſemꝑ equū eſt. Si qs. n. admiratꝰ terroꝛe cō
cutiat: ⁊ ob hoc nō ſimplr̄ aſſentiat ifidelitati magis accedit
q̄ ſi pꝛe admiratiōe gaudij nōdū aſſentit. Nā gaudiū de ali-
quo bono ꝯcepto eſt. Terroꝛ aūt de pꝛeſumpto aut expecta-
to malo. Qui vō in pn̄tia magne atqꝫ delectabilis rei admira
tiuo terroꝛe ꝯcutit nōdū quicq̄ꝫ aſſentit: nā ſi ꝯcipet proꝛſus
D gaudēdū de pn̄ti bono erat. Infidelitas ergo ibi ⁊ ſi nō pleniſſi-
Poꝰitel ma: ſatis tn̄ grauis eſt. ¶ Qui vō in pn̄tia enūciati boni ad-
lectiuaꝫ miraf ⁊ gaudet: ⁊ ſi oīno nō credat: qꝛ poꝰitellectiua vni itē-
vni intē dēs ad alterū ſe determinare nō valet: tn̄ ſatis credit. Nō enī
dens ad gauderet niſi bonuz ſibi qd̄ dr̄ q̄litercūqꝫ adeſſe crederet. In
alterꝝ ſe aplis aūt vtraqꝫ incredulitas fuit: ⁊ vtraqꝫ abolita eſt. Pri-
determi mo equidē admirati ⁊ ꝯterriti ſunt viſo dn̄o ieſu: ⁊ tūc nō cre
nare nō diderūt: ſꝫ magis putauerūt eē fantaſma. Sic pꝫ luc̄. 24. cuꝫ
pōt. dr̄ ieſus ſtetit in medio diſcipuloꝝ ſuoꝝ: ⁊ ait pax vobis ego
Luchas ſum nolite timere cōturbati vō ⁊ ꝯterriti exiſtimauerūt ſe ſpi
24. ca. ritū videre: ⁊ dixit eis qd turbati eſtis ⁊ cogitatiōes aſcēdūt
in coꝛda vr̄a: videte manꝰ meas ⁊ pedes meos: qꝛ ego ipſe ſuꝫ.
Poſtea aūt xp̄s oñdit diſcipulis ſuis manꝰ ⁊ pedes: ⁊ illi ma
gis alſ getati oēm terroꝛē qui inuaſerat eos de coꝛdibꝰ expu-
lerūt ⁊ pꝛe terroꝛe gaudio repleti ſunt tūc iā aliqd credētes:
nec tn̄ plene credebāt cū magis gaudio ꝯcepto q̄ꝫ vitati reſur
rectionis attēderēt. ¶ De hoc eodē. ca. dr̄ palpate ⁊ videte:
qꝛ ſpūs carnē ⁊ oſſa nō hꝫ: ſic̄ me videtis hr̄e. Et cū hoc dixiſ
ſet oñdit illis manꝰ ⁊ pedes. Adhuc aūt illis nō credentibꝰ
⁊ admirantibꝰ pꝛe gaudio: ait habetis aliqd qd̄ manducet.
Ad extremū aūt ⁊ ipſa q̄dā incredulitatis pꝰs que cū gaudio
exiſtebat ablata eſt: cū getato aliquātulū illo ſubitaneo gau-
dio de magnitudie rei ꝯcepte ad ſeipſos redierūt ⁊ plene co-
gnouerūt xp̄m ſurrexiſſe. Hoc aūt fuit cū ꝑtertio ſignis. xp̄s
aūt alia ſuꝑ addidit eos informās interꝑtatiōe ſcripturaꝝ ⁊

cibo ſumpto corā eis. hoc appꝫ cū dr̄ eodē. ca. Adhuc aūt il-
lis nō credētibꝰ ⁊ mirātibꝰ pꝛe gaudio dixit. habetis aliqd qd̄
manducet: ⁊ illi obtulerūt ei pꝛē piſcis aſſi: ⁊ fauū mellis: ⁊
cū comediſſet corā eis: ſumens reliqas dedit eis: ⁊ poſtea ſe-
quit qn̄o eis expoſuerit ſcripturas reſurrectionē ꝯſirmātes.
Patet ergo aplōs vulnera dn̄i ieſu nō palpaſſe nec circa reſur-
rectionē viſis manibꝰ ⁊ pedibꝰ infideles extitiſſe.
¶ Diſcipuli xp̄m nudū viderunt. Capi. 39.

Predictis
A adijcitur ꝙ q̄ꝫq̄ꝫ ſaluatoꝛ nr̄ aplīs dixe-
rit ꝙ carnē ſuā palparent fuerītqꝫ eoꝝ
arbitrij eā tetigiſſe aut nullatenꝰ attractaſſe ex eadē tn̄ lr̄a. bti
luche manifeſte colligit: ꝙ diſcipuli xp̄m nudū ītuiti ſunt. Di
cit. n. palpate ⁊ videte: qm̄ ſpūs carnē ⁊ oſſa nō hꝫ. ſic̄ me vi-
detis hr̄e. diſcipuli igr̄ anteq̄ꝫ geq̄ꝫ tangerēt redemptoꝛis car
nē ꝯſpiciebāt. Alioqn. n. nō dixiſſet: ſic̄ me videtis hr̄e. falſuz
B equidē atqꝫ publicū foret. ¶ Nūc vō his datis ingreſ an di-
Dubitatio. ſcipuli glioſaz redemptoꝛis nr̄i carnē veſte detexerūt eāqꝫ re
uelantes intuiti ſunt. aut veſtes eiꝰ nequaq̄ꝫ abſtulerunt vel
q̄cq̄ꝫ de carne detexerūt vt intueri poſſent. Qꝫ ſi aſtruamꝰ eos
xp̄m minime attractaſſe cū lr̄a dicat ꝙ carnē ſuā viderūt: cō-
fiteri neceſſe erit vt carnē ſuā nudā tūc fuiſſe fateamur: ita vt
nulla ex pāno aut aerea ſubā veſte detegeret. Si aūt dicaf ꝙ
apli xp̄m manibꝰ attractauerint ſtare nequit: qm̄ in ꝑbibans
inductū eſt: ꝙ eū nō tetigerint. Sꝫ ⁊ ſi eū aploꝝ manibꝰ at-
tractatū fateamur: induci neceē eſt: vt etiā ſic nudus extiterit
ipſe nāqꝫ dicebat palpate ⁊ videte: qm̄ ſpūs carnē ⁊ oſſa non
hꝫ: ſic̄ me videtis hr̄e. q̄ꝫq̄ꝫ ergo eū manibꝰ attractarēt: ꝑus tn̄ ne
ceſſe eſt ex his vbis vt carnē eiꝰ viderēt. Nā ⁊ ſi dicamꝰ apo-
ſtolos tetigiſſe xp̄i carnē: ꝯcedēdū tn̄ nō eſt vt eā ꝑmo tetige-
rint q̄ꝫ eis xp̄s iuſſiſſet. alioquin audaces nimis viderent ⁊
irreuerenter ſe hn̄tes nec impune laberent nā verbotenꝰ in-
crepati forēt: ſic̄ thomas apoſtolus increpatꝰ a dn̄o eſt: ⁊ ſic̄
maria magdalena mitiꝰ ſꝫ quadā ex pte vbis admonita. Ipſa
quippe inquirēs dn̄m apud ſepulchꝛū in hoꝛto cū eū cogno-
uiſſet illiꝰ pedibꝰ ꝓcūbens oſculari ꝑabat: ſꝫ a dn̄o increpata
eſt dicente: noli me tāgere. Nōdū. n. aſcendi ad patrē meū: vt
Joānes pꝫ Jo. 20. ca. Sic. n. hij dn̄m tangere ꝑſumētes nō vocati icre-
pati forēt ⁊ adhuc amplꝰ: qm̄ viri erāt. Amplꝰ aūt qm̄ mul-
ti erāt oēſqꝫ errabāt. Grauioꝛ. n. plurimoꝝ culpa q̄ꝫ vniꝰ eſt.
vn̄ pctā cōitatū ceteris ſunt duriora. q̄ꝫq̄ꝫ iura humana inter
dū penas in pctīs multitudinū laxauerūt. Sic pꝫ ex̄ de cleri-
co excōicato vl̄ depoſito miniſtrāte in ca. latoꝛes. de cuiꝰ exa-
minatione in pn̄ti omittēdū duxi. Preter hec aūt grauiꝰ hoꝝ
delictū foret q̄ꝫ Marie magdalene. Hec. n. redēptoꝛē nr̄m ex-
actiſſima cū deuotione pedibꝰ illiꝰ ꝓcidēs: deoſculari voluit.
Si aūt diſcipuli dn̄i Jeſu eiꝰ carnē nō admoniti attractarent
grauiter peccare viderent: qm̄ nulliꝰ deuotiōis cā eis hoc in-
erat: nec vt eiꝰ pedes aut manꝰ humiliter oſcularent: ſꝫ vt de
eo expimētū caperent an vꝰus hō foret. Si ergo maria magdalene
que de eiꝰ reſurrectione nō heſitās deuotionis ſoliꝰ cā oſcu-
lari volēs ire accedere vetita eſt: q̄ꝫto magis diſcipuli qui de
eiꝰ reſurrectiōe adhuc infideles ſoliꝰ expimēti cā attractabāt.
C grauiter equidē increpādi forēt. ¶ Dicendū ergo neſcio videbit
Rn̄ſio. ꝙ ſi diſcipuli dn̄i Jeſu carnē attractauerūt: eā tn̄ q̄uſqꝫ admo
D niti forent nō tetigerūt: nā alioqn increpati forēt: qd̄ nō exti-
Diſcipli nō tit: ante ergo q̄ꝫ iuſſi forent nō tetigerūt. ꝑus tn̄ q̄ꝫ eis ſe palpare
niſi admo- iuſſerit dn̄s Jeſus eiꝰ carnē bn̄dictā illi clare viderūt. ¶ Naꝫ
niti xp̄i coꝛ cū eis hec ꝑcepti aut vt ꝑius dicaf pmiſſionis cuiuſdā dicerē-
pus tāgere tur: vba tn̄ ſaluatoꝛis videbāt vt in eiuſdē vbis pꝫ: cū dr̄ pal-
poterāt pꝰ pate ⁊ videte: qꝛ ſpūs carnē ⁊ oſſa nō hꝫ: ſic̄ me videtis hr̄e.
rſurrectōēz Tūc ergo cū dicerent vba caro appatebat: quo infert carnē bn̄-
Joā. 20. ca. dictā xp̄i nudā diſcipulis appuiſſe. ¶ Ex vbis ergo bti Joānis
20. ca. inferri neceē eſt: ꝙ xp̄s diſcipulis ſuis nudus appuiſ
ſet. ſ. nulla veſte aut de pāno aut aerea ꝯtectꝰ ſubā qualiter-
cūqꝫ verba accipiant.
¶ Obiectio ⁊ quedā de angelis. Capi. 40.

Sic
A aūt de xp̄i apparitiōibꝰ diffiniſſe rn̄dēdū eſt: cū obij-
B ciebaf de angelis q̄s ad expediendū aplōs de loco
Solutio q̄- aſcēſiōis xp̄s miſit. hos. n. candidis veſtitos ſcriptura cōme-
rundā. moꝛat. de xp̄o aūt ꝙ nudus reſurrexerit appuerit qꝫ hactenꝰ
C aſtruebaf. ¶ Huic aūt q̄ſpiā forſitā rn̄debit xp̄m nullis indu
Subā an- tū veſtibꝰ ſurrexiſſe: ⁊ appuiſſe: qm̄ ei veſtes nullatenꝰ neceē
geli ſpūalis erāt. Ipſe. n. veꝝ habebat corpꝰ in quo videri poſſet. ¶ An-
atqꝫ iduiſi gelis aūt vt viderent veſtes neceē erāt. Ipſi. n. in ſubā ſua coꝛ-
bilis eſt. pulentiā nullā hn̄t qua videri poſſint: angelus ſubā ſpūalis

atq3 idiuiſibilis eſt: ⁊ p̄ h̄ iuiſibilis. Nullā. n. ī po⁹ viſiua imu
tatiōēs facere pōt. Ut aūt viderent̄ angeli: op3 vt aliqd corpo
D reū aſſūmāt: hoc aūt eſt id qḋ induti erāt. ſ. veſtes cādide: an-
Solutiōis gelis igr̄ erāt neč̃ia tegumēta. ℭ His aūt rn̄dēdū eſt ſtare nō
improb. poſſe: nā veſtes angeloꝝ nō iō aſſumpte ſunt vt eos qui alīs
iuiſibiles erāt viſibiles redderēt: qu poti⁹ ex hoꝝ rn̄ſione in
eos ↄueniēter arguit̄: nā ſi angeli veſtes aſſumpſerūt vt vide
E rent̄: neč̃e erat vt aliqd alteꝝ haberēt: ſ3 qḋ videri poſſent p̄-
Dubitatio. ter veſtes. Nā de his īgret̄ an corp⁹ ex aerea mā ↄfectū aſſū-
pſerint vel nō. Si. n. ex aere fabricatū corp̄is veri fantaſma ⁊
aſſumptū fateamur: illō eſt q̄ videri poterāt: nā aer cū ad ma-
F gnā denſitatē ↄuenerit colorē fundit: ita vt viſu3 ſicͣ cetera ſo
Quō ex ae lida terminare q̄at. Ex aere aūt hui⁹ ↄdenſatōis corp̄a fabri
re corp̄a fa- cari poterant: q̄ viſibilia p̄ ſe erāt: nec vllaten⁹ op⁹ erat vt his
bricari po- aſſumptis angeli veſtes q̄ſcūq3 aſſumerēt: vt in eis viderent̄.
terant. ℭ Si v̄o fateamur angelos corp̄a de ſubā aerea aſſumpſiſſe:
in eis tn̄ videri nō poſſent: ⁊ ob h̄ neč̃e erat vt veſtes ſūmere
in qb⁹ viſibiles apparerēt. Tūc. n. īgret ex q̄ veſtes angelo-
rū ↄfecte forēt: ⁊ rn̄debit̄ q̄ de aere ad qḋ neč̃io īducet̄ corp̄a
G ab angelis facta viſibilia fore cū eadē in vtriſq3 mā ſit ⁊ eiuſ-
Improba- dē ↄdenſatōis. Quo adhuc īferet̄ veſtes angelis ad h̄ neceſ
tio. ſarias nō eē: qm̄ corp̄a vt viſionē termiarēt ſufficiebāt. ℭ Si
aūt aſtruere colubitū ſit angelos q̄ ex aere veſtes ſumpſerint
nulla corp̄a ex aere fabricaſſe: ſ3 q̄ veſtes dūtaxat aſſumpſe-
Prima rō. rint ſtare neqt. ℭ Primo qm̄ ſi corp̄a ex aere nulla iſti angeli
aſſumpſiſſent nihil diſcipulis dn̄i eloq potuiſſent ad qḋ deſti
nati fuerāt. Locutio. n. organa īterp̄tatiua exigit: qb⁹ vtus in-
terp̄tatiua ↄiuncta ſit. Ueſtes aūt de aere fabricate: nō ſūt ta-
liter ſe hn̄tes vt eis aliq̄ v̄tus īterp̄tatiua vniri poſſit: neč̃e eſt
igr̄ vt corp̄a aerea aſſūpta ſint qb⁹ veſtes ille cādide īhererēt.
Hoc aūt dato veſtes angelice nō iō ſūpte erāt vt in eis angli
Scḋa rō. viſibiles redderent̄: ſ3 vt ab eis corp̄a aſſūpta tegerēt̄. ℭ Am
pli⁹ aūt ſi angeli corp̄a ex aere nō aſſūpſiſſent: veſtes q̄q3 nul
las aſſumerēt: ſ3 angelos veſtib⁹ indutos fuiſſe planū eſt: vt
H hr̄ actuū p̄ ca. Op3 ḡ vt corp̄a q̄q3 aſſūpſerint. Hui⁹ īductiōis
Uñ ſit q̄ p̄m p3: qm̄ angeli ſube ſp̄ūales īdiuiſibiles ſunt: veſtiri ḡ ne-
angeli ve- queūt: nā veſtiri ſolidoꝝ corpoꝝ eſt: velut ſi qs diploidē ⁊ tu
ſtiri neque- nicā cetera q̄q3 īdumēta ⁊ calceos aeri īducēdo fabricaret. He
ant. eni3 veſtes p̄ ſe manerēt: nullusq3 eis īdut⁹ foret. De veſtib⁹
aūt ab angelis ſūptis h̄ dici neqt angeli nāq3 eas mouebāt.
Scḋm v̄o hui⁹ īductiōis p3: nā actuū p̄: dr̄ q̄ appuerūt angli
in veſtib⁹ albis. Has aūt veſtes ita ipi mouebāt eiſq3 tegebāt̄
ac ſi aliqs viroꝝ ↄtect⁹ foret. Inferē ḡ eos corp̄a ex aere fabri
caſſe. Preter hec aūt ⁊ ſi dari poſſet q̄ angeli veſtes dūtaxat
nō aſſūptis corp̄ib⁹ accepiſſent: īcōueniēs valde videret̄. Nō
eſt. n. hic ordo in reb⁹: nā ſi difficultas ↄficiēdoꝝ ex aere cor-
poꝝ aſpiciat̄ tāta in fabricādis veſtib⁹ dūtaxat difficultas eſt:
ſicͣ ſi corp̄a fabricarent̄. corp⁹ q̄3 decēti⁹ p̄ ſe fabricatū eēt: opa
tiōiq3 ↄueniēti⁹ q̄3 veſtes ſine corp̄e: ↄueniēs ḡ nullaten⁹ erat
vt angeli veſtes aſſumpſerint non aſſumpto corp̄e: ſ3 magis
vt corpus ſine veſtib⁹ hērēt. ℭ Dicēdū ḡ p3 illos angelos cor
pora ſolitaria: nullis velata tegumētis accipe potuiſſe in qb⁹
terminata q̄ vellent efficere potuiſſent: nō igr̄ veſtes aſſūpſe-
rūt vt viſibiles forēt: ſed vt aſſumpta corp̄a velarent. Ueſtes
tn̄ ſacra ſcriptura eos habuiſſe refert: corp̄a igit̄ aſſumpſerūt.
Capi. 41. ℭ Quare angeli veſtes ſūpſerūt ad diſcipulos deſcēdētes.
A

Ad hec aūt dōz ē nō fuiſſe hāc q̄ exprimit̄ cāz q̄r an
geli veſtes ſumpſerint ad diſcipulos deſcē-
dētes: xp̄s aūt reſurgēs veſtes nō aſſumpſerit. ſ3 qm̄ ↄueniē
tius erat ſaluatorē nr̄um poſt reſurrectionē ſuā nudū appa-
ruiſſe: angeli āt ad h̄ nihil cāe hēbāt. ℭ Nā ⁊ ſi tā xp̄s q̄3 an
geli nullis ad ſe xp̄os egeāt velamētis: qm̄ tn̄ q̄cūq3 appari-
tiōes fiūt ſm̄ ↄditōēs eoꝝ qb⁹ eſt apparitio fiūt. oēs aūt hoīes
qb⁹ apparitiōes iſte fiūt tecti veſtib⁹ degūt. angeli ḡ cū eis ap
parēt veſtib⁹ ſemp̄ adopti eē cernunt̄. ℭ Ex aere qppe corpo
rū ſolidoꝝ fantaſmata capiūt fabricantes eo mō de quo late
Exo. 7. ca. ſup̄ Exodū. 7. cap. diſputauimus. Poſt hec aūt ex eodē dēſa
to aere veſtiū ſimulachra ſibi fingūt in qbus nobis amicti vi
dent̄. ℭ Xp̄s aūt eiuſdē modi veſtib⁹ reſurgēs velari debue
B rat: niſi aliqd in eo p̄fuiſſet cāe qḋ induceret vt oī poſito teg-
Cā cur xp̄s mēto videret̄. Cā aūt nuditatis xp̄i in ſua reſurrectiōe qn̄ ali
poſt reſur- quibus viſus ē fuit vt ſuā verā mōſtraret hūanitatē: ita vt co
rectionē vo gnoſci poſſet eū eſſe v̄u3 xp̄m ieſu3 qui a mortuis ſurrexiſſet.
luerit nud⁹ Eo qppe mortuo cūcti diſcipuli de reſurrectiōe dubitauerūt.
videri. Sola aūt btā virgo ⁊ dn̄a nr̄a incōcuſſam reſurrectiōis eius

future fidē tenuit. Cum vero dn̄s ieſus reſurrexit veritatem
reſurrectionis ſue elucidare voluit: eorum ambiguitates
auferēs qbus reſurgens apparebat: vn̄ de hec ſp̄ālis appa-
ritionū ſuaꝝ cā fuit: vt illi qbus reſurgēs videbat̄ eū ſurrexiſ
ſe minime dubitarēt: ſ3 magis reſurrectiōis teſtes eē ceteris
qb⁹ id abſcōditū erat reuelaret: vt p3 luc. 24. ca⁹. Si aūt xp̄s Luche
reſurgēs veſtib⁹ adoptus videret̄ ſicͣ angli appentes hn̄t: ca cap. 24.
ro ſua ⁊ vulnera neq̄q̄3 patuiſſent eis qb⁹ appebat: q̄ magna
ſuſpicādi daret̄ occaſio hūc nō eē xp̄m a mortuis reſurgētē ſ3
fantaſma qḋdā: ſicͣ diſcipuli p̄mo vidētes arbitrati ſunt: vt p3
luē. 24. ca⁹. ℭ In eo. n. veſtib⁹ adopto argumēta reſurrectio Luche
nis ſue appere nō potuiſſent: nō. n. tradi poſſet caro palpā-
da: nec vulnera patefierēt: p̄ſertim aūt vulnus qḋ lateri icuſ-
ſu3 eſt. Hāc tn̄ corp̄is ſui oſtēſionē xp̄s thome diſcipulo egit: vt Joānes
p3 Jo. 20. dicēs īfer digitū tuū huc ⁊ mitte digitū in fixuras cla
uoꝝ ⁊ manū tuā ī lat⁹ meū ⁊ noli eē īcredulus ſ3 fidelis. Ue
ſtes. n. redēptoris manū in lat⁹ mittēdā excluſiſſent. Idcirco idē
aūt nec arg̃m reſurrectiōis ſue qḋ diſcipulis ↄgregatis in vnū
exhibuit mōſtrare potuiſſet tegumētis amict⁹. ſ. palpate ⁊ vi-
dete: qm̄ ſp̄s carnē ⁊ oſſa nō h3 ſicͣ me videtis hr̄e: vt p3 Luē. Luche
24. ca. Ueſtiti Jeſu. n. diſcipuli carnē ↄtēplari nequiſſent: ip̄e
q̄3 iſta ↄueniēter dr̄e nō potuiſſet: nudus ḡ tūc erat: ⁊ ſic eu3
reſurrexiſſe cūctiſq3 qb⁹ appebat videri ōcebat. Hoc tn̄ ſi ſp̄ā-
liter nō īterciſiſſet xp̄s reſurgēs a mortuis veſtib⁹ tect⁹ vide
ret̄: q̄ ſi nūc aliqb⁹ videret̄ veſtit⁹ appere3. Sic eū poſt aſcēſio
nē ſuā in celos appuiſſe comemorat ſacre ſcripture canō apo Apoca.
calipſis. ca. p̄ vbi dīc q̄ cū eēt in exilio in īſula pathmos dn̄i- p̄ capi.
ca die audiuitq3 poſt ſe vocē magnā dicētē qḋ vides ſcribe in
li⁹ ⁊ mitte ſeptē eccleſijs: ⁊ poſt h̄ ↄuerſus vidi ſeptē cādela
bra aurea ⁊ in medio ſeptē cādelabroꝝ ſimilē filio hoīs veſti
tū podere ⁊ p̄cinctū ad māmillas zona aurea: nō ḡ tūc oī po-
ſito velamēto appuit: ſicͣ in reſurrectiōe ſ3 magis veſtib⁹ ado C
pert⁹. ℭ Q; ſi obiectis h̄ in imagine ↄtigiſſe nihilq3 fuiſſe rea Obo.
liter factū aut viſione oculari a btō Joā. cōp: eheuſu3. Aliqs Joānes
fortaſſis rn̄dēdū opinabit̄: hāc bti Joānis viſionē realē fuiſſe D
ſolū aūt in imagine fuiſſe ↄcepta ea q̄ in apt̄ōe libri ſeptē ſigil Solu⁹
loꝝ enarrata ſunt: ea qppe realr̄ videri ↄtingere īpoſe erat: ēdūdā.
nā cūcta futura erāt aut qſi cūcta: q̄ ḡ nō ſunt realr̄ videri ne-
quibāt ſ3 in imagine. viſio tn̄ ei⁹ q̄ ambulabat in medio ſeptē
cādelabroꝝ aureoꝝ realis fuerit. Hoc ēi carneis oculis ↄtē-
plat⁹ ſit. Hoc. n. ſatis rōnabilr̄ dici poſſe videt̄ ſ3 hiſ nō ītēdo.
Adhuc tn̄ ⁊ ſi viſionē hāc ſola imagine factā ↄceſſerim⁹ nllo
īterciḋēte reali ſanis īfert̄ qḋ ītēdim⁹. ſ. q̄ xp̄s poſt reſurrectio
nē veſtib⁹ tect⁹ appere debuerit: nā ea q̄ in imagine videnī ſi-
milant̄ ad ea q̄ in re appent. Si ḡ in viſiōe ſm̄ imaginē xp̄s ī E
veſtib⁹ albis appuit ſi realr̄ vidēdus foret in veſtib⁹ q̄3 albis Imagi-
apperet: ſemp̄ nāq3 imaginarie facta ad reꝝ expſſiones ſūt. narie fa
Signa aūt ſignis ↄformant̄: appet ḡ q̄ ſi xp̄s alicui vidēdus cta ad
eē in veſtib⁹ amict⁹ apperet. De ea aūt appitiōe quā p̄ q̄dra- rerū ex-
ginta dies ad mltos habuit nllis tegumētis ſp̄ālis rō data ē. p̄ſſiones
Ex p̄dictis ḡ ↄcluſu3 p3: q̄re angeli diſcipulis appentes aſcē iunt. Ex
dente dn̄o Jeſu in veſtibus albis viſi ſunt. Ipſe autē poſitis ſignis ſi-
tegumētis ab oībus conſpectus eſt. gnarus
ℭ Xp̄s nec in ſepulchro nec ī reſurrectiōe vllas veſtes hūit. ↄfirmā-
tur.

Ex predictis aūt lōgis q̄3 q̄3 īductiōib⁹ collectū Ca. 42
p3 q̄ ſicͣ ſaluator nr̄ nllas ī ſepul-
A chro veſtes habuit: ita q̄3 ⁊ reſurgēs de pāno aut ſuba aerea
nllis tegumētis adopt⁹ ſit: ſ3 pure nudus appuerit. Nūc aūt
ad exīmū de ſolis femoralib⁹ ſaluatoris alicui magis curioſe B
q̄3 vtiliter vel deuote ingrēdū videbit̄ qd factū ſit. ℭ De qb⁹ de femo
q̄ in ſepulchro fuerint ncmini ambiguū eē pōt: q qcq̄3 atten ralibus
dit: nā de his dici neqt ſicͣ de veſtib⁹ eiuſdē qs diuiſiōe q̄driſa xp̄i qd
ria ⁊ īſupiecta ſorte milites in p̄dā aſſumpſerūt cuſtodita Je actū ſit.
ſu: vt p3 Jo. 19. ca⁹. Nemo nāq3 tā dur⁹ foret vt imemor hūa- Dubita.
ne vecundie tā deteſtāda aggredi auſus foret: nec ſi qſq̄3 au- Jo. 19. c.
deret h̄ xp̄s paſſur⁹ erat vt p̄libatis dcm̄ eſt: māſerūt ḡ ī ſepul
chro. ℭ Ad hec aūt q̄3 q̄3 rn̄dēdū fortaſſis nō eēt: ne tn̄ curio-
ſis defuiſſe videamur dicēdū eſt: q̄ vt p̄dictū eſt femoralia ſal C
uatoris cū eo in cruce affixo relata ſunt īracta a militib⁹ pila- Solu⁹.
ti: eo quoq3 de cruce depoſito vt fuerāt p̄māſerūt. Irrōnabile
eni3 ↄrſus erat vt tales ptes corp̄is in ſaluatore nr̄o ab aliq̄
tāgerent̄ ſ3 centū libris vnguēti myrrhe ⁊ aloes delibutū cor
pus ei⁹ ſyndone inuolutū eſt: vt p3 Marchi. 15. ℭ Cū v̄o ſa- Mar-
luator nr̄ ſurrexit a mortuis linteamē quo fuerat aduolut⁹: ī ch⁹. 15. c.
ſepulchro relictū eſt. Sudariūq3 qḋ capiti ei⁹ circūligatū fue-
rat vt hr̄

Jo.20.c. rat vt hr̃ Jo.20.ca.cū dicit̃: venit ḡ Symō Petr⁹ ſequēs eū
τ introiuit in monumētū: τ vidit linteamina poſita: τ ſudariū
qḋ fuerat ad caput ei⁹: nō cū linteaminib⁹ poſitū: ſ; ſepatū τ
inuolutū in vnū locū. Cū aūt de ſingulis mētio fiat de femina-
lib⁹ penitus ſubticuit ſcriptura. ¶ Aliqs aūt fortaſſis dicet:
C ſaluatorē nr̃m femoralib⁹ genitalia tectū celos aſcēdiſſe. Sȝ
Q᷑ xp̄s hoc ſtare neqt. oia qppe īductiua: q̄ in prorib⁹ poſita ſunt ne
ſferiora xp̄s τ ceteri bti: in phēni paradiſi felicitate degētes: veſtibus
coopt⁹ adopti ſint in hoc militāt. eadē nāqȝ īcōueniētia īferes: ſi xp̄ȝ
celos nō feminalib⁹ tectū aſtruxeris: velut ſi religs cū veſtib⁹ velari fa
aſcende teatis. ¶ In hoc firmiter tenēdū eſt xp̄ȝ in celū aſcēdētē nul
rit. lis feminalib⁹ fuiſſe ꝯtectū: ſicut nec ceteras veſtes habuit. Du
Dubita bitādū tn̄ ſatis vr̃ an feminalia in ſepulchro cū linteamine τ
tio quāt ſudario relicta forēt: de eiſ tn̄ ſcriptura ſubticuerit: talia nēpe
xp̄ſ mor erant: de quib⁹ nulla erat referre vtilis aut honeſta eruditio.
tuus q- ¶ Huiꝰ rō eē poterit: nā ſicut in ipa carniſ reſurrectiōe ſalua
bus inuo torls nr̃i: corpus īcorruptibile eē cepit: ita τ cūcta: ad corru-
lut⁹ erat ptibilis hoīs ſtatū ptinētia relicturus erat: nec xp̄s aliq̄ harȝ
ſurgēs pticularȝ ex pāno aut ḋuis corruptibili ſubā tegumēta opor-
nō aſſū tuna erāt. ¶ Nā iā inſiſtētib⁹ eterne felicitatis dotib⁹ tāt⁹ de
pſerit. ei⁹ corpe fulgor ꝓcedebat: vt has corpis ptes tegere: τ ꝓrſuſ
cunctis vidētib⁹ ocultare valeret: ſi honeſtatis gppiā allatu-
ra foret hmōi facta ꝯtectio. ¶ Huiꝰ ḋqȝ ſatis vr̃ diſſimilitudiſ
Supi⁹ locus ex vbiſ bti Jo.20.ca.cū dixit: τ vidit linteamina poſita:
dicti cō- τ ſudariū: qḋ fuerat ſup caput ei⁹: nō cū linteaminib⁹ poſitū:
firmatio ſ; ſepatū τ inuolutū in vnū locū. Fortaſſis.n. in hoc ſudario
feminalia tāq̄ min⁹ honeſta: īter cetera tegumēta palā vt cete-
ra relicta nō ſunt: ſed in ſudario colligata: rō q̄: q̄ linteamina
in vnū collecta nō erāt ſudariū collectuȝ τ ſeparatū a ceteris
erat. Alicui aūt fortaſſis turpe videbit̃: tā pticularia ſpecula-
ri: ſȝ a nobis hoc excludēdū erit: qm̄ nō ſponte talia enūcia-
mus: ſȝ ne curioſis ſatiſfactū nō fuiſſe videat̃. Poterit āt q̄ſ-
piā opinari ſecus. ſ. redemptorē nr̃m feminalib⁹ tectū ſurre-
xiſſe in eiſqȝ apparuiſſe atqȝ māſiſſe: quouſqȝ in celū aſſumptuſ
fuit. Cū vō in celū aſcēderit: ea in aliquā ſecretā ptē orbis eie-
cerit nulli repienda: aut plena reſolutione in mām piacēte cō
uerterit: ita vt cū ad celos aſcendit: nec veſtibus vllis corpo-
ris nec feminalibus adopertus fuit.

Ca.43. ¶ Q᷑ ex duab⁹ poſitionib⁹ dictis ſecūda vitatē nō ꝯtineat.
A **Nunc** aūt his duab⁹ poſitionib⁹ vtteri⁹ inſiſtēdū eſt: q̄
carȝ diſſimilior ſit. Quelibet aūt ſufficienter⁹ ſpe
p⁹ ratio culantib⁹ rōnabilis apparebit. ¶ Dicēdū tn̄ eſt: ſecūdā non
eque rōni forē ꝯſentaneā. Prima aūt huiꝰ ſuaſiua ſaltē ratio
eſt: ſicut xp̄s reſurgēs: ex oī pte plenā induit imortalitatē oī
relecta corruptibilitate: ita ḋqȝ decēs fuiſſe pȝ: vt cūcte corru-
ptibilitatis ꝯditiōes: τ adiumēta extrinſeca corruptibilis ſta
tus: tūc adēpta forent: feminalia tn̄ ſaluatoris: corruptibilia
corpora erāt: mortaliſqȝ ſtatus ꝯſeruatiua: tūc ḡ reici decuit.
2ª ratio. ¶ Ampli⁹ aūt ſi ſaluator nr̃ reſurgens feminalia habuiſſet:
in eo ſuperuacua nec īo eēnt: nihil tn̄ xp̄s fruſtratoriuȝ vnq̄
egit: qm̄ de⁹ eſt. De⁹ aūt τ nā pareō nihil vnq̄ fruſtra faciunt
B iuxta Ariſto.p̄ politicorȝ. ¶ Q᷑ aūt inutile ꝓrſus eēt ſalua-
Q᷑ inuti- torē nr̃m reſurgētē feminalib⁹ amiciri inducit̃. Si.n. in horȝ
le fuiſſet vſu aliqd vtilitatis eēt: hoc eē neceē erat: q: turpe qḋdā videre
ſi xp̄s fe tur: vt genitalia organa nuda forēt: τ in eadē nuditate aliq-
minalia bus ꝯſpici reuelata. ¶ Hec tn̄ xp̄o nō ꝯgruūt: in eo nāqȝ re-
aſſūpſiſ ſurgēte: cunctus fulgor τ decor corpaliſ qui in aliq̄ creatura
ſet. eē valebat: apparuit quo dato: nihil in eo videri poterat: de q̄
p⁹ ratio erubeſcendū ſibi foret: nec qḋ ceteri videntes aliq̄ ſuffunde-
C rent̃ rubore. Aliqd aūt ad erubeſcēdū manere incitatiuū: pe-
Rubor nalitatis gen⁹ eſt. A xp̄o tn̄ cuncte penalitates excluſe ſunt
pen e q̄- cū eū plene beatū aſtrui neceē ſit. ¶ Feminalia.n. genitaliū or
dā eſt. ganorȝ dūtaxat ocultatiua ſunt: quo dato: q̄rit̃ an apparēti-
2ª ratio bus genitalib⁹ redēptoris nr̃i aliqd ei ad erubeſcendū para-
ret̃ incentiuū: aut vū videntes: ꝯfuſione replerent̃ daret̃ mā:
aut nec ei rubor vllus nec videntib⁹ verecundie mot⁹ inerat.
¶ Q᷑ ſi dixerimus: nullā eē ruboris incitamentū ſi ſaluato-
ris nr̃i impudenda organa pateferēt: velut in felicitate para
diſi nullā nobis ruboris mām ingerunt: vt queqȝ corpuſculi
nr̃i mēbra cunctis in cōmune cernant̃: cū oēs nr̃i corpis par
tes tā honeſtate donate ſint: oī impuritate atqȝ inhoneſtate
abolita: quā in eis patiebamur: dū mortalis adhuc vite cōdi-
tio agerer̃. Hoc aūt dato: ſupuacuū manifeſte foret ſaluatori
nr̃o poſt reſurrectionē feminalia relicta fuiſſe. ¶ Si vō eru
beſcendū xp̄o aſſeram⁹: ſi poſt reſurrectōeȝ ſuā genitalia va-
ſa ei⁹ nuda paterent: τ q̄ hec videntes nimio ꝯfunderentur
rubore (qḋ ꝯceſſu indignū eſt) dicēdū erat: de corpe ſaluato-
ris tantū ꝓſilire fulgorē: vt cuncte: q̄ cuȝ viderent̃ inhoneſte
eēnt pticule tegerent̃: ne cui facultas eēt horȝ qppiā ꝯtueri:
vñ hoc oportunius tegendis pticulis vtilis eēt: q̄ feminalia q̄
tāq̄ necīa tegumenta reſurgēti fuiſſe ponunt̃: ſupuacua ḡ il
la eſſent: q̄ palā inductū eſt: in xp̄o reſurgente ea nō fuiſſe.
¶ Ampli⁹ aūt: hec feminalia que aſſerunt̃: nequaq̄: xp̄o re- Tertia rō.
ſurgēti oportuna erāt: quicūqȝ ponat̃ modus: nā ſi rubor vl-
lus eēt: genitalia organa ſaluatoris nuda ꝓrſus ꝯſpici: que
feminalib⁹ tegenda erāt: ēt ſi feminalib⁹ ꝯtexeris: ſemp inho-
neſtū aliqd reliqſti. Xp̄s.n. reſurgēs oī poſita veſte viſuſ eſt:
ſiue de pāno: ſiue ex aerea ſubā: ſicut in ꝓlibatis illatū pȝ. Si
ḡ ei feminalia appoſueris: vt has pticulas ꝯtegas q̄s nudas
relinqui inhoneſtū aſtruis: nōdū plene eas honeſtaueris: fe-
minalib⁹ ea ꝯtegens velamētis: qḋ in cunctis viris: qui hone
ſtatis zelatores ſunt: euidēs ꝯſtat. ¶ Inhoneſtū quippe eis:
nec impurū aſſerit̃: ſi qs ꝓrſus nudatus ſolis feminalib⁹ ꝯte-
ctus ſit: ſȝ vt aliq̄tenus tāta nuditas honeſtet̃ opȝ ab vmbili
co vſqȝ ad aliquā crurȝ pticulā velamētū aliqḋ appenſum eē.
¶ Si ḡ xp̄m reſurgentē: iō feminalia habuiſſe aſtruxeris: vt
harȝ pticularȝ tolleret̃ rubor: nō adhuc ei deſiderij ſui ꝯtinge
bat effect⁹: ſȝ ꝯuenlēti⁹ videret̃ vt ſyndonē ḋqȝ qua in ſepul-
chro aduolut⁹ fuerat in reſurrectiōe apparēs habuiſſet. Hāc
eniȝ corpori ab vmbilico īfra pendentē corpori ſuo coaptans
ꝯuenlēti⁹ rubore abſtuliſſet. Hoc tn̄ nō egit: qm̄ linteamina τ
ſudariū reſurgēte dn̄o in ſepulchro relicta ſunt: vt pȝ Joā.20. Jo.20.ca.
ca. ḡ nec feminalia xp̄o reſurgēti māſerūt. ¶ Sȝ a corpe bn̄-
dicti Jeſu tātus ꝓcedebat fulgor: vt has ꝯtegeret ptes: τ q̄ſ-
cūqȝ alīs: quas velari τ ꝯſpectib⁹ ſubtrahi: honeſtū foret: nec
cuiuſuis corruptibilis ſubē ope ad tegendū qcqd in corpore
ſuo erat opus erat: ſȝ differēter iuſtius erat: vt ille admirāduſ
fulgor iā glorioſi corpis redēptoris īcorruptibilis facti: qcqd
in eo velandū erat (ſi qd tale eſſe poterat) ꝯtegeret vt incorru
ptibile ſeipſo manēs: nullius corruptibilis honeſtaret̃ vela-
mento. ¶ Prima aūt poſitio: ꝯueniētior eſt: ſȝ nec penit⁹ for- D
taſſis ꝯuenit: rōnabili⁹ equidē erit vt dicat̃ feminalia ſaluato Q᷑ p⁹ opio
ris in ſepulchro nequaq̄: pmāſiſſe. ¶ Oia quippe que in ſa- nō ſit rōna
luatoris tumulo remāſiſſent: diſcipuli ei⁹ ceteriqȝ fideles edu bilis: τ ſi ſe
cerent: atqȝ ſub diligēti cuſtodia honorabilr̃ ꝓpter ſaluatorē cūda cōue-
nr̃m cuſtodirēt: qḋ qdē de feminalib⁹ minime ꝯueniēs erat: niētior ſit.
in feminalib⁹ redēptoris nr̃i nihil quippe tale erat: qḋ alicui⁹ E
reuerētie obſeruationē mereret̃: nec de eiſ aliq̄ fieri mētio de- Rō ꝯfutās
bebat. Si tn̄ ibi manſiſſent: atqȝ cū ſyndonib⁹ ſudarioqȝ edu p⁹ᵃᵐ opi.
cerent̃: neceē erat vt in aliq̄ honore ponerent̃: aut vſib⁹ inho-
neſtis τ vilib⁹ applicarent̃. Utrinqȝ aūt īcōueniēs ſurgit: nā
nō decebat vt aliqb⁹ malis abiectiſqȝ vſib⁹ mācipareut̃: qm̄
redēptoris nr̃i fuerant. Rurſus aūt incōueniens erat ea aliq̄
veneratione digna hr̃i: q: feminalia erāt. ¶ Dōm ḡ fortaſſis F
ꝯuenienti⁹ videbit̃ q̄ ſaluator nr̃ cū reſurrexit: aut ꝓuſq̄: re- Opio ꝑpa
ſurrexerit in nihilū ꝓrſus ꝯuertit illa aut in piacētēȝ reſoluit doct.
māȝ vt nulli creature ad vſuȝ aliquē applicarent̃. Nō.n. de-
cebat ex ſupra ſūmptis rōnib⁹. Poſt reſurrectōeȝ aūt in tota
li nuditate pmāſit veſt b⁹ nullis vtens nec feminalib⁹ q̄liter-
cūqȝ ꝯtectus. ſic ḋqȝ viſus eſt eis qb⁹ apparuit: vt in ꝓcedēti-
bus explanatū eſt. Ex his aūt ſatis collectū pȝ qd de veſtib⁹
ſaluatoris poſt reſurrectionē ſuā actū ſit: τ ſi eis veſtit⁹ celoſ
conſcendit vel an xp̄s ceteriqȝ beati in illa felici paradiſi ame
nitate nudi ꝓrſus ſint.

¶ Dubitatio de modo aſcenſus hoīum in celū. Capi.44.
Cum aūt in ꝓlibatis de dn̄o Jeſu q̄liter in celū aſcēderit A
ꝓlibatū ſit: nūc ꝯſequēter de modo aſcēſioniſ cete
rorȝ ingrēdū erit. ¶ Cui rn̄dendū eſt q̄ hoīb⁹ duplex in celū B
aſcenſus pȝ: pmū quippe aſcenſuȝ facim⁹: cū aīa luteo ſoluta Duplex
carcere celū libera petit: vel ꝓus purgatoris clemētia exerci- mortalibuſ
ta iā excluſis vetuſtatib⁹ ethereas ſedes ſola petit. Scōm vō in celū aſcē
aſcenſuȝ aſſerim⁹ cū in gn̄ali carnis reſurrectione aīe corpo- ſus.
ribus ſociate in ethereas regiōes ferent̃. ¶ In hoc aūt dicē- C
dū multū diſtare cū aīe corporib⁹ ſeiūncte celū libere petunt Rn̄ſio.
aut gehēnali incendio vel purgatorijs mancipant̃ penis: aut
hoīes corpore aīaqȝ cōſtantes celū aut infernas petūt ſedes.
¶ Diuerſitatis huiꝰ rō eſt: qm̄ aīe cū ſeorſuȝ ſunt: ſpūs puri D
ſunt: cū vero hoīes ſunt corporea entia ſunt: neceſſe eſt ḡ vt Rō diuerſi
alia hoīb⁹: alia aīas: ꝯuenientia ſint. In his aūt ꝯſideratio- tatis.
ne dignū ſit q̄ cū aīa corpore ſoluta: aut polorȝ celſitudineȝ:

E aut tartareas ſedes vel purgatorias penas petit non ꝓperat
Aīa a cor- illuc a ſeipſa mota: ſʒ ab aliq̄ illuc fert. ¶ Quod cōuincit ex mo-
pore ſeiun- do orādi eccl'ie: nā cū ꝓ aliquo vt in vitā eternā eat orat: ꝓcū
cta a ſeipſa talis ɔceptio eſt: vt angeli illā aīaʒ aſſumētes in illā paradiſi
nō fert i de amenitatē ducāt offerētes eā in ɔſpectu altiſſimi. Hoc aūt ex
ſtinatū ſibi multis collectis ⁊ orationibus in mortuorum exequijs pa-
locū. tet. Idē aūt in qbuſdā reſpōſorijs ⁊ offerendis: q̄ ad agenda
Primo. defunctoꝝ ꝑtinent eccl'ia cantat. Dicit .n. in q̄dā offerēda: ſʒ
ſignifer ſanct⁹ michael repreſentet eā in lucē ſanctaʒ quā olim
Secundo abrahe ꝓmiſiſti ⁊ ſemini ei⁹. ¶ Amplius aūt de iferno hoc
pʒ: nā aīe que iſernas petunt ſedes: inuite illuc eunt cuʒ illic
plene calamitatis loc⁹ ſit: nemo tñ eſt qui talia deſideret. ſpūſ
ḡ qui iferno carceri mācipant: illuc ire nō appetūt. nolētes ḡ
eos illuc ire impoſ'e eſt. neceſſe eſt igit vt inuiti illuc trahant:
ſʒ nullus ſibipſi iniuri⁹ vel violētus eſt. Opʒ ḡ aliquē aliū da
F ri qui illuc renitentes inuitaſqꝫ aīas nocentiū trahat. ¶ Deo
Ferre aīas aūt iſta nequaq̄ cōpetunt: ipſe quippe dñs: ⁊ nō miniſter aut
ad loca de- ſatelles eſt. act⁹ ḡ iſti purā executionē ɔcernētes ei nō cōpe-
ſtinata deo tunt: ſʒ magis ſentētiare iubere. Suis v̄o miniſtris executio
minime cō- delegata eſt. Alie aūt altioris indaginis ⁊ ſpeculatōis cauſe
petit. ſunt: ꝓp q̄s deo nequaq̄ ɔgruit: vt aīas ad aliquē locoꝝ de-
ſtinatoꝝ ferat: ſʒ vt hec miniſtris volūtatis ei⁹ executoribus
Cōcluſiōis hec iuſſerit. De his aūt nobis nūc ingrediēdū nihil erit. ¶ Pre-
cōfir⁹. ter hec aūt ſicut penas īfligere iudicij act⁹ nō eſt: ſʒ meri exe-
cutoris. Judicare v̄o ei ɔuenit: ita ⁊ reos trahere ad cruciat⁹
iudicātis actus nō erit: ſʒ delegatoꝝ ad hoc miniſtroꝝ. De⁹
aūt iudex eſt viuoꝝ ⁊ mortuoꝝ: ⁊ ꝑnceps oluʒ regū terre: vt
Apoc. ꝑ. c. pʒ apocalipſis ꝑ. c. Qui v̄o ad gehēnalia ꝓtrahunt incendia
eterno carceri mācipant: vbi ſanctoꝝ ſuoꝝ plenā recipiūt vi-
cē. Deus ḡ ꝑ ſe eos illuc nō trahet: ſʒ eos illuc ꝓtrahendos:
ſuis ſatellitib⁹ demandabit. Illatuʒ ḡ ex ſupra dictis pʒ: ſpūs
qui tartareos petunt cruciatus ſeipſis illuc nō tendere: ſʒ ab
alijs trahi: deus q̄ꝫ eos illuc ſeipſo agēs: eos illuc nō trahit.
ab angelis ḡ bonis aut prauis illuc ferri nece pʒ. Sʒ ab ange
lis pacis: q̄s angelos lucis ⁊ dei appellam⁹: illuc eos duci nō
G ɔuenit: nā maloꝝ ſpūs: qui eternis incēdijs mācipādi ſunt:
Irrōnabile ad ciuitatē dei nequaq̄ ꝑtinēt: nec eis vllo mō illuc redeun-
foret ſi ꝑpe di facultas pʒ ꝓrſus. ḡ rōne caret: vt angeli lucis: qui ciuita-
tuo cruciā- tis dei ciues ſunt. quoꝝ ſors tota in gaudijs ducēda eſt: haꝝ
di ſpūſ a bo infelicium atrociſſimarūqꝫ penaꝝ miniſtri ſint: vt ad eternā mi
nis angelis ſeriā rōnales ſpūs trahant. ¶ Ex his aūt infert ꝙ demones
i iſernū du- qui diuine iuſticie apud iferos miniſtri ſunt: has miſerabiles
cerentur. aīas ad penas trahāt: nā veluti eiſ ꝙ inferēdaꝝ penaꝝ apud
H iferos miniſtri ſunt ɔuenit: ita q̄ꝫ vt trahēdoꝝ ad ſupplicia
Demones ſpirituū executio ɔuenire dʒ. Hanc q̄ꝫ miniſtrationē infligē-
damnatos de eterne miſerie aīab⁹ nocentib⁹: diuidi in plura gn̄a mini-
ſpūs ad iſe ſtroꝝ ɔueniēs nō eſt. ſ. ꝙ ſicut angelis lucis: qui ciuitatis dei
ros trahūt. cōciues ſunt: penaꝝ executio in iferno nō expedit: q̄m hʒ pa-
cto eos ibidē morari nece erat (qđ nō expedit) ita nec eis ɔue
niēs erit vt nequā ſpūs ad ſuppliciorꝝ loca trahāt. ¶ Dicen-
dū ḡ v̄r ꝙ demones vniuerſas nocentiū aīas: qui illuc aliquo
mō ꝓuenture ſunt trahūt. Angelis aūt lucis nō ɔuenit. Hoc
aūt multipliciter accedit: ꝑmo qdē: q̄m demones toti⁹ nāe hu
mane emuli valde ſunt: ideoqꝫ quēcūqꝫ poſſint punire nimiſ
cupiunt. Iteꝝ aūt q̄m a deo hmōi miniſterijs mācipati ſunt.
Sunt q̄ꝫ ꝓpinquiſſime cuiqꝫ morituro aſſiſtētes: vt videāt ſi
quid iuris eis ſup illū eſt: ꝙ ſi miſerabilis ille ac nequā ſpūs
a corpore nocēs egredit deo iudicāte: eternis gehēne incen-
dijs mācipandus mox vt a corpe egredit: in demonū incidit
ꝑtātē: qui illico rapiētes atrociter gehēne imergunt cruciati-
bus. Si aūt felix ſpūs: oi carēs labe: terrenuʒ deſerat habita-
culū: ⁊ ſi demones ei morienti diligēter aſſiſtāt: nihil ibi ſui iu-
ris reperientes in eū nihil agere queūt: q̄m angeli lucis felicē il-
lā aīam ſuis virib⁹ defenſatā reddunt. Ad hoc aūt obſtinata
illa atrociqꝫ inuidia demones huic felicitati inuidētes dolēt:
ꝙ eā cruciādā accipe eis fas nō ſit. Ex ꝓdictis ḡ euidēter in-
ductū pʒ ꝙ aīe que gehēne cruciatibus imergunt ſeipſis il-
luc nō tendunt ſʒ ab alijs deferunt.

Capi. 45. ¶ Quod nō ſeipſis ſed ab alijs ducti in purgatoriuʒ eāt anime.

A Nunc aūt de aīab⁹. que carcere luteo ſolute: purgato-
ria clemētia exercende ſunt: idē dicēdū. reoꝝ: ꝙ
ſeipſis illuc nō moueant ſʒ ab alijs ad ea trahant loca. Hoc
aūt inducit q̄m purgatorij carcer atrociū penaꝝ locus eſt ſic̄
gehēnalis miſeria. Sicut ḡ nulla aīaꝝ libens inferoꝝ ſedes
petit: ita ⁊ nulla purgatoria loca volēs adibit. ¶ Nā in pur-
gatorijs ſedibus tanta cruciatuū imanitas eſt: vt ab inferoꝝ B
qualitate modicū aut nihil diſtet q̄: tñ ad cruciatuū magnitu Cōueni
dinē ⁊ diuturnitatē: ſʒ ex duratione diſtandi rōnē aſſumpſerunt. unt ⁊
¶ Nam gehēnalib⁹ atrocitatib⁹ in eternū ꝑmanere adiacet differūt
atqꝫ nece eſt. purgatorie v̄o exercitatiue penalitates (⁊ ſi ni- inferni
mis eas ꝓtendi ɔtingat) extremi examinis nō excedūt diem. pena ⁊
Alique aūt pauco tpe manēt vt ānno vno aut biēnio: aut pluſ purga-
minuſue ſicut iſecte aut imꝑfecte ſatiſfactiōis modus exigit torij.
eoꝝ: que hic ɔtritione deleta: ſatiſfactione tñ ꝓrſus abolita C
nō ſunt. ¶ Sunt q̄ꝫ minores: q̄: q̄ ⁊ ſi atrocitate q̄titate Purga
nō diſtent: minus tñ ſentiunt: q̄m eos qui talib⁹ exercent pe- torij pe
nis: certa future btitudinis ſpes letificat. Eis .n. qui in purga na mi-
torijs penalitatib⁹ affligunt: certa future felicitatis ſpes ineſt. nor: mi-
Scientes aūt ſe ꝑuēturos ad eū locū: in q̄ felicitas ſūma eſt: tioꝝ ſit
hoc q̄ꝫ nullaten⁹ diſturbari poſſe: magnis gaudijs exultāt: ea infer-
cū iſta cogitantes ſe ſup ſe vertūt. Eis v̄o qb⁹ in gehēnali in- ni
cendio locus eſt: nulla futuroꝝ gaudioꝝ deluſoria ſaltē ſpeſ
ſubrepe pōt. Deſperāt .n. ſe inde poſſe vnq̄ egredi: q̄m eis te-
naciſſime in pena ſtāta inheret ſentētia eoꝝ. ſ. inde nūq̄ exitu- D
ros. Cū aūt hac cōmoti cogitatōe ſe ſup ſe flectūt hoc furio- Quod pe-
ſo tumultu iexcogitabilr affligunt: eſtqꝫ illis hec penaꝝ for- nas ſu-
taſſis atrocior. ¶ Habēt q̄ꝫ ſpūs neqꝫ gehēnalib⁹ incendijs as dāna
mācipati eternū remorſuʒ ſcelleꝝ. ſ. maloꝝ ꝓteritoꝝ memo- ti auge-
riā: nec hāc ſibi penalitatē ſeuiſſimā adimere queunt. Scōm ant.
hāc aūt penitēt dolētqꝫ: nec tñ ɔteruntur: ita vt eis verus atqꝫ
fructuoſus dolor ſit ſed dūtaxat ſciunt ſe praua patrauiſſe ⁊
hoꝝ merito cuncta eis infelicia eueniſſe. ¶ Hic tñ mot⁹: ɔtri- E
tionis act⁹ nō eſt: q2 iſte ſibi ipoſſi eſt: cuʒ a gracia dei debeat Nō me-
ꝑticipari ſine qua bonū nullū agere poſſum⁹: iuxta illud Jo. rent dā-
15. ſine me nihil poteſtis agere. i. niſi ego ꝑueniētē gratiaʒ ad nati ⁊ ſi
opandū tribuero: vobis opari bonū impoſ'e eſt. Hic aūt ɔſcien- doleant
tie vermis aut morſus neqꝫ viroꝝ ſpūs apō tartareas ſedes de pec-
inextimabiliter affligit: nā penis exterioꝛib⁹ adacti: ⁊ ſi deuʒ catis.
nemo directe odiſſe poſſit: q̄m ipſe toti⁹ boni fons eſt cui vo- F
luntas repugnare neqt: in q̄tū tñ eū haꝝ penaꝝ auctoreʒ ⁊ Deū di-
iudicē atqꝫ ɔſtitutorē credunt eū quodā odij fomite ꝓſequū- recte ne
tur. Demones q̄ꝫ: nō diſpari rōne: quin poti⁹ ampliori ſeuiſ- mo pōt
ſimoqꝫ odio ꝓſequunt ab eis ꝓpe gaudētib⁹ de eoꝝ miſeria odiſſe.
ſibi penas iferri videat: ſʒ his iflictis ſe exoſas nō hñt: qn po
tius miſerent: vrgente tñ ɔſcientia ſcelleris ſeipſas atrociter
exoſas hñt. Recolūt .n. ſe ſcellera patrauiſſe: ⁊ hoꝝ exigētib⁹ G
malis: iuſtiſſime que tollerāt patiunt: hʒ pacto ſeipſos ſibi ma- Quod dam
loꝝ ſub imagine ꝑſentantes: nece eſt: vt ſe oderint. Malū .n. nati ſe-
cognitū nemo amare pōt. Hic aūt ſeuiētia ɔſcie vermis: imo ipſos
furioſa cōpunctio: cetera cruciatuū gn̄a ſua atrocitate deuin- odio ꝓ-
cit: nā cū quis alteꝝ ſibi moleſtū ſentit: ei nocere quoad poſ- ſequūt
ſit conat: ⁊ ſi nocere nō ɔtingat eū ſaltē exoſuʒ hʒ: ſeipm tñ
nō odit: cū tñ aliquis grauiſſima ſcellera patrauit: ſi infanda
atqꝫ horrēda valde ſint ſeipſuʒ exoſuʒ hʒ. Sic .n. ait Ariſto. Ariſto.
ethicoꝝ libro. 9. ſ. quib⁹ aūt multa ⁊ dura opa ſunt: ⁊ ꝓp ma 9. ethi.
liciā odiunt: fugiunt viuere: ⁊ interimūt ſeipſos aut fugiunt. capi. 5.
Recordant .n. multoꝝ ⁊ difficiliū: ⁊ talia altera ſperāt ſʒ ſe- H
ipſos entes. Cū alteris aūt entes obliuiſcunt nihilqꝫ amabi- Mali i
le hñtes: nihil amicabile patiunt. Penitudine .n. replent pra vita ſe
ui: nec vtiqꝫ ad ſeipſʒ bene diſponit prauus: ꝓp nihil hr̄e ama odio ha
bile. Ex hoc aūt accidit qđ aliqn̄ videt. ſ. vt aliqui grauiū in- bent.
fandorūqꝫ ſibi conſcij ſcelleꝝ nō potentes ſeipſos tollerare
affligente cōſcientia patrati ſcelleris ſe iterimāt. Sic in iuda
ſaluatoris nr̄i diſcipulo atqꝫ ꝓditore factū eſt: cum dn̄m atqꝫ
redemptorē noſtrū vendidiſſet: hui⁹ tā horrendi memoratuſ
aliorūqꝫ infandoꝝ que ante apoſtolatū ſuſceptū ꝑegiſſe fert
vt credimus: grauiter intra ſeipſaʒ ꝓmente ɔſcientia affligi-
batur: pre inquietudine amari cordis in ſeipm ɔcitatus ſeqꝫ
exoſuʒ habens abiens laqueo ſe ſuſpendit: ⁊ crepuit medi⁹
atqꝫ effuſa ſunt viſcera ei⁹. ¶ Nō diſſimile aūt huic cōſcien- I
tie praue in ſe ſeuientis exemplū pʒ in edipo lay regis filio ⁊ Pul-
regine iocaſte in thebana ciuitate ꝓuincie boetie que in gre- chꝝ exē
cia eſt regnū. Hic .n. layū patrē ſuū bello petenſ occidit matrē plum de
aūt inceſtans gemina grauidauit ꝓle. Inde quippe gemelli edipo-
ethiocles. ſ. ⁊ polinites orti ſunt. Hoꝝ aūt infelix edipus ſibi lay.
conſcius praua in ſe deſeuiente cōſcientia: oculos funditus
ſibi eruit lucis cōmunis indignos. His aūt aliud veteri⁹ exci-
dij genus addituruſ erat ſe de altiſſimis ſcopulis in mare io-
niū ꝑcipitare volens niſi antigona filia ceci patris iā ductrix
facta a praue ɔceptis inhibuiſſet: de hoc ſeneca tragedia gn-

ta que dicit̃ edipus carmine ꝓmo:de his late dictũ eſt in libꝛo
de amoꝛe ꝛ amicitia ſup platonico documẽto ad regiã celſitu
dinẽ. Hic aũt ꝯſciẽtie ꝑaue cruciat⁹:in aiab⁹ gehẽnali incen
dio mancipatis eſt:quo ineſtimabiliter affligunt̃. Hũc aũt ſa
cra ſcriptura: ꝛ doctoꝝ ſctõꝝ loquẽdi modus:vermẽ cõſcie
Iſay. vltimo. c. vocat:de quo iſaye.c.vltimo ṽmis eoꝝ nõ moziet̃ ꝛ ignis eo
rũ nõ extinguet̃ ſ; erunt vſq; ad ſaturitatẽ oĩ carni. Hic autẽ
cruciatus ſtimulus:in aiab⁹ purgatoꝛia clementia exercitis
nequaq̃; eſt:ipſi qppe in charitate dei ꝛ ꝓximi deceſſerũt:de
patratis quoq; inique plene doluerũt. Hoc aũt dũtaxat eis re
ſtat:vt plenã quã nõ egerũt penaꝝ pctõꝝ ſuoꝝ ſatiſfactionẽ
in purgatoꝛio igne expleant. Ex hoc aũt nullus eis cõſciẽtie
moꝛſus obꝛepit:de cunctis nãq; patratis malis plene dolue
runt cozde cõpuncte:dũ in moꝛtali vita manerent. ſeipſas ḡ
exoſas nõ hñt. nullũ ḡ in hoc:interioꝛẽ cruciatũ tollerãt:qui
purgatoꝛijs ignib⁹ exercent̃:exteri⁹ tãtũmodo afflictati. Ex h
magna ſpirituũ in gehẽnali punitoꝝ igne: ꝛ eoꝝ qui purga
toꝛijs punitionib⁹ alligati diſtãtia cruciatus liquet.

Ca. 46. ℭ Quedam attinentia ad ſuperioꝛa.

A **Amplius** aũt qui purgatoꝛie afflictiõi tpaliter ſub
dıti ſunt:multipli̇r ab angelis ꝯciuibus:
felicis illius ciuitatis dei ꝯſolationib⁹ recreãtur:ad eos nãq;
ſepe veniunt:ea que in oꝛbe apõ caros ꝛ ꝓpinq̃s fiũt expla
nãtes. His aũt attẽti afflictionũ ſuaꝝ atrocitatẽ leui⁹ ferunt.
In eis ṽo qui gehẽnali carceri mancipant̃:hoꝝ nihil eſt: qm̃
angeli lucis nihil eoꝝ que apõ caros fiũt reuelant:nec alteꝝ
qdpiã pãdunt:vñ ꝯſolationis vlli⁹ ſubrepat occaſio:neq̃q̃
eni iſti ad ciuitatẽ dei ptinẽt cui⁹ angeli lucis ꝛ btõꝝ aie cõci
Lu. 16. c. ues ſunt. ℭ De hoc luc. 16. c. ꝛ in his oĩbus:īter nos ꝛ vos:
chaos magnũ firmatũ eſt:vt hi qui velint trãſire ad vos non
poſſint ꝛ inde huc trãſmeare. Hec aũt de his qui in ĩferno ꝛ
paradiſo ſunt ĩtelligunt̃. ſ. de ſinu abꝛahe qui tũc paradiſi te
B nebat locũ:q̃q̃ nõ plene mõſtraret ĩtegritatẽ ſelicitat̃. ℭ In
Cõtingit aliquẽ in purgatoꝛio acrius angi q̃ aliquẽ i iferno exiſtẽtẽ. ꝑdictis aũt nimis differt īter penas gehẽnalis carceris ꝛ pur
gatoꝛij ignis:in atrocitate aũt in qbuſdã nihil differre vidẽ
tur:qn poti⁹ q̃ſdã in purgatoꝛijs ignib⁹ eẽ ꝯtinget acri⁹ cru
ciatos qbuſdã qui gehẽnali ſeueritate puniunt̃. Ueluti ſi qs
vnico moꝛtali patrato:qd valde graue nõ eſt īpenitẽs migra
uit a ſeculo ĩfernis ſedib⁹ mãcipat̃. Hui⁹ aũt cruciat⁹ ꝛ ſi fine
careat:durus tñ valde nõ eſt:ſi alijs cõib⁹ ꝯtuliſſe volueris.
Si aũt q̃ſq̃; mille patratis ſcelerib⁹:ad eoꝝ expiationẽ nihil
egiſſet:moziẽs ṽo de patratis dolẽs ꝯteret̃:ab oĩb⁹ ingnamẽ
tis ſolutus penas euadebat ĩferni purgatoꝛios petẽs ignes:
ibidẽ de cõmiſſis penit⁹ ſatiſfactionẽ expleturus. Maioꝛẽ ḡ
eẽ neceẽ eſt eã penã:quã iſte purgatoꝛia acerbitate punit⁹ tolle
rat ꝓ decẽ milib⁹ ſceleꝝ patratoꝝ:q̃; eã quã ĩfernali manci
patus ſedi ꝓ vnica nec graui qdẽ culpa tollerabit. ad magni
tudinẽ ḡ penaꝝ in atrocitate eis qui in tartareo carcere aut
purgatoꝛio igne ſunt nihil differt. Aliũ aũt eſt:quo in purga
toꝛio exerciti ab eis qui in tartaris crucianť in penaꝝ q̃litate
diſtinguunt̃:qm̃ q apõ tartara ſunt demonib⁹ toꝛtoꝛib⁹ affli
guntur:eoꝝ qppe q̃ndiãnus intuit⁹ atq; ꝯſoꝛciũ moleſtũ val
de eſt. Hoc aũt (ꝛ ſi nihil addideris eis) q̃ſi qdã ꝯſumat⁹ cru
Math. 25. c. ciatus eſt. Hoc aũt xp̄i ſermone diſſerit̃ Matthei. 25. c. vbi cũ
ṽba qbus de⁹ ipſe:malis in die iudicij locutur⁹ eſt deſcriberet:
ait ite maledicti pr̃is mei in ignẽ eternũ: qui parat⁹ eſt dyabo
lo ꝛ angelis ei⁹. Hic. n. penalitatũ ꝯditiones edıſſerẽs ꝯſoꝛtiũ
demonũ:ꝑ ſeipm̃ velut qddã atrocitatis gen⁹ collocauit: apõ
purgatoꝛiũ ignẽ:toꝛtoꝛes demones nulli ſunt. Hec. n. de⁹ nõ
ſinit fieri:demones qppe aiab⁹ bonoꝝ:nimis inuidẽt:qm̃ he
reditatẽ ꝑennis ſelicitatis adepture ſunt:a qua ipſi miſerabi
les:ꝑfectioꝛa tñ nãe delecti ſunt. affligerẽt ḡ vehementer de
mones aias bonoꝝ viroꝝ:atq; hoc pacto vlciſcerent̃ ſuſce
ptaꝝ offenſionũ:hoc tñ irrõnabile ſatis eſt. demones ḡ apud
purgatoꝛios ignes nullatenus eſſe conſtat.

Ca. 47. ℭ Qꝺ exiſtẽs in purgatoꝛio aie nõ toꝛqueant̃ a demonibuſ.

A **Supꝛadictis** aũt adijcit̃ irrõnabile valde eẽ: q
cũ q̃ſq̃; hoſtẽ deuincẽs ſubiece
rit hoſtili ptãti atq; ditioni ſubdat̃:cõmune tñ bonoꝝ apud
purgatoꝛios ignes exercitoꝝ:demones:cõtra q̃s eis pugna
erat:iuxta apoſtolũ deuicerunt:non ḡ aie demonũ ptãti ſub
dent̃. ℭ Nã hoc dato q̃libet alia penaꝝ ablata atrocitate: eis
hoc grauis pena foꝛet. ſ. q ipſi demões in mũdo ſubiecerint:
eoꝝ ſuggeſtiõib⁹ nõ fauendo:eoꝝ rurſum ditioni ſubiaceãt:
vt in eas toꝛquẽdo deſeuiat:moleſtius quoq; ducerent a de
monib⁹ ꝑ annũ purgatoꝛijs cruciatib⁹ exerceri: q̃; alĩs ꝑ du
os aut tres toꝛq̃ri annos:velut q̃libet hoĩu; ꝑeligeret nec in
ꝑaꝝ alicui incognito viro ſaluti: q̃; q ſuo quouis mõ hoſti
ſubdat̃. Hoc pacto ſi demonib⁹ facultas eſſet:vt aias in igne
purgatoꝛio exercerẽt:in eas vberi⁹ ſeuientes receptaꝝ vlci
ſcerent̃ offenſionũ:he quippe quoad vixerunt:demonib⁹ ad
ꝑaua ſuggerẽtib⁹ obſtitere:quo nimis eas ſibi offenſas ſen
tiebant:moleſte ducẽtes q eoꝝ ꝯſilijs nõ aſſenſerint. ℭ Hic B
enim ſupboꝝ modus eſt:vt ſe nimia grauatoſ. exiſtimẽt atq; Supboꝝ. modus.
deiectos:ſi qs eoꝝ ſentẽtie derogauerit. Demones aũt ſup
bie tenent celſitudinẽ. Dicit̃. n. Iob q̃drageſimoꝑmo de demo
ne ſub noie vehemoth ipſe eſt rex ſup oẽs filios ſupbie. De
monib⁹ aũt ad ꝓbos viros hoc frequẽtatũ eſt:vt eoꝝ ſugge
ſtionib⁹ nõ aſſentiãt. oderunt ḡ demones ſtudioſos in ṽtute
viros:eiſq; nimis vbicũq; offenſi foꝛent:ſi q̃liſcũq; daret̃ fa
cultas:hec tñ de⁹ nõ ſuſtinet. Si aũt poſt moꝛtẽ ſtudioſoꝝ vi
roꝝ:aie demonũ ptãti in purgatoꝛijs ignib⁹ exercẽde ꝯcede
rent̃:in eas ꝓ ſua deſeuirent atrocitate:oẽm inique cogitatio
nis explentes ſeuitiã. Hoc aũt rõni ſatis diſſonũ eẽ patet. nõ
ḡ ſunt demones aiaꝝ purgatoꝛia clementia exercitaꝝ toꝛto
res. ℭ Nec hoc dũtaxat demonib⁹ inhibitũ eſt:ne aiaꝝ exer C
cendaꝝ habeãt facultatẽ:ſ; ꝛ illis interdictũ eſt:ne ad eas vi Inhibitũ ẽ demonib⁹ in purgatorio exiſtẽs aias ĩtueri.
dendas vadãt:cũ in ipſis purgatoꝛijs ignibus puniunt̃:eis
quippe in ſua afflictione poſitis:demones aſtare nequeunt:
ne de eis patientib⁹ gaudeãt:quãdã quoq; vindicte ſpẽm in
de trahant. In hoc. n. magna aiab⁹ eẽt moleſtia: cũ hoſtes ſu
os:de eaꝝ afflictione cernerẽt congaudere. Demones ḡ toꝛ
quendaꝝ aiaꝝ apõ purgatoꝛij loca:facultatẽ nullã hñt. nec
eis q̃; cũ puniunt̃ ĩterſunt. De his ſanctus thomas ſup q̃rtũ
diſtinctione. xi. ℭ Eedẽ quoq; aie purgatoꝛijs manẽtes rece
ptaculis:ab angelis lucis nequaq̃; toꝛquẽtur. Hi. n. in chari
tate exiſtẽtes:aias purgatoꝛijs manentes locis diligunt:qm̃
eas ciuitatis dei cõciues foꝛe certiſſime ſciunt. egre igit̃ ange
lici ſpũs ferrent vt illas aias in purgatoꝛia q̃dã atrocitate pu
nirent:q̃s paulo poſt in vita eterna cõciues habituri erant.
Sed ecõtrario eas:quo ab eis cõceſſu; eſt ꝯſolant̃: referẽtes
talia quib⁹ leui⁹ que tollerant patiant̃:de qb⁹ ſupꝛadictũ exti
tit. ℭ Solus ḡ de⁹ eſt:qui his purgatoꝛijs receptaculis aias D
manentes toꝛquet:nõ quidẽ tã q̃; de⁹ eis actualiter punitio Qꝺ de⁹ ſolus q̃ purgant̃ aias toꝛqueat.
nes infligat: quicq̃; agens:ſ; qm̃ diuina iuſtitia ab exoꝛdio il
lũ indeficientẽ ſuccendit ignẽ. Ibi. n. nullo miniſtrãte: illi di
uino alligate incendio:ꝓ meritoꝝ qualitate:quouſq; cõmiſ
ſoꝝ ſatiſfaciendoꝝ menſurã expleuerint cruciant̃. Tunc eis
liber in ethereas ſedes patebit acceſſus.

ℭ Obiectionis ratio ſuperius allate. Capi. 48.

A **Nunc** vero ceptũ reſumat̃ argumentũ:purgatoꝛia ſe
des atrocitatis magne locus eſt:velut tartarea
receptacula. Ad penaꝝ aũt loca nemo libẽs accedit:ad pur
gatoꝛiaꝝ tñ penaꝝ receptacula aias ire patet. eas ḡ illuc nõ
ꝑ ſe ire:ſ; ab alijs trahi neceẽ eſt. ℭ In hoc aũt velut in ſupio
ribus diffiniendũ eſt. ſ. q ſicut de⁹ aias gehẽnalib⁹ mancipã B
das ſedib⁹:ſeipſo illuc nõ trahit:qm̃ officiũ hoc nequaq̃; eſt Rñſio.
iudicis ſ; miniſtri:ita quoq; aias purgatoꝛijs mãſionib⁹ exer
cendas ſeipſo nõ trahet:ſ; miniſtris ſuis hoc exequẽtib⁹ im
perabit. Miniſtri aũt dei in his que ſpũalia ſunt:angeli lucis C
ꝛ demones ſunt:nec tñ idẽ vtriſq; miniſteriũ gen⁹ traditũ eſt Miniſtri dei in ſpũalibus.
ſ; qbuſdã hoc alijs vero alteꝝ. Nũc aũt de aiab⁹ in purga
toꝛia ducendis ſupplicia dici nequit:q a demonib⁹ illuc tra
hant̃:aie quippe bonoꝝ poſt defunctũ moꝛte coꝛpus ad ciui
tatẽ dei ꝓ:ſus attinẽt. Demones aũt ciuitatis oppoſite ceruſ
ſimi ciues ſunt. nihil ḡ eis cõicationis eſt:nec q̃cq̃; opis de
mones cũ bonoꝝ aiab⁹ hr̃e queunt:que purgatoꝛijs incen
dijs affligẽde ſunt. ℭ Ampli⁹ aũt idẽ ex ꝓpoſita rõne pꝫ. de⁹
eni neq̃q̃; ꝑmittit:vt aie bonoꝝ:a demonib⁹ igne purgatoꝛio
affligant̃:ne q̃litercũq; ibidẽ de eis vindictã ſumãt:ex eode;
q̃; incẽtiuo eiſdẽ ĩterdictũ eſt ne aiaꝝ puniẽdarũ purgatoꝛia
ſeueritate ĩterſint afflictionib⁹. Differenti⁹ ḡ inhibitũ erit:ne
demones bonoꝝ aias ad ſupplicia purgatoꝛia trahãt:qm̃ tra
ctus ad penã:punitõis quota ꝑa eſt. Pena aũt inolũtaria eſt
in tollerãte. ſi ḡ demonib⁹ ꝑtrahẽdi bonoꝝ aias in ſupplicia
facultas tributa foꝛet:in hoc pene quãdã explentes ꝑiculaꝫ
de ipſaꝝ aiaꝝ anguſtia letarent̃. Hoc aũt ipe bonoꝝ aie mo
leſte ferrent:vt a ſuis hoſtib⁹ punirent̃:tãtaq; in hac ꝑductio C
ne penalitatis tollerarent̃:q̃tu; in aliq̃ purgatoꝛiaꝝ penaꝝ Foꝛmalis reſponſio.
ſuſcepture erãt. ℭ Dicendũ ḡ q a demonib⁹ illuc nequaq̃;

trahant̃:ſʒ angeli lucis hoc efficiant. Modus aũt hic eſt:ꝙ cũ in charitate decedẽs cõmiſſoꝝ ſuoꝝ aliquã adhuc pꝛiculã ꝓ ſatiſfactiõe deflendã hʒ:angeli lucis decedẽti interſunt: abigentes ſde aeras demonũ ꝑtãtes ꝛ ſpũales neqtias. Ipi qdẽ demones ſi ſeuiẽdi ꝑmitteret̃ facultas aiam egredientez ſuſciperẽt vt tartareis ſupplicijs mergerẽt:volũtaʒ tñ effectu caret. Angeli.n.lucis eã in purgatoꝛiis ducũt mãſionẽ:ibi eaʒ in icendio relinquẽtes:purgatoꝛiã exercendã ſeueritatẽ quo ad iuxta ꝑfinitũ a deo tps ꝛ penaꝝ q̃litatem diffinitã ſatiſfactionẽ expleuerint. Nec tñ angeli lucis aiabus ibi adſunt:vt puniãt:vt in ꝑoꝛib⁹ declaratũ eſt. Cũ vo ꝑfinitã penaꝝ q̃titatẽ eaꝝ que purgatoꝛio exercent̃ igne:expleuerit:angeli lucis aſſiſtentes eã in eterne lucis manſiones vehunt.

Capi.49.

¶ De aiabus libere celũ petituris.

A

De aiabus aũt que carcere luteo ſolute moꝝ libere celũ petiture ſunt vt in ceteris defſiniendũ eſt:ꝙ ſeipſis in ethereas nequaꝙ̃ tendãt ſedes:ſʒ ab alijs ꝑducant̃.

B

Aia a coꝛpoꝛe egreſſa qd de ea futurum ſit ignoꝛat.

Aia quippe egreſſa a coꝛpe qd de ea futuꝝ ſit ignoꝛat cũ ex alteri⁹ hoc diſpoſitione depẽdeat.opʒ ğ vt alterũ eã ducentẽ aſſignemus in quãcũq; triũ mãſionũ ducenda ſit. Cũ ğ eterne felicitatꝭ gaudia aia coꝛpe egreſſa aditura ſit angeli lucis eã comitãtes eunt illã ante faciẽ altiſſimi ꝑſentãtes. In hoc.n.angelis nimis gaudere dat̃:cũ ſediũ ſuaꝝ ruinas:de bonoꝝ ſpiritib⁹ repleri vidẽt.

C

Angeli aiabus in vitã eternã euntib⁹ obuiaʒ exeunt.

¶ Ob hoc ğ rõni ſatis ꝯſentaneũ eſt:angelos obuiã aiab⁹ in vitã eternã euntib⁹ exire:ꝑſertim angelo cuſtodi aie illi⁹ hoc cõpetet. Iſte.n.laboꝛis ſui fructũ exptus.ſ.ꝙ cuſtodita ab eo aia: hereditatẽ ſalutis aſſecuta eſt:nimis gaudet:aie ꝗʒ gaudẽti ꝯgaudet ſciẽs laborẽ ſuũ nõ fuiſſe ſupuacuũ. Suſceptis.n.cõſilijs ꝛ auxilijs ei⁹ aia ſaluatiõis fructu potit̃. Hic aũt angelus ꝑcipuus comitatus aiaʒ illã bñdictã ſiſtet eã coꝛã dño offerẽs ei laboꝛes ſuos. ¶ Dicendũ ğ eſt bonoꝝ aias:angeloꝝ manib⁹ in celũ duci. Angelis aũt tenebraꝝ in hoc nulla miniſterij facultas attributa eſt:ipſi qppe aias bonoꝝ in purgatoꝛias ſedes ducere nequeũt vbi eſt toꝛmẽtoꝝ locus q̃tus differẽti⁹ nequibũt ꝑducere ad gaudia btõꝝ. Nec.n.demonib⁹ ꝑmiſſuʒ erit felicitatis illi⁹ gaudia ꝯtemplari. Ex ꝑlibatis ğ ꝓbabili ſatis inductiõe collectũ reoꝛ:aias de coꝛpe egreſſas ad quãcũq; ꝑfatorũ triũ locoꝝ ꝑduci debeãt:ꝑ ſe nõ tẽdeř:ſʒ illuc ab alio duci.

Capi.50.

¶ Quõ aie carne ſolute ad tria loca ſe conferant.

A

Huic inq̃ſitiõi ampli⁹ inherẽtes ingremus:qs modus eſt:quo in ꝑfata loca aie carne ſolute de qb⁹ nũc ſermo eſt eant. ¶ In quo ſupponendũ reoꝛ: velut ad ſequẽtis inq̃ſitõis ypoteſim vbi tria ꝑfata ponant̃ loca. Neſciẽn.n. vbi hec loca ſint icõueniẽs ſpeculatio eẽ neqt:quõ aie in hec tria ducant̃ loca. ¶ Et qm̃ hec tria loca eẽ cõis ſuppoſitio ẽ: de q̃ibʒ eoꝝ vbi eſſe dicat̃ ſigillatim ingrẽdũ eſt. Hoc aũt qm̃ de aiaꝝ poſt moꝛtẽ gaudijs ꝛ paſſionib⁹ inq̃ſiuimũ cũ de locis hoꝝ expiendoꝝ ingrat̃ duo ꝑſupponere neċe eſt. ¶ Pꝛimũ eſt aias poſt coꝛpoꝝ moꝛtẽ manere:qm̃ nõ enti nullũ aut bonũ aut malũ accidere põt:alteꝝ vo eſt aliq̃ poſt moꝛtẽ aiab⁹ letoꝝ aut triſtiũ:diſtributoꝛẽ ꝛ arbitꝝ eẽ:naʒ cũ aie ex nã ſua hoc nõ habeãt:niſi eis aliqs qui poſt moꝛtẽ leta aut triſtia diſtribuat apponat̃:aiab⁹ gaudiũ aut triſtitiã poſt moꝛtẽ manere impoſſe eſt. Apud eũ igr̃ qui aias negat poſt coꝛpoꝝ moꝛtẽ manere:ſʒ eas cũ coꝛpib⁹ vno ꝯcludi defectu:q̃ſtio iſta locũ nullũ hʒ.

B

Si de⁹ negatur neq; bonũ neq; malum ipſi aie p⁹ moꝛtez ꝯtinget.

Si.n.aias ſubſiſtere deficiẽtib⁹ coꝛpib⁹ negauerim⁹: eis aliqõ bonũ aut malũ accidere impoſſe eſt. ¶ Idẽ aũt ſi ſecundũ.ſ.deũ eẽ diffiteamur inducet̃:nã ſi ad leta ꝛ triſtia diſtribuẽda arbiter neceſſꝫ eſt:neminẽ ad tãtũ negotiũ cõſtitui ſʒ:niſi ipʒ reꝝ ꝑncipẽ deũ:quẽ qui eẽ negauerit pariter q̃ʒ bona aut triſtia aiab⁹ poſt moꝛtẽ negabit accidere.

C

Ineptiſſime aliqui phoꝛum de deo opinati ſunt.

¶ In q̃ cõſiderãdũ eſt quoſdã phoꝝ an de⁹ eẽt dubitaſſe:alios vo deũ eẽ totalr̃ negauiſſe:quoꝝ diagoꝛath ꝛ ꝓthagoꝛas ob hoc indigniſſimi phoꝝ in hac re ſic diffinierũt vt alter deos eẽ in dubiũ reuocaret. Aliꝰ aũt oĩno nõ eẽ diceret. De his lactãnus de irã deoꝝ lib⁹ ꝑ.c.2. ¶ Hoꝝ q̃ʒ epycuri⁹ eſt:qui deos eẽ oĩo negauit:vt ait Augu.de ciuitate dei lib.19.ita vt non imerito de his apõ pſalmiſtã ꝑs.13.ꝛ.52.dicat̃ dixit inſipiẽs in coꝛde ſuo nõ eſt de⁹.

D

Cõfutatio opinionis phoꝝ ꝓpe- ram de deo ſentientiũ.

His igr̃ de inq̃ſitione penaꝝ ꝛ gaudioꝝ aiaꝝ poſt moꝛtẽ:locoꝛũue in qb⁹ hec exerceant̃ cura nulla eſt: qm̃ nõ exiſte deo: nemo eẽ poterit:qui aiab⁹ poſt moꝛtez gaudia: aut penas diſtribuere queat. ¶ Hec aũt poſitio qm̃ ineptiſſima eſt:in eã nil arguẽdo nõ expedit. Per ſe.n.ei⁹ liq̃t ineptitudo:hãc q̃ʒ cõuincit Arꝭ.12.metha.in fine vbi ꝓceſſu quodã naliũ:agens de oꝛdine ꝛ ꝑncipatu reꝝ ait:entia vniuerſi nolle male diſponi:mala eſt pluralitas ꝑncipũ. bon⁹ eſt ğ vn⁹ ꝑnceps. Hũc aũt qui vniũ⁹ ſup oĩa ꝑſidet:qcũq; ille ſit:nos deuʒ appellam⁹.deũ igr̃ eẽ pʒ. ¶ Itẽ nõ opʒ in hos argumentoꝝ multoꝝ eẽ aculeos:nã deũ eẽ (vt ab inueſtigatiõe ſylogiſtica aliqñ geſcamus) nãliter argutũ eſt:nec ſolũ deũ eẽ:ſʒ etiaʒ eẽ eternũ: ꝛ alia pleraq; attributa. De his aplõs ad romanos.c. ꝑmo inuiſibilia dei ꝑ ea q̃ facta ſunt a creatura mũdi itellecta ꝯſpiciunt̃ ſempiterna q̃ʒ ei⁹ deitas. Intẽta ğ ſuppoſitio q̃ſtionis nr̃e ex hac pte labefactari nequit:qm̃ deũ eẽ cunctoꝝ ꝓdit aſſertio. Ex ꝑdictis aũt ſuppoſitionis intente ad inquiſitionẽ de trib⁹ locis aiaꝝ ꝑm̃ fundamẽtũ collectũ eſt.ſ.deũ eẽ.

Apls ad ro.ꝑ capi.

Cap.51.

¶ Opiniones multiplices de natura anime.

A

Sicut aũt in hoc ꝑ fundamẽto phoꝝ quoſdaʒ delirãtes cõperimuſ:ita ꝛ in ſcõo ſuppoſito plurimorũ deliratio exoꝛit̃.

B

ꝑ⁹ opio de aia.

¶ Quidã nãq; q̃q̃ deũ eẽ fateant̃: aias tñ eẽ poſt moꝛtẽ negant:qm̃ eas tales ſubas eẽ faciũt : qbus poſt coꝛpoꝝ ſeparationẽ manere impoſſe ſit.

C

Scõa opinio de aia.

¶ Quidã.n.aiaʒ nullã ſubaʒ vei e ſubſiſtẽtẽ eẽ dicunt:ſʒ quãdã coꝛpis armoniã:qua coꝛpus debito ſubſiſtit oꝛdine. Hoc aũt ariſtoxenus poeta magnus ꝛ muſicus dixit: ꝛ quidẽ aliqd vitaꝭ ꝯtinẽs: ſʒ ab arte ſua nõ multũ receſſit. ¶ Aliq̃.n.aiam coꝛ eẽ aſſeruerunt.

D

Tertia opinio de aia.

¶ Alq aũt cerebrũ. Aliq̃ ſanguinẽ. Aliq̃ aerẽ quo ſpiramus ꝛ reſpiramus:q̃ꝝ poſitiones: ꝛ pleraſq; alꝭ Arꝭ.recitat ꝑ de aia: ꝛ Tulius ꝑ libꝛo tuſculanaꝝ qõnũ. Si tñ hoꝝ alicui crediderimus:aias cũ coꝛpoꝛib⁹ deficere:atq; ex h manere eẽ:nraʒ de aiaꝝ receptaculis qõnẽ eſſe liquet.

E

Qꝫ opiniones dicte nõ ꝯueniãt

Si.n.aia coꝛpis armonia ſit:cũ ipa moꝛte coꝛpus reſoluat̃: aiaʒ manere impoſſe eſt:cũ armonia nĩſ ſit in eo qõ coꝛrũpit̃ aut ꝓꝛſus coꝛruptũ eſt. Coꝛ aũt aut cerebꝝ:ſi aiam aſſeramus:eã aliqñ pituꝛã eẽ ſatis pʒ:nã cerebꝝ cũ q̃dã carnis medulloſa pticula ſit:aliqñ diſſolui neċe eſt:coꝛ identidẽ coꝛpoꝛis mebꝝ qõdã eſt.ceteris ğ moꝛte ſolutis illud incolumẽ reſidere faꝭ falſum liquet. De aere aũt nemini ambiguũ fuerit ſi eũ aiam eẽ dicamus.nã cũ ipa vita inſpiratio ꝛ reſpiratio claudit̃:igitur aiaʒ interẽptã eẽ pʒ:hanc vulgatioꝛẽ tñ poſitionẽ eẽ ſcimus: nã cũ inſpirationẽ ꝛ reſpirationẽ in oĩb⁹ aialib⁹ eẽ cernãt:in eis tñ qui iã vita functa ſunt h nullaten⁹ eẽ pʒ:aerẽ igr̃ molliſſimũ inſpiratũ ꝛ reſpiratũ aiam tradiderũt. ¶ Hãc aũt iſipiẽtes poſitionẽ tenuere:vt pʒ ſapie.2.c.dixerũt.n.impij cogitãtes apõ ſe nõ recte:exiguũ eſt ꝛ cũ tedio tps vite nr̃e nõ eſt refrigeriũ:in fine hoĩs:nec eſt qui agnit⁹ reuerſus ſit ab inferis: q: ex nihilo nati ſumus ꝛ poſt h erimus: tãq; ſi nõ fuerim⁹: qm̃ fumus ꝛ flat⁹ eſt in narib⁹ nr̃is: ꝛ ſermo ſcintille ad cõmouendũ coꝛ nr̃m:q: extinct⁹ cinis erit coꝛpus nr̃m ꝛ ſpũs nr̃ tãq; mollis aer diffundet̃: ꝛ trãſiet vita nr̃a tanq̃ veſtigiũ nubis: ꝛ tãq̃ nebula diſſoluet̃:que fugata eſt a radijs ſolis: ꝛ a caloꝛe illi⁹ aggrauata: ꝛ nomẽ nr̃m obliuionẽ accipiet ꝑ tps: ꝛ nemo habebit memoꝛiã opeꝝ nr̃oꝝ. Umbꝛe.n.tranſitus eſt tps nr̃m: ꝛ nõ eſt reuerſio finiſ nr̃i:qm̃ ꝯſignata eſt: ꝛ nemo reuertit̃. Ecce.n.impij iniq̃tatẽ de ſtatu aiaꝝ in viſceribus ꝯceperũt:ſʒ ꝯfeſtim iniuſtitiã parituri ſunt. Sequitur.n. ibidẽ venite ğ ꝛ fruamur bonis que ſunt: ꝛ vtamur creatura:tãq̃ in iuuẽte ſceleris:vino ꝑcioſo ꝛ vnguẽtis nos repleamus: ꝛ nõ ptranſeat nos flos tpis nr̃i:coꝛonemus nos roſis anteq̃ marceſcãt:nullũ ſit ꝑatũ:qõ nõ ptrãſeat luxuria nr̃a: nemo exoꝛs ſit luxurie nr̃e:vbiq; relinqmus ſigna leticie:qm̃ hec eſt pars nr̃a ꝛ ſoꝛs. Ecce.n.aiaʒ molliſſimũ aerẽ putauerũt. Ab h aũt in greco aie nomẽ trahit̃. Animos.n.eadẽ lingua vent⁹ eſt.

F

Aia grece gd.

Iã vo qui aiam ſanguinẽ eẽ dicũt:qd ambigẽdũ ſit ꝓꝛſus nõ hñt:nã ipm ſanguinẽ in moꝛte gelari liquet:in puluerẽ ac ſoꝛdidã taliẽ poſt paululũ ꝯuertẽdũ. Quicqd ğ hoꝝ aſſerueris neċe eſt vt aie eternitatẽ aut ꝑmanẽtiã poſt moꝛtẽ tollas. ¶ Has iſipiẽtiũ poſitiões repꝛobat tuli⁹ libꝛo ꝑ tuſculanaꝝ qõnũ aie imoꝛtalitatẽ ꝯfirmãs:ſʒ rethoꝛicis qdẽ ſuaſionib⁹ magis q̃ nãlib⁹ fulcimẽtis:ſolidioꝛib⁹ vtiq; foꝛtaſſis idẽ iducere valeremus:ſi in id nũc conaremur:ſʒ ad aliõ tendendũ eſt.

G

Ariſto. opinio de aia.

Solidius aũt Arꝭ.moꝛe ſuo iducit aie imoꝛtalitatẽ:ipꝛobãs antiq̃ꝝ ſatis inſipidas poſitiões in libꝛis ſuis de aia. Immoꝛtalitatẽ aũt aie:qm̃ nõ eſt de ꝯditiõe mãc: ſʒ ab extꝛ ꝛ diuina oẽs phi qui aliud ſapiũt cõfitent̃:vt Plato ꝛ Anaxagoꝛas Socrates ꝛ pypatheticus Arꝭ. ꝛ Stoyci generalr̃. ¶ Ex ꝑlibatis ſcõi fundamẽti ꝟitas pʒ: ad inq̃ſitionẽ de locis animaꝝ coꝛpoꝛe ſolutaꝝ.ſ.an a coꝛpoꝛe ſolute anime remanere queant.

¶ De ſtatu

Ca.52. ¶De ſtatu animarum.
A
Ut aũt qȯ inquirit: ſolidius. atq; vberius enucleatio quibuſdã principijs cognoſcat: de aiaꝝ ſtatu
ingrendum eſt vt ſic de locis: de quibus intẽtio inquirendi
fuerat concludat. ¶In quo interdũ nãli vtamur iudicio. nõ
quidẽ catholice fidei derogãtes poſitioni: ſ; eam magis ador
nantes atq; vt poſſumus eã ex nãlibus euidentiorẽ facientes.
pſertim admonente ap'lo petro cano. p^a. c. 3. eſtote parati red
dere rõnem oĩ petenti vos de ea fide ⁊ ſpe que in vobis eſt.
¶Ex principijs ergo nature hec ɔcluſio danda eſt. eoꝝ que
in vita acta ſunt: bonoꝝ ſiue maloꝝ reſtat aiabus poſt mor-
tez nãliter locus gaudij vel doloꝝ. ¶In cuius ampliori eui
B dentia ɔſiderandum eſt: q catholici in hac pte tenẽt ſpecia-
Catho- lioꝛem modũ loquendi q̃z oẽs qualitercũq; loquentes. dicũt
licoꝛum eni aias poſt moꝛtem imoꝛtales remanere: eaſq; poſt mul-
opinio ta tẽpoꝛa cũ deo placuerit ad diẽ iudicij adeo aſſignatum: ad
de aiab⁹ coꝛpoꝛa redituras qȯ reſurrectio vulgariter appellat. Et tũc
ſi fideliũ firma poſitio nihil vlteri⁹ addidiſſet: ſatis liquebat
poſt eã reſurrectionẽ gaudiũ aut triſtitiã hoibus ꝓuenturã.
ſine his eni vita hoĩs duci nequit. ¶Quãtũ vero ad coꝛpoꝝ
reſurrectionẽ: ſpãle in catholicis eſt. nulla eni phoꝝ poſitio
hoc recipit iȯ cũ paulus: apȯ athenas in areopago phoꝝ re-
ſurrectionẽ coꝛpoꝝ pdicaret. delectati ſunt pꝛio viri illi athe
C nienſes ꝓmoti dulcedine eius: qȯ dicebat q2 vere ꝓpoſitio iſta
Loquẽ- delectabilis eſt: ei qui credit vt p3. pꝛima ad theſalo. c. 4. vbi
tes de re ap'lus iubet nos ɔdelectari adinuicẽ in ſermonibus de reſur-
ſurre- rectione. Deinde videntes reſurrectionẽ repugnare oib⁹ que
ctiõe dle ipſi ſciebãt: aut ſcire ſe putabant: ⁊ eis que nãliter fieri poſſe
ctamur. exiſtimabãt deriſerũt eũ. quidã de ſtoycis ⁊ epicureis eum ſe
minatoꝛẽ verboꝝ appellantes. i. q ſola verba diceret nullaz
realitatẽ. aut veritatẽ ɔtinentia. alij aũt eum anũciatoꝛem no
uoꝝ demonioꝝ dicebant: q2 ieſum ⁊ reſurrectionẽ pdicaret
de his actu. 17. c. ¶Reſurrectio aũt coꝛpoꝝ a nemine phoꝝ
negat: tanq̃ nature repugnet. nulli eni pꝛincipio nature re-
pugnat. ſicut latiſſime induci poſſet: ſi ad hoc nr̃a nũc flecte-
D ret intentio. ſ; ob hoc eã fieri aut futurã eſſe negant: q2 nullũ
Quare agens ſm nãm eſt qȯ tante virtutis ſit: vt reſurrectionẽ coꝛ-
phi re- poꝝ cauſet. Sic naq; in nãlibus multa phi ɔcedunt: que fie
ſurre- ri nõ repugnat: ſ; nunq̃ futura eſſe aſſerũt: qm̃ nullaz tante
ctionem virtutis potentiã eſſe credũt. Sic eni nullus terrã ſm ſe totã
negent. moueri credit includere ɔdictionez cũ quelibet eius pticula
moueri poſſit: ⁊ multe moueant. Ar. tñ nr̃ pꝛio de celo ⁊ mũ
do dicit terram non poſſe moueri: q2 non eſt aliqua potentia
potens eam pellere de medio mundi.

Ca.53. ¶Animabus poſt moꝛtem leticia ⁊ anguſtie inerunt.
A
His autem poſitis: que de reſurrectione coꝛpoꝝ ſacroſancta oꝛthodoxoꝝ eccl'ia ɔfi-
tet: ſatis liquet aiab⁹ poſt moꝛtẽ leticiã: aut anguſtias ineſſe
neceſſe eẽ. hoc tñ phi nõ ɔfitent. Sed ⁊ ſi nobis phi nõ aſſen
tiãt in reſurrectione coꝛpoꝝ: qm̃ ignoꝛãt infinitatẽ diuine po^e:
qua moꝛtuos ſuſcitare poſſit: ⁊ imenſitatẽ bonitatis ei⁹ qua
id efficere velit: tñ ɔceſſo eo qȯ ipſi nobiſcũ ſentiunt. ſ. aiaꝝ i-
B moꝛtalitatẽ: ſatis inducit: qȯ intẽdimus. ſ. aiab⁹ poſt moꝛtez
Q ne- delectatões aut penas manere. ¶Nã aie manẽtes poſt moꝛ
ceſſario tẽ: ⁊ ſi in coꝛpib⁹ nõ maneãt: intellectiue tñ ⁊ volitiue ſũt: q2
aie poſt igr̃ aliqd volũt: aut illȯ aſſequunt: aut ſemp id tenẽt: aut nõ.
moꝛtẽ le Si ſemp bonũ qȯ ſemel aſſequunt tenẽt: delectari eas neceẽ:
tent vel q2 ad boni ɔſecutiõez nãlr ſequit delectatio. ¶Si aũt bonũ
doleãt. qȯ ſemel aſſequunt aliqñ pdiderint triſtari eas atq; penalita
Pulc^a tib⁹ affici op3. Qm̃ ſic aliqd nobis bonũ pñtia ſua delectabi-
ad ɔcl'o le eſt: ita ⁊ abſentia ſua triſtitiã afferat op3: qm̃ bonũ q̃ inerat
nẽ rõ. ablatũ eſt. Si aũt aias poſt moꝛtẽ manẽres: qȯ volũt nõ aſſeq
fateamur: necẽiuz eſt eas triſtari: q2 ⁊ in nobis viuẽtib⁹ triſti-
tia eſt: cũ q̃ deſiderauerim⁹ nõ euenerit. Ruſus aũt aia poſt
C moꝛtẽ itellectiua ẽ: itelliget ḡ qm̃ ocioſa nõ erit: qnimo ſemp
Q poſt itelliget. nulli⁹. n. carnee molis oppꝛeſſiõe grauabit. Hic. n. coꝛ-
moꝛtem ruptibilitate coꝛpis ab itellectõe ipedimur: ⁊ recoꝛdamur: iu
aia itel- xta illȯ ſapiẽ. 9. c. coꝛp⁹ qȯ coꝛrũpit: aggrauat aiaz: ⁊ terrena
ligat. hitatio depmit ſenſuz mlta cogitãtẽ. depoſita ḡ oĩ aggrauãte
Sapiẽ. coꝛpis moꝛtalis ineptitudine: aia ſemp in itellectõe vacabit.
9°. ca. Nã itelligere ſm ſe delectabile eſt: ⁊ ipa aia ſepata nõ h3 ali-
qd ſm qȯ fatiget: q2 nõ eſt iã po⁹ vnita coꝛpi: ſic cuz in nobis
eſt: q2 tũc pp ɔditionẽ deficientiã oꝛganoꝝ fatigatio in itelli-
gendo cãtur. Poſt moꝛtẽ aũt ſepata: q2 nunq̃ fatigabit: ſemp
itelliget. Hoc aũt dato aut id qȯ aia itelliget poſt moꝛtẽ: eſt ſi-
bi bonũ aut malũ. Si aũt qȯ itelligit malũ ſibi eſt: necẽiuz eſt:
vt hoc itelligẽdo triſtet: cũ malũ ſibi ineẽ ſentiat in q̃ eſt va tri
ſtitia. Si aũt qȯ itelligit bonũ ſibi ſit: erit necẽiuz vt itelligẽdo
delectet: qm̃ bonũ ɔdelectatiuũ ẽ nãlr ei⁹ po^e i q̃ ẽ. Ex pñcipijs
ḡ nãe necẽia illatõe iductũ p3 ɔceſſa aiaꝝ imoꝛtalitate penali-
tatib⁹ qbuſdã aias defunctoꝝ affici aut gaudijs qbuſdã frui.
¶Quare Ar. an gauderet vel pateret aia poſt moꝛtẽ ſubticuit. Capi.54.
A
Amplius aũt cũ de ceteris q̃ nãlia ſunt: aut nãliuz reꝝ quodãmȯ ɔditiones tãgunt Ar. nr̃
pleniſſime: ⁊ ſi in oib⁹ ſententioſe tractauerit: de hac re oĩno
ſubticuit. ſ. an poſt moꝛtẽ aiab⁹ gaudia vel doloꝛes vlli mane
bant. Quo magis iducit ex iduſtria factũ: nã ſi id: qm̃ de hoc
agere nõ curaret ſubticuiſſet: ⁊ ſi nõ plene iter dũ: aliȯ tñ ex-
pꝛeſſiſſet: de h̃ tñ nihil vnq̃ diſſeruit. vr̃ ḡ nõ ex negligẽtia aut
inaduertẽtia omiſiſſe: ſ; ex electiõe ſubticuiſſe. Qȯ duob⁹ in-
citamẽtis factũ vr̃. ¶Pꝛimo ex ipi⁹ Ar. magna pꝛudentia: Pꝛima cã.
ipe naq; vt ex ſingulis ei⁹ libꝛis p3: vbicũq; loquat ſolidiſſi-
mis atq; multũ euidentib⁹ vtit rõnib⁹. In mã aũt de penis ⁊
gaudijs aiaꝝ a coꝛpe ſolutaꝝ: ⁊ de locis penaꝝ ⁊ gaudioꝝ
⁊ ɔditiõe eoꝝ ambiguũ valde eſt eis: q ſolis nãe innitunt ful-
cimẽtis. Cũ hec ex q̃dã dei ſũmi reꝝ iuſti arbitri ſentẽtia ꝓue
nire debeãt: ⁊ cũ ipe liberꝝ agẽs ſit: diffinitũ in his nãlr loqn
tib⁹ nihil aſtrui põt: ſ; reuelatiõe q̃dã idigẽt: vt ſciant: cũ nul
lius liberi agẽtis factũ (q̃z q̃z ſm pfectã rõnẽ reguletur) anq̃ fiat
pfecte cognoſcere poſſim⁹. Ariſtoteli aũt nihil tale inerat: cũ
ſolis rõnis pꝛactice ⁊ ſpeculatiue pñcipijs niteret: ſ; ſi qdpiã
ſibi reuelatũ foꝛet velut alicui ꝓphaꝝ cui ipe firmiſſime aſſen
tiret: tñ adhuc nõ tetigiſſet: in ſtilo ponẽs: ſic nãles ⁊ metha- B
phyſicas ⁊ dyalecticas plurimas poſuit traditiões. Nã ipſe h̃ Traditões
ſolũ deſcribebat: qȯ manifeſtis ꝓbatiõib⁹ induci poterat. Hoc Ariſto.
aũt q̃z q̃z ſibi ɔſtaret: illȯ tñ aliq̃ ſylogiſtica necẽitate inducere
nõ valebat: pelegit igit de his penit⁹ ſubticere: q̃z aliqd ſemi-
plene enũciare. Credẽdũ eſt tñ: eũ aliqd itellexiſſe: nã illi qui
nãli ingenio pollẽt ſatis nãlr idicãt: hoc ɔueniẽs eẽ. Nõ. n. rõ
nabile vr̃: vt act⁹ humani qui in hac vita equã pmioꝝ: ſiue in
bono ſiue in malo nõ ſuſcepunt vicẽ: in eternũ ſic maneãt: ſ;
vt magis poſt reſolutum moꝛte coꝛpus: aie eoꝝ vices iuſtas
accipiant. De hoc aũt quid intellexerit nihil differt.
¶Scḋa cã q̃re Ar. de aiaꝝ coꝛpe ſolutaꝝ ſtatu ſubticuit. Capi.55.
A
Secundũ vo Ar. nr̃i motiuũ: vt de aiaꝝ coꝛpe ſo lutaꝝ ſtatu ſubticuerit fuiſſe vr̃: qm̃ ipe
v̄itatũ itroductoꝛ atq; eruditoꝛ eẽ voluit: modoꝝ tñ viuendi
humanoꝝ deſtructoꝛ litigioſus eſſe noluit. ¶Nã ⁊ ſi aliqd
plene Ar. de hac re itellexiſſet: ⁊ id foꝛtaſſis necẽijs fulcamẽ-
tis iducere voluiſſet: tñ q2 i h̃ repugnare videret oib⁹ policijs
que tũc erãt: ẽt ſi aliq̃ tũc ɔuenienter ſm illȯ tps oꝛdĩate vide
bant. ¶Si. n. poſt moꝛtẽ bonũ aliqȯ: aut malũ ineẽ aiab⁹ aſ- B
ferat: illȯ maius bonũ eẽ aut malũ aiabus p3: q̃z id qȯ in vita Que ſenti-
expimur: cũ ea que viuẽtes ſentimus bona aut mala ſm coꝛ- unt aie p^o
pus ſunt qȯ nõ eſt pñcipale in nobis. Poſt moꝛtez aũt qcqd moꝛtẽ ma-
illud ſit: ſiue bonũ ſiue malũ mai⁹ eẽ necẽiuz eſt: qm̃ aiab⁹ ad- ioꝛa ſũt his
uenit: in qb⁹ vl' totũ eẽ nr̃z iux̃ platonicã poſitionẽ eſt: vl' ma q̃ in vita.
ioꝛ ps ⁊ pñcipalioꝛ eẽ nr̃i: iuxta Ar. ethi. libꝛo. 9. ⁊. 10. ¶Iõ
h̃ ſuppoſito cũ mai⁹ bonũ humanũ poſt moꝛtẽ ſit: illa erat cõ
uenienter iſtituta ⁊ oꝛdinata policia: q̃ iducebat hoĩes ad hoc
vt poſt moꝛtẽ bene ſe hñent. Eas aũt q̃ ad h̃ optime ſe hñent:
optimas eẽ p3. Que aũt de h̃ nihil attẽderẽt ioꝛdinatiſſimas
eẽ policias. Et q2 eaꝝ policiaꝝ: que Ar. tpe ɔſiſtebãt: nulla
aliq̃tenus ad bonũ illȯ qȯ poſt moꝛtẽ euenit hoĩes dirigebat:
nulla hñ ſtatuta videret. repugnaret ḡ in h̃ oib⁹ hoib⁹ q tunc
erãt pter q̃z iudeis qui pauci erãt ⁊ hãc ſpẽ future vite ſemp
tenuerãt. Quãq̃z iter eos ſaducei nõ credebãt reſurrectionẽ
nec ſpũs aliquos aut angelos ɔcedebant: de quo Matth. 22.
⁊ actuũ. 23. c. deuitauit ḡ Ar. aliquid de aiaꝝ ſtatu poſt moꝛ-
tẽ enunciare: etiã ſi ſibi aliqd vtcũq; cognitũ foꝛet.
¶Q Ar. egerit aliq̃ de aiaꝝ ſtatu poſt moꝛtẽ. Capi.56.
A
Nec in h̃ tñ nobis oẽs ɔſentiũt. Aliq. n. dicũt: Ar. aliq̃ de ſtatu aiaꝝ poſt moꝛtẽ fuiſſe loquutũ: obijciẽtes
nobis in ꝓhemis libꝛꝝ de pomo qui ⁊ de moꝛte Ar. nomẽ aſſũ-
pſit: ⁊ eſt vltim⁹ in ꝑuis ei⁹ nãlib⁹. ¶Quib⁹ rndẽdũ eſt: hũc B
nõ eẽ Ariſto. libꝝ qȯ ex ei⁹ ſtilo ſatis claret: nã liber de pomo Q liber de
nihil niſi q̃dã nulli⁹ põderis hyſtoꝛiã ɔtinet. Tot⁹ aũt Ar. pomo qui
ſtilus magnis obſcuritatib⁹ ⁊ ſniaꝝ difficultatib⁹ plen⁹ eſt. Ar. iſcribi
Diſtãt. n. iter ſe Ar. ⁊ libri de pomo ſniaꝝ grauitates ⁊ ſtili tur non ſi
velut ſi qs tullianã aut demoſtenis eloquẽtiã cuiuis barbari- Ariſto.

ea vix ṽba sonare sciẽti coeq̃ret. ¶ Amplı⁹ ⁊ in sula hoc pȝ.
Tot⁹.n.liber de pomo: sentẽtıjs Ar̄.in alijs libꝛis repugnat:
nã ibi deũ Abrahã ⁊ Jsaac ⁊ Jacob ꝯcedit ⁊ ꝓfert: qḋ ab oı̄
ꝓbante ꝓ:suo aliẽnũ est. Nulla ḡ rõne ꝯcesserim hũc libꝝ ali
C Obo quã Aristo.sulaȝ ꝯtinere: sȝ magis ab aliq̃ arabico ꝯfect⁹ est.
Stilus.n.ei⁹ arabicã redolet eloq̃ntiã. ¶ Sȝ adhuc qsq̃ in
hoc obijciet: ingens Arist.felicitatẽ ⁊ ifelicitatẽ posuisse post
mortẽ: ⁊ ꝯseq̃nter solutis a corpe aiab⁹ penas ⁊ gaudia tri-
buisse. Sic.n.hr̃i vr̃ ethycoꝝ lib⁹ ꝑ in.c.posterioꝝ aũt amico
rũq̃ fortune cũ ait: fortassis aũt ingrendũ vr̃ circa eos qui de-
fecerunt an cõicent bono aliq̃ vl̃ opposito. Uidet̃ aũt: ⁊ si re
dũdat in ipos: qḋcũq̃ bonũ siue ꝯtrariũ fragile qḋdã ⁊ pũũ:
vel simplr̃ vl̃ illis eẽ: sit aũt nõ tale ⁊ tãtũ: vt eos qui nõ sunt
felices eẽ faciat: aut eis q sunt auferat btı̄tudinẽ. ponit ḡ aliõ
redundare bonũ vl̃ oppositũ. Aliq̃s ḡ vr̃ post mortez ponere
felices: qb⁹ nõ põt tolli felicitas: p quecũq̃ bona vl̃ mala ad-
ueniant: ⁊ alios eẽ post mortẽ ifelices: qb⁹ felicitas ꝓuenire
D Rñsio. nõ possit: q̃tacũq̃ pmutatio fiat in ꝓnepotib⁹ vel amicis vi-
uẽtib⁹. ¶ Huic rñdendũ est: Aris.hec nõ posuisse: ac si p hec
itelligat aliquã felicitatẽ aut ifelicitatẽ eẽ post mortẽ: sȝ itẽ-
dit de felicitate que in vita est.s.ꝙ p ea q̃ ꝓnepotes aut amici
alicui⁹ faciũt vel suscipiũt: nõ efficit̃ ipe felix vel ifelix.s.ꝙ nõ
tollit̃ ei⁹ ꝑterita felicitas vl̃ ifelicitas. Ob hoc aũt itroducit̃ ea
q̃stio quã Aristo.mouet ethycoꝝ lib⁹ ꝑ.c.ꝓnepotũ aũt fortu
E Dubitatio. nas. Posuerat.n.ꝯditiones feliciũ in vita: ⁊ felices viuentes
diffiniuit: cuiq̃ tñ fortassis dubiũ videret̃ an sic nemo felix di
ci põt: q̃diu viuit nisi in bono finierit: an sic post mortẽ dõm
foret: ⁊ an fortune vl̃ ifortunia amicoꝝ vl̃ ꝓnepotũ felicitatẽ
F Rñsio. tollerẽt eis: q felices mortui sunt: ⁊ an eis qui felices nõ sunt
felicitatẽ apponerẽt. ¶ Rñdet ḡ: qd igr̃ ꝓhibet dicere: felicez
ꝑ ethi.c.4. sm ṽtutẽ ꝑfectã opantẽ: ⁊ exterioꝛib⁹ bonis sufficiẽter ditatũ
nõ ꝯtingẽti tpe sȝ ꝑfecta vita: vl̃ apponẽdũ ⁊ victurus sit ⁊ fi
niturus sm rõnẽ: q: futurũ imanifestũ nobis. Felicitatẽ autẽ
finẽ ponimus ⁊ ꝑfectũ oino. Si aũt ita est btõs dicemus vi-
uentiũ: qb⁹ existũt ⁊ existẽt q̃ dicta sunt. Beatos aũt vt hoı̄es.
Cõstat ḡ ex imediate dictis eos solos btõs ponere: q viuẽtes
sunt. Si aũt aliq bti vl̃ miseri post mortẽ sint: nihil tãgit. Ex
supioꝛib⁹ ꝯcessuȝ est ꝙ sm nũm ꝯcessa aiaꝝ imortalitate ne-
cessariũ est eas post mortẽ delectari vel tristari. ¶ Sȝ adhuc
nõ ꝯstat sm nũm an ꝯcessa aiaꝝ imortalitate: post mortẽ do-
lores aut amaritudines q̃scũq̃ inflictas ꝓ peccatis aie tolle-
rent: an pro bonis actibus delectentur.

Capi.57. ¶ Ex verbis Ari.oñdit̃ aias post mortẽ vl̃ dolere vl̃ tristari.

A **Accedẽtibus** aũt nobis ad intẽtionẽ Aristo.di cendũ est: ꝙ ⁊ si Ari.ex ꝓposito
incẽtiuis de statu aiaꝝ post mortẽ explicite nihil loquut⁹ fue
rit: ex ṽbis tñ suis in vnũ velut forma redactis: nectis ifertur
aias peccatrices post mortẽ pctõꝝ suoꝝ penas tollerare. Bo
B Optima rõ oñdens ꝓpositũ. noꝝ aũt viroꝝ aias magna gaudia expiri: hoc q̃ȝ sm nũm eẽ
necẽ est. Inducẽdi aũt modus talis sit: aie post corpoꝝ solu-
tionẽ si imortales manẽt: neciuȝ est vt semp itelligãt: cũ itel-
lect⁹ nõ sit po⁹ fatigabilis: cũ est sepat⁹ a corpe. Nũq̃: ḡ fatiga
bit̃: nõ hñs coherẽtiã ad ꝯditiones organoꝝ. Si ḡ aliqḋ bo-
nũ sibi itelligũt: neciuȝ est: vt delectent̃. Si aũt itelligũt aliqḋ
malũ: neciuȝ est vt tristent̃: sȝ neciuȝ est vt mali post mortẽ i-
telligãt semp malũ: ⁊ boni neciuȝ est vt bonũ semp sibi itelli-
gant. ḡ impoĩe est qn maloꝝ aie post mortẽ nõ tristent̃ ⁊ do-
leant valde. Bonoꝝ aũt aie semp letent̃. Hoc aũt ex nl̃la alia
cã malis euenit: nisi ꝓ pctis: imo ipa pctã iferũt eis istas pe-
nas: q̃s ferre cõpellunt̃: q mali sunt: qḋ pȝ: nã in viuẽtib⁹ sic
est ꝙ cũ aliqs est, cũ alio: delectat̃ ⁊ tristat̃ sm ea q̃ in alio re-
C Probi ⁊ si solitarij exi stãt delectã tur ex̃rio ẽ de malis. perit ⁊ collocunt̃. Cũ aũt solitari⁹ est: neciuȝ est vt delectet̃ ⁊
tristet̃ sm ea: q̃ itra ipȝ sunt. ¶ Jõ si iste qui solitari⁹ est bon⁹
est: semp actib⁹ bonis insistẽs delectabit̃ itra seipȝ: q: veniũt
sibi in mentẽ act⁹ boni q̃s fecit de quib⁹ nõ modicũ delectat̃.
Aduertit q̃ȝ pñtes actus bonos: sperat ẽt silr̃ se in futurũ me
liora alia opaturũ: ex qb⁹ gaudijs imensis replet̃: magis ista
recogitãs q̃: qñ cũ alijs est. ¶ Quo fit vt qui valde boni sũt:
magis velint solitarij iterdũ eẽ q̃: cũ alijs. Et h̄ vocat̃ ꝯuiue-
Aristo.9. ethi. re sibiipis: de hoc Aristo.ethy.lib⁹.9.ait. Et.n.ꝯuiuere sibiipi
talis vult delectabilr̃ ipsũȝ facit. Operatoꝝ.n.delectabiles ⁊
theorematib⁹ mẽte abũdãt: ꝯdoletq̃ ⁊ ꝯdelectat̃ maxime si-
biipsi. Impenitibilis.n.vt est dicere. Si aũt aliq mali sunt qñ
solitarij sunt affligunt̃: qñ veniũt eis in cogitationez mala q̃
fecerũt ⁊ ea q̃ q̃tidie facinora patrãt: sperãt q̃ȝ se semp deterio

ra patraturos. Ex his aũt nimis affligunt̃: ⁊ seipos odio hñt:
atq̃ fugiunt ingrentes alios cũ qb⁹ cõicẽt: ne sic magnis an
gustijs crucient̃. Cũ ṽo nequnt ꝓ:sus has declinare cogita-
tiones: seipos nimis exosos hñtes atq̃ ferre nõ potẽtes occi
Arist.9 ethi.c.5. dunt. De his Aristo.ethi.lib⁹.9.ait: qb⁹ aũt multa opa sunt ⁊
dura: ⁊ ꝓp maliciã odiunt̃ fugiũt viuere ⁊ iterimũt. Seipos
aũt fugiũt. Recordant̃.n.mltoꝝ ⁊ difficilia ⁊ talia altera spe
rant sm seipos entes: cũ alteris aũt entes obliuiscũt̃: nihilq̃
amicabile hñtes nihil amicabile patiunt̃. Penitudine enim
replent̃: p:aui vero vtiq̃ videt̃ prauus: nec ad seipsum ami-
cabiliter disponi: ꝓpter nihil habere amabile.

Ca.58. ¶ Quedam attinentia ad superiora.

A **Sicut** in viuẽtib⁹ de ꝯuictu ⁊ gaudijs atq̃ tristitia di ctũ est: ita ⁊ in aiab⁹ a corporis carcere solutis
dicẽdũ est: verius q̃ atq̃ ampli⁹ ibi eẽ necẽ est. ¶ Nã aiabus
ad seipas ꝯuiuere abũdanti⁹ est: q̃: viuẽtib⁹: qñ viuẽtes ad-
inuicẽ collocutiõe: ⁊ qbusdã corporalib⁹ cõicatiõib⁹ ꝯuiuũt:
cõdelectant̃ q̃ȝ ⁊ ꝯtristant̃ de his q̃ sunt in alterutro. Jn aia-
bus aũt post mortẽ: qñ sm phoꝝ positionẽ quã nũc discutiẽ
dã suscepimus: corpa nõ manebũt: neciuȝ est vt sibiipis ma-
gis ꝯuiuãt.s.ꝯuertẽtes se in seipsas. Et tũc neciũ est: vt aie
bonoꝝ in se ꝯuerse cernãt bona q̃ fecerũt: q̃ in eis manent: ⁊
de his itẽse valde delectent̃. Rursus aũt nõ repiunt in se ma
li aliqḋ: qḋ eaꝝ delectationẽ iterpollet atq̃ ipediat. Opȝ ḡ vt
delectatio illa sincera atq̃ ꝑmãsiua sit. Cũ ḡ hmõi aie in eter-
nũ maneãt itelligẽtes: ab actuali itellectione nũq̃ cessantes:
nec fatigate ⁊ bonũ suũ: qḋ est eas fecisse bonũ dũ viuebant:
semp eis maneat: neciuȝ est: vt in eternũ sine aliq̃ itermissio-
ne delectent̃: cũ nullus eis tristabilis act⁹ itercidere possit: de
quo doleãt. ¶ Jn aiab⁹ aũt viroꝝ pꝛauoꝝ: post mortẽ ex̃rio
B Acrius dolẽt dã nati duȝ recordẽ tur de ꝑ teritis. fieri necẽ est: ipe quippe in eternũ sic aie bonoꝝ intelligẽtes
manẽt: ⁊ qñ sibiipis ꝯuiuũt: neciuȝ est vt de eo qḋ in ipis est
delectent̃ vel tristent̃. Et q: pꝛauoꝝ aie post mortẽ nullũ bo-
nũ inuenire q̃unt in q̃ delectent̃: sȝ sola mala ⁊ facinora q̃ dũ
viuerẽt patrauerũt: neciuȝ est: vt ista recogitãtes multũ tristẽ
tur. Et adhuc aũt ampli⁹ intẽsiusq̃ dolebũt: q̃: mali hoı̄es de
seipis in vita: qñ eis in mentẽ veniũt q̃cũq̃ scelera ꝑpetrata.
Hoı̄es nãq̃ in vita q̃dã desideria passionalia hñt: sm que fe-
runt̃ in malũ qḋdã: apparẽs delectabile: ⁊ in facinora. Ratio
Arist.ꝑ ethico. aũt ⁊ itellect⁹ in eis sunt: que ad optimũ deꝑcant̃ iuxta Ari.
ꝑ ⁊ nono ethi. Si igr̃ illi hñtes ptẽ sensitiuã repugnantẽ pti
rõnali ita acriter de patratis scelerib⁹ iterdũ dolẽt: q̃to fero-
cius dolebũt aie post mortẽ in quib⁹ nõ est aliq̃ po affectiua:
sȝ solũ itellect⁹ ⁊ volũtas. Nã tũc nihil est qḋ ipediat intelle-
ctũ ⁊ volũtatẽ a dolore maloꝝ patratoꝝ ⁊ odio quodã: necẽ
est vt tũc rõ nr̃a: ꝓ patratis malis in eternũ doleat. Uiuẽtes
tñ cũ multa ⁊ nephãria valde fecerũt: coꝛũq̃ sibi cõscij sunt:
cũ eoꝝ recordant̃ iterdũ occidũt seipos nõ potẽtes se tollera
re. Quis ḡ aut q̃tus erit ille dolor: ⁊ amari cordis angustia:
quã necẽ patient̃ aie ille miserabiles q̃ hinc magnis cũ sce-
lerib⁹ decesserũt. Necẽ ẽ.n. hũc dolorẽ maiorẽ eẽ: q̃: sit mors:
⁊ cũ ista angustia sit eis ꝯtinua: ⁊ vsq̃ in eternũ: q: nõ est in
ꝑtãte eaꝝ nõ itelligere aut recordari hoc neciuȝ est vt in aia-
bus miseris peccatricib⁹ post mortẽ maior semp maneat do-
lor q̃: sit mors: vn de vellent ipe miserabiles aie mori si pos-
sibile eẽt ne tã diuturnis afficerent̃ malis.

Ca.59. ¶ Necessariũ est aias decedentes in pctis desiderare mori.

A **Quod** aũt sm nãȝ sit neciuȝ aias decedẽtes in pctis desiderare mori si poĩe eis foret appeti: q: sȝ
nũm bonũ appetim⁹: ⁊ magis bonũ: magis appetim⁹: sȝ mi-
nus malũ est magis bonũ in cõparatiõe ad mai⁹ malũ. Pro-
positis ḡ duob⁹ malis ineq̃lib⁹: neciuȝ est sm nũm vt illḋ qḋ
nobis mīn⁹ malũ ẽ: appetam⁹: sȝ mai⁹ malũ eẽ ꝓbatũ est: do-
lorẽ quẽ in q̃tidiana ꝑpetuaq̃ patratoꝝ maloꝝ memoria aie
peccatrices post mortẽ sustinẽt: q̃: q̃cũq̃ mors. Neciuȝ est ḡ
ꝙ magis vellẽt mori q̃: viuere in illo acerrimo diutinoq̃ do-
B Dãnati non pñt non re cordari eoꝝ q̃ i vita pa trarunt. lore. ¶ Q: si dicas aias decedẽtes hinc cũ scelerib⁹ posse post
mortẽ euitare cogitatões atq̃ memoriã sceleꝝ vt nõ tristent̃
de eisdẽ: stare nõ põt: nã tãta libertas est aie nũc in vita: q̃ta
post mortez est: sȝ in vita illi q scelerantissimi sunt: qñ soli sunt
nõ pñt euitare memoriã sceleꝝ suoꝝ: nõ fugiẽtes tristitias q̃
sunt in cõicando sibiipis fugiũt seipos: q̃rentes alios cũ qb⁹
cõicent: ⁊ si neq̃ant semp alios hr̃e cũ qb⁹ cõicent: nec suoꝝ
pñt memoriã facinoꝝ deuitare iterdũ occidũt seipsos. Sic ḡ
inerit aiab⁹ post mortẽ: ꝙ nequbũt ꝑteritoꝝ maloꝝ memoria
deuitare

deuitare. ¶ Nec ineſt eis remediū: qḋ in viuentib⁹ eſt. Si.n.
ad alios cōicatio nobis ſit: aliq̄ mō tollimus aut lenim⁹ dolo-
res ⁊ anguſtias inſitas nobis: aīab⁹ aūt in alterutrū cōicatio
nulla eſt: ſ3 ſibiipſis vacāt: iō neceſſe eſt: vt ſemp̄ illis afficiant̄
anguſtijs. Quo fit vt ille miſerabiles: nec tñ miſerāde aīe que
hinc magnis cū ſcelerib⁹ deceſſerūt: in eternū patratoꝝ ſcele
C rū affligant̄ dolore nō potētes illā accerrimā memoriā deui-
Bona tare. ¶ Hec āt eſt altiſſime ſpeculāciū phoꝝ ſnīa. ſ. ꝙ ipſamet
ipſa nul- bona nullo alio addito ſibiipſis pmia ſunt: ⁊ ipſa ſcelera ſui-
lo alio ipſoꝝ pene ſint. Cū ipſa bonoꝝ geſtoꝝ memoria nobis dele-
addito ctationē: qua in eternū gaudere neceſſe ſit tribuat: ⁊ ipſa ppetra
ſibiipſis ta ſcelera anguſtias atrociſſimas nobis infligāt: q̄s pati neceſſe
pmia ſt. ſit in eternū. ¶ Hec aūt nālr̄ pure dicta ſunt nullo fidei fun-
D damēto ſuſcepto: qm̄ nūc vt ph⁹ nāe nō vt fidei fundamenta
Deter- ſectantes: eloquimur: ⁊ ſi nihil fidei catholice obuiem⁹: mul-
nālis pe ta quoq3 ex eadē radice ſūta dici poſſent de qb⁹ ſufficiāt que
nes ſu- dicta ſunt. Ex his quidē ꝙ natura ſola: pene ⁊ gaudia aīab⁹
periora. corpore ſolutis maneāt conſtat.
Ca.60. ¶ Qꝫ furie infernales animi cōmotiones in dānatis ſint.
A Hoc aūt in ſe expientes doctiſſimi īter poetas: in penis
īferni tres furias locauerūt vltrices ſceleꝝ. Sunt
aūt furie animi cōmotiōes ⁊ memorie ſceleꝝ aut veri⁹ ipſe co
gitatiōes: q̄s tres furias poſuerūt ſm ꝙ ſcelerati viri: tres mo
tus afflictiuos: nllo exteriori appoſito malo in aīa patiunt̄. ſ.
B pteritoꝝ maloꝝ memoriā pſentiū cogitatiōes: ⁊ futuroꝝ ma
Tria q̄ loꝝ ſpē3: de qb⁹ Ariſto. ethi. lib⁹. 9. ſic̄ plibatū eſt. ¶ Hec q̄q3
ſecluſo in ſe qlibet vir doct⁹ expit̄. Poete aūt iſta ꝯſiderātes tres fu-
exterio- rias poſuerunt: qḋ vaciter ſic eſt: qm̄ ⁊ ſcelerati viri iſtas tres
ri dāna- furias viuētes patiunt̄: in īferno aūt in oīb⁹ ſunt. Haꝝ tñ fu-
ti patiū- riaꝝ cām phi ⁊ poete ignorabāt: ſ3 hec a deo venit: nā indidit
tur. nobis de⁹ vim q̄ſdā aīe quā ꝯſciētiā aut ſinderēſim appella-
C mus ſm quā neceſſe eſt de malis triſtari ⁊ maloꝝ pteritoꝝ
Cōſcia hr̄e memoriā: ⁊ p has memorias ſibiipſis mali diſpliceant: vt
via aīe ſic nulla nec in pſentib⁹ bonis qb⁹ mali frui intēdūt eis pfe-
quedā3. cta cōtingat delectatio. Sic.n. ait Augu. iuſſiſti dn̄e: ⁊ ſic eſt
pena ſit ſibi oīs inordinat⁹ aius. Hec aūt q̄ nālr̄ dicta ſunt fi-
dei catholice multū ꝯſonāt: cū fides catholica ſolidiſſima ve-
Ariſt. p ras ſit. Uero aūt oīa ꝯſonāt expītia iuxta Ari. ethi. lib⁹ p. vnde
ethi. 17. hec oīa q̄ nūc dicta ſunt a fide catholica aſſerunt̄: ſed ⁊ plura
capi. alia apponunt̄ que ex fide reuelata ſunt. Hec tñ q̄ nālr̄ dicta
ſunt. ſ. ꝙ decedētes i ſcelerib⁹ neceſſe eſt ipſoꝝ maloꝝ memoria:
⁊ ipſoꝝ aſſidua cogitatione torq̄ri: ⁊ hāc eē eis eternā atrociſ
ſimā atq3 indeſinentē penā: ſic̄ in ſtudioſis actib⁹ finiētes vi-
tā: opꝫ ipſoꝝ bonoꝝ delectatione in eternū teneri: nec vlla tri
ſtitia hec īterpollari bona: hanc dico penā: quā nālr̄ loq̄ntes
poſuimus ſacra ſcriptura vermē ⁊ ꝯſciētie corroſionē vocat.
¶ Nā ſic̄ vermis corrodēdo pforat: ⁊ deſtruit ita iſta ſcrupo
Iſa. vlti loſitas in eternū affligēdo pdurat. De hoc Iſa. c. vltīmo ꝗ̄ de
mo. c. ſtatu miſeroꝝ in gehēnali mācipatoꝝ incēdio agat̄: dr̄ vmis
eoꝝ nō morietur: ⁊ ignis eoꝝ nō extinguet̄: vmē aūt corrodētē
D ꝯſcientiā appellauit. ¶ Uocat̄ ꝗ̄3 iſta pena: que nālr̄ iducta
Memo- eſt penitētia apud īferos: ſm ꝙ ſcelerati maloꝝ ſuoꝝ memo
ria ſcele res anxiant̄: de hoc hētur ſapiētie. c. 4. ⁊. 5. vbi de dolore quē
rū i īfer- p ſcelerib⁹ ſuis mali ꝯcipiūt plene agit̄ cū dr̄. Uenient in cogi
no peni tationē pctōꝝ ſuoꝝ timidi ⁊ traducēt illos ex aduerſo iniq-
tētia eſt. tates eoꝝ: tūc ſtabunt iuſti in magna ꝯſtātia aduerſus eos q
ſe anguſtiauerūt ⁊ qui abſtulerūt labores illoꝝ videntes tur-
babunt̄ timore horribili ⁊ mirabunt̄ in ſubitatiōe īſperate ſa
E lutis gemētes ⁊ p anguſtia ſpūs dicētes: hi ſunt q̄s aliqn̄ ha-
Que di buim⁹ in deriſu3 ⁊ in ſilitudinē impropeꝛij: nos īſenſati vitā
cent in i illoꝝ exiſtimabam⁹ inſaniā ⁊ finē illoꝝ ſine honore: ecce q̄m
ferno cōputati ſunt īter filios dei ⁊ inter ſctōs ſors illoꝝ eſt. Ergo
exiſtes. errauimus a via vitatis ⁊ iuſtitie lumē nō illuxit nobis ⁊ ſol
intelligētie nō ort⁹ eſt nobis: laſſati ſumus in via iniqtatis ⁊
pditiōis: vias difficiles ambulauim⁹. Uiā aūt dn̄i ignorauī-
mus. Quid pfuit nobis ſupbia: aut diuitiaꝝ iactantia: quid
nobis ꝯtulit. Trāſierūt. n. oīa illa tanq̄3 vmbra: ⁊ tanq̄3 nūcius
pcurrēs: ⁊ tanq̄3 nauis: q̄ ptrāſit fluctuantē aquā: cui⁹ cū pte-
rierit nō eſt veſtigiū inuenire: nec ſemitā carine illi⁹ in flucti-
bus: aut tanq̄3 auis q̄ trāſuolat in aere cui⁹ nullū iuenit̄ argu̅m
itineris illi⁹: ſ3 tm̄ ſonitus alaꝝ verberās leuē ventū ⁊ ſcin-
dens p vim itineris aerē: motis alis trāſuolauit: ⁊ poſt h̄ nul
lū ſignū inuenit̄ itineris illi⁹: aut tanq̄3 ſagitta emiſſa in locu3
deſtinatū diuiſus aer ꝯtinuo in ſe recluſus eſt vt ignoret̄ trā-
ſitus illi⁹. Sic ⁊ nos nati ꝯtinuo deſinim⁹ eē ⁊ vtutis quidē

nullū ſignū oſtendere valuimus: in malignitate nr̄a ꝯſumpti
ſumus. Talia dixerūt in īferno qui peccauerūt: qm̄ ipſi ſpes
tanq̄3 lanugo que a vēto tollit̄ ⁊ tanq̄3 ſpuma gracilis q̄ a pcel-
la diſpgit̄: ⁊ tanq̄3 memoria hoſpitis vni⁹ diei pterenntis.
¶ Quedam attinentia ad ſuperiora.
Sic ꝗ̄ poſt mortē aīab⁹ ſceleratoꝝ viroꝝ manere ſuppli Capi. 61.
cia: aīab⁹ aūt bonoꝝ gaudia ſine fine reliq̄ ex ſo- A
lis fundamētis nāe ex plibatis inductū ſit. ¶ Et ſi ex ſupio-
rib⁹ ſup aīaꝝ imortalitate fundati: eaꝝ gaudia ⁊ punitiōes
poſt mortē induximus: q̄dā tñ aīaꝝ ꝯcedētes imortalitatē: q̄-
dā aſſerta p corpora aīaꝝ demigratiōe: oēm penalitatē exclu
dunt: in qb⁹ pythagoras auctor eſt. ¶ In quo vnā ꝯcluſionē
poſuerimus hoꝝ inſanie repugnātē3. ſ. aīaꝝ demigratio ꝯti-
nua p corpora: iuxta pythagoreoꝝ poſitiōe3: nō pōt ſtare: nec
aīaꝝ poſt mortē tollit punitionē. Hec aūt vt euidētius cōpro
bent̄: attendēdū eſt ꝙ pythagoras īter antiq̄s magnus fanis
phus: aīe imortalitatē poſuit: penaꝝ tñ inflictionē excluſit: di- B
xit nāq3 aīab⁹ poſt mortē nulla remanere ſupplicia aut gau- Opinio py
dioꝝ fruitionē ſ3 eas ꝯtinua demigratione p corpora labi di- thagore de
xit. ſ. ꝙ cū vnū hoiē3 mori ꝯtingeret: aīa ei⁹ egrediēs mox alte- anima poſt
rius hoīs corpus itrabat. Eueniebat tñ vt īterdū aīe de hūa- morte.
nis corporib⁹ egrediētes: in alia hūana corpora itroirent. In-
terdū aūt in volatiliū aq̄tiliū ⁊ greſſibiliū: ſic̄ eis ſors obtuliſ-
ſet. Propter hoc aūt pythagoras frugalitati vite nimis ſtu-
duit: alijs eā amādā ac inſectādā admonēs. Carniū vō cibos
valde deuitādos admonuit: de hoc Seneca epiſtolaꝝ lib. 20.
epl̄a. 108. ¶ Hanc ꝗ̄3 pythagoricā poſitionē recitat Ouidius
methamorfoſeos. 15. dicēs parcite mortales: dapib⁹ temerare Oui. 15. me
nefandis. Corpora ſunt fruges ſunt deducētia ramos: pon- thamor.
dere poma ſuo tumide in vitib⁹ vue. Addidit ꝗ̄3 pythagoras
aliā inſaniā. ſ. aīam ſuā in pōrib⁹ ſeculis in alijs fuiſſe viris. ſ.
ꝙ aīa illa fuerit in euforbo milite troiano. Sic quoq3 eū fuiſſe
mortuū in bello troiano. Deinde aūt qbuſdā factis trāſmuta
tionib⁹ ad eū puenerit. ¶ Hāc poſitionē recitat Ouidius me
thamorfoſeos. 15. dicēs pmo nō eē timendas penas inferoꝝ
poſt mortē: qm̄ nulle ſunt: ſ3 iſta ſunt figmenta poetaꝝ incu-
tientiū hoīb⁹ timorē: cū ait: O genus attonitū gelide formidi-
ne mortis: qd ſtiga qd vmbras qd nimina vana timetis: ma
teriē vatū ⁊ falſi picula mundi: morte carēt aīe ſempq3 pore
relicta: ſede nouis hitant domib⁹ manētq3 recepte: ipſe ego nā
memini troiā tpe belli: panthoides euferbus erā cui pectore
quondā: he ſit in aduerſo aſta minoris atride.
¶ Solus pythagoras tenuit migrationes animarum. Capi. 62.
Nec hui⁹ poſitiōis auctor pythagoras in hac ſe ſolitari A
us extitit. Alios. n. hui⁹ demētie habuit ſectatores
hanc quippe de trāſitu aīaꝝ poſitionē eni⁹: lannoꝝ poetaꝝ
fere pmus tenuit: vt de aīa homeri ſolēniſſimi poete grecoꝝ: B
iactandi aliq̄tenus daret̄ facultas. ¶ Fuit equidē homerus Home. laus
excellētiſſimus grecoꝝ poetaꝝ. Eui⁹ aūt q in lannis p in vr-
bē romanā tpe ſcipionis africani duct⁹ eſt: fuit de pōrib⁹ lati-
noꝝ poetis. Ut aūt ea q̄ diceret abūdātiori ſoliditate atq3 au-
ctoritate tenerent̄ aīas homeri atq3 pythagore ſe habuiſſe p-
hibuit: q̄ꝛ alter īter poetas. Ali⁹ vō īter phos ſui tpis. pcipue
in phis italie claruit: phoꝝ eqdē italoꝝ pythagoras origo ex-
titerat: vt ait Augu. de ciuitate dei. ¶ Addidit ꝗ̄3 pythago-
ras: iſtā aīa3 pus fuiſſe in euforbo: ſ3 ſm enarrationē pſei: nō
ponit̄ gradus aīe in euforbo: ſ3 ꝙ fuerit iſta aīa in euforbo: ⁊
poſt eū nullo īterpoſito p loco: dr̄ fuiſſe in homero q meoni-
des dr̄. 2°. loco in quodā cigno. 3° loco in pythagora pho ſa-
mio. 4. loco in quoda3 pauone. 5. loco in euio poeta dormi-
ente in parnaſijs mōtib⁹ apō fontē pegaſeū īter muſas. Sati
ricus aūt pſeus vitatē reꝝ acuti⁹ ſpeculat⁹ ei⁹ poſitionē ipro
bauit: irridens eā ſatiraꝝ modo: vt pꝫ in q̄rta ſatira ſua q̄ ici-
pit rē ppli tractas: cū ait cor iubet h̄ eniꝫ deſcertuit eē: meoni
des q̄ntus pauone ex pythagoreo. ¶ Hoꝝ aūt pſianoꝝ ver- C
ſuū ſenſus eſt: ꝙ eni⁹ fact⁹ eſt meonides q̄nt⁹. i. excitat⁹ fuit a Expoſitio
ſomno in q̄ aduenit ei aīa homeri: ⁊ fuit fact⁹ meonides. i. ho vſuū q̄rūdā
mer⁹: dr̄ fuiſſe meonides q̄nt⁹. i. q̄nt⁹ homer⁹: q̄ꝛ fuit q̄nt⁹ ab pſei ſatirici
homero: recipiēdo illā aīa3. ſ. ꝙ poſt euforbū: in q̄ aīa3 illā py-
thagoras fuiſſe aſſeuerat: fuerit in homero: an q̄ tpe: an fuerit
facta aliq̄ ſucceſſio alioꝝ: nō enarrat̄: ſ3 dici opꝫ: deīde 2° loco
fuit in quodā cigno. Tertio aūt loco fuit i pythagora pho ſa-
mio: q̄rto loco in q̄dā pauone: q̄nto loco i euio poeta. vn̄ meo-
nides q̄nt⁹. i. q̄nt⁹ ab homero q meonides dr̄ fuit. ſ. ſuſcipiē-
do aīas ei⁹ q̄nto loco. Dr̄ ēt pauone ex pythagoreo: q̄ꝛ euius

aīaꝫ homericā: quā ſe ſuſcepiſſe teſtat᷑ ē ex pauōe quodā immediate ſuſcepit: vt ꝑꝫ ex ſupiori enūciatiōe. dr̄ aūt pauo pythagoreus: qm̄ poſt pythagorā mox in pauonē aīa illi᷒ tranſmigrauit a quo in cuium deriuata eſt.

Capi. 63. A

¶ Ꝙ opinio pythagore ꝺ migratiōe aīe ꝺ corꝑe i corp᷒ ſit ſtulta.

Nunc aūt enarrate poſitiōi ex parte inſiſtētes: dicēdū hāc pythagoreoꝝ ſniam tollētē aīaꝝ gaudia ꝛ dolores demigratiōe q̄dā facta per corpa: inſaniā potius q̄ꝫ phyſicā fore poſitionē: nā aīe a corpibus ſepate aliis corporibus vniri nō poſſunt: niſi illis que reliquerūt: vt catholici cōcedūt ꝛ ſatis hoc induci poterit. Nō qdē ꝙ neceſſariū ſit animas corpib᷒ reuniri: ſꝫ ꝙ nō eſt aliquod incōueniēs: nec militat ꝯ̄ nālia fundamēta aīas corpibus reuniri q̄ꝫq̄ꝫ pħi reuniendas negāt: q2 vt dictū eſt nulla tāte virtutis potētiā eē extimāt que ſufficiat hoc inducere: aīas tñ̄ poſt mortē aliis corporibus vniri q̄ꝫ eis in qb᷒ fuerāt tā catholici q̄ꝫ pħici negāt.

Nō aduerſus pythagoram.

¶ Hoc aūt ſatis nāliter induci pōt. prio aūt ꝓbatur aīaꝫ que in corꝑe vnius hoīs fuerit nō poſſe informare alterius hoīs corpus: qui nouiter gigni debeat vel quomodocūq3 ſe habeat. Et vt hoc fortius inductū ſit: concedamus q̄dā que nāles nullo mō cōcederēt ꝓꝑ eē valde difficilia ſc3 ꝙ de᷒ poſſit aīaꝫ vnius hoīs ponere in corꝑe alteri᷒. Nā lꝫ de᷒ poſſit aīaꝫ que in vno hūano corꝑe fuerit in alio ponere: ħ qdē cōcederet diffinitiue ſc3 ꝙ intra corpus illō ſit: ꝛ nō ex̄. nā ſic de intelligentijs cōfitemur: ꝛ nāles ħ dicūt diffinire intelligētias ſibi locū tñ̄ nō erit in corꝑe illo vnita formalr̄: ad hoc ꝙ det eē illi corpori.

B Formalr̄ eē in corꝑe ꝛ diffinitiue eē in corꝑe differunt.

¶ Multū nāq3 differt intelligētiā aut ſpiritū aliquē eē in aliquo corꝑe diffinitiue vel formaliter: nā de angelis cōcedimus ꝙ poſſint eē in corpib᷒ hūanis vel beſtiaꝝ: eos tñ̄ ibi formalr̄ eſſe impoīe eſt. Quod ꝑꝫ. nā q̄ꝫq̄ꝫ angelus ſubā ſimplex ſit velut aīa hūana: cōtinet tñ̄ in ſe totā nāꝫ ſpeciei. iō nō pōt alicui rei formalr̄ vniri vt det illi eē: nā dare eē formalr̄ alicui rei eſt dare eē per intrinſecū. Hoc aūt nō ꝑtinet ad id qȯ ē totaliter ens i actu quēadmodū angelus. Nā entia que ſunt totaliter in actu pñt deriuare actionē que cōſeqꝛ totalē ꝑfectionē rei: nō tñ̄ pñt deriuare eē: q2 hoc ſoli forme cōpetit que nō eſt ꝑfectū eē cōtinēs: ſꝫ eſt perfectio alteri᷒. vñ id qȯ alteri eſſe dat ſm̄ arꝫ. 2° de aīa actus illius eſt: ſꝫ nō eſt ens in actu: qȯ āt i actu eſt alterā rē actuare negꝫ. Qm̄ cū aliq̄ res actuaꝛ ſuſcipiēs eē formalr̄ actuās ꝛ qȯ actuaꝛ faciūt vnū ens ſimplr̄. Nō. n. manet ſubſiſtēs aliqd hoꝝ duoꝝ cōponētiū ſꝫ terciū qȯ reſultat: ħ aūt mō i oīb᷒ cōpoſitiōib᷒ accipiꝛ 3ª ſpēs. ſ. ꝙ aīa ꝛ corp᷒ ſe hñt i cōpoſitōe vt actuās ꝛ actuatū: cōpoſitiōe tñ̄ facta nō ē aīa ens illō qȯ ē nec corp᷒ ē ens qȯ ſbſiſtit: ſꝫ hō.

C Angelus ñ pōt alicui formalr̄ vniri ita ꝙ det eſſe.

Ariſt. 2° de anima.

Capi. 64. A

¶ Ꝙ aliqȯ actu exiſtēs alteri nō poſſit dare eē formaliter.

Solida aūt ſnia ē: ꝙ ea q̄ in actu ſunt actuare nihil queūt dādo eē in cōpōne. nā ſi id qȯ eſt ens in actu daret eē formalr̄ alteri neċe erat vt ex cōpōne nō reſultaret vnū ens: ſꝫ duo entia. q2 illud qȯ erat añ ens in actu: maneret vnū ens actu ſubſiſtēs ꝯuertibile ꝯ̄ alia entia. ꝛ cuꝫ ꝑ illā cōpōnē alteꝝ ens cauſeꝛ: eēt illud alteꝝ ens diſtictū ab ente ꝑfecto qȯ ſbſiſtebat añ cōpōnē. eſſent igr̄ ꝑ cōpōnē duo entia. ſꝫ ħ ñ pt ſtare: q2 ipꝫ qȯ actuabile erat ꝛ ꝑ ſe ſbſiſtere ñ potēs: poneretꝛ tāq̄ꝫ vnū ſbſiſtēs ꝑ ſe.

Prima rō.

Scḋa rō.

¶ Si āt fortaſſis alr̄ ħ ſtatuam᷒. ſ. vt id qȯ erat ens in actu ꝑ ſe: ꝛ actuabat: ꝛ id qȯ actuabatꝛ: ꝯſtituerēt vnū ens in actu ſimplr̄: ꝛ ꝑfectū. ſicē aīa ꝛ corpus ꝯſtituūt hoīem. neċiuꝫ tūc erat: vt id qȯ erat ens in actu: efficiaꝛ nō ens in actu ꝑfecto: vt nō ſubſiſtat ꝑ ſe: ſꝫ ipm̄ cū eo qȯ actuaꝛ: ꝯſtituāt vnū tertiū ens in actu ꝛ ſimplr̄. Et ſic iȧ qm̄ actuaret nō eēt ens in actu ꝑ ſe exiſtēs: ſꝫ ſolū eſſet act᷒ ꝛ ꝑfectio alteri᷒ tāq̄ꝫ pȯ vel ꝑfectio eius qȯ ſit. Jō cōſtat nō poſſe ens in actu: alteꝝ actuare. ſꝫ id qȯ nō eſt ens in actu ꝛ ē act᷒. dare āt alicui eē formalr̄: eſt iformare illud. iō nō pōt ens in actu dare alteri eē formalr̄. angelus āt eſt ens in actu ꝛ ꝯtinēs in ſe totā rōnē ſpēi. eſt ġ ipoſſibile ꝙ alicui corpi hūmano vl̓ alicui᷒ pecoris eē det: q̄ꝫq̄ꝫ itra illud ſit.

B Ens i actu haud actuare pōt.

¶ Apparet āt adhuc ampli᷒ manifeſtiſſimis nature exēplis. nā aīa aduenieſ corpi nōdū aīato dat illi eē ſimplr̄: ꝛ facit eē hoīem: tñ̄ ſi hō viuēs: vniat ſibi corp᷒ nō viuēs nō dabit eē illi corpori: vt ſit ens viuēs. q2 hō ens in actu ē: ꝛ nō act᷒. aīa āt eſt act᷒: ꝛ nō ens in actu ꝛ eſt tāq̄ꝫ ꝑfectio ꝛ pȯ alicui᷒. hō āt eſt tāq̄ꝫ totuꝫ ꝛ nulli᷒ ꝑfectio᷒. Nā ſi hō eē dare poſſet: qm̄ embrio eſt in aluo materno: ꝛ diſponibilꝭ ad aīe ſuſceptionē: mater q̄ ē ens i actu: daret eē illi embriōi faciēs illud eē ens ꝑfectū: ſic poſtea eſt aīa adueniente. ſꝫ nō hꝫ cōpletū embrio: donec aīa adueniat q̄ nō eſt ens actu. ſꝫ act᷒ ꝛ ꝑfectio: ꝛ pȯ: iō ſatis apparet ꝙ entia in actu nō pñt dare eē formalr̄ alicui: ſꝫ ſolū ens imꝑfectū: qȯ tñ̄ eſt actus vl̓ ꝑfectio. De angelo tñ̄ ſatis ꝑꝫ: ꝙ pōt eē in corꝑe aliq̇ tāq̄ꝫ motor illius. nā ꝛ demones ꝛ angelos ſepe ſcimus mouere aliq̄ corpa. de aīa āt hūana ꝯformiter dicēdū eſt: ꝙ p̄t poni ꝑ virtutē diuinā in quolibet corꝑe vt ibi ſit diffinitiue. ꝛ forte vt moueat ſi tāte pȯᵉ eſt vt mouere corp᷒ ipſuꝫ ſufficiat. ħ mō aīa hūana: in lapide ꝛ ligno aqua ꝛ ferro: atq3 corpib᷒ beſtiaꝝ eē p̄t. Nec in ħ aliqȯ incōueniēs eſt.

Cōfir. rōnis

C Quid viderit greg.

Sic dicūt catholici aīas alligatas eē igni iferniali. Et gregori᷒ quandā aīaꝫ in gelu iuenit: peccatoꝝ ſuoꝝ cruciatus tollerātē. pħi q3 aſſerūt itelligētias celeſtib᷒ orbibus alligatas eē: qȯ eſt in aliq̇ loco diffinitiue ꝛ nō formalr̄ eē. i. dādo eē formalr̄. oēſ tñ̄ tā catholici q̄ꝫ phyſici negant: animā humanā poſſe vniri lapidi dando eſſe humanū manētibus qualitatibus lapidis ſcilicet duritie ꝛ frigiditate. dato ꝙ perdereꝛ ſubſtātialis forma lapidis. nā durities lapidis ꝛ frigiditas ꝛ carētia diſtinctiōis organicē repugnāt armonie quā anima requirit vt vniaꝛ alicui ad dādū eē: ideo impoſſibile eſt ꝙ illi vniaꝛ ad dādū eſſe.

Ca. 65. A

¶ Ꝙ aīa hūana non pōt vniri alteri corpori hūano niſi ſuo.

Nunc aūt magis accedētes: licet per q̄ſdā lōgas probatiōes qm̄ ſic natura rei exigit: ad id quod intendebamus. dicēdū eſt ꝙ ſicut impoſſibile eſt aīaꝫ humanā vniri alicui corpori nō humano: q2 in eo nō pōt repire armoniā quā ipſa requirit: ꝙ ita impoſſibile erit vnā aīaꝫ humanā alteri corpori humano vniri ſi in eo nō repit diſpoſitiōes armonie ſue: ſed in nullo corpore pōt aīa diſpoſitiōes armonicas quas reqrit reperire niſi in corpore illo cuius eſt. impoīe eſt ġ ꝙ aīa exiens de vno corꝑe hūano in alterū aliqȯ ad informādū introeat.

B Ex vnibilitate quā hꝫ aīa ad māꝫ aīa nōs diſtinguiꝛ ab aliꝗ.

¶ Quod vō diſpoſitiōes armonice: quas aīa reqrit eē nō poſſint niſi in illo corꝑe in quo prio fuit ꝑꝫ q2 illa armonia qua aīa corpi vnibilis eſt nō repiꝛ niſi in illo corpore cui vnita fuerat. Quod inducitꝛ: q2 aīa recipit eē vnū diſtinctū numero ꝯ̄ oēs alias aīas ex vnibilitate quā hꝫ ad materiā ſignatā cū nō recipiat eē vnū numero a ſpecie ſua q2 tūc differrēt aīe humane in ſpē ſꝫ ſunt oēs in eadē ſpē. ġ nō accipiūt indiuiduationē ex nā ſpēi ſꝫ ex vnibilitate ad māꝫ ſignatā que eſt aliqd extrinſecū. Et q2 ſignatio māe que eſt in vna mā nō ſit in alia: cū due ꝑtes māe ſint īter ſe diſtincte: ꝛ q̄libꝫ ꝑtes māe adinuicē differūt: ex qbuſ ſunt corpora humana ꝛ alia cōpoſita: neċiuꝫ eſt vt altera vnibilitas ſit ad vnā ꝑtē materie ꝛ alia ad alterā. neceſſariū eſt ġ: vt ea q̄ ꝑ iſtas vnibilitates eē ſuſcipiūt diuerſa ſint.

C Vna aīa non pōt hr̄e vnibilitateꝫ ad ꝑles partes māe.

¶ Nō poterit ġ vna aīa hr̄e vnibilitatē ad plures ꝑtes māe: q2 tūc ſeqꝛeꝛ ꝙ vna aīa eēt plures aīe: nā ſi aīa ſuſcipit eē vnū in ſe ꝑ vnibilitatē ad hanc ſignatā māꝫ: oꝑꝫ vt ſi alteri māe vnibilis fuerit altera aīa ſit: ꝛ ſi multis ꝑtib᷒ māe vnibilis ſit neċiuꝫ eſt vt eadeꝫ aīa plures aīe ſit. Data aūt vnica vnibilitate in q̄lꝫ aīa: eēt ſi ponaꝛ in alio corꝑe q̄ꝫ in eo cui᷒ erat: nō poterit vniri illi: nā nihil vniri pōt alicui niſi qȯ ei vnibile ē: aīa aūt ſolū ē vnibilis illi corpi in q̄ erat formalr̄ ad dādū eē. ġ in q̄cūq3 alio ponaꝛ: ē ipoīe ꝙ aīa illi formalr̄ vnita ſit ad dādū eē. ġ illa aīa q̄ in vno corꝑe fuit: nō pōt trāſire in alteꝝ corpus: vt in illo ſit ꝛ eſſe tribuat.

Ca. 66. A

¶ Ratio ex accidentibus ꝯfirmans p̄cedētē ꝯcluſionem.

Huius aūt ſatꝭ poterim᷒ exēplari vti poſitōe in accñtibus: nā forᵉ accñtales iter ſe diſtinguunꝛ. Et accipiūt eē vnū ꝑ ſubta: nā iō iſta albedo ꝛ illa ſūt due albedines: q2 ſūt in duob᷒ ſubiectꝭ. Si aūt eēnt in eodē ſubto eēt eadē albedo. Sꝫ ġ albedo vni᷒ ſubi alteri᷒ ſubi albedo eē neqꝛ: q2 ꝑeūte ſba illa cui᷒ eſt albedo ipa albedo deficeret: ita cū aīa q̄lꝫ recipiat: ꝙ ſit iſta aīa ꝑ vnibilitatē ad iſtō corp᷒: ſi reciperet ꝙ eēt i altero corꝑe iā deſineret eē iſta aīa q̄ erat: ꝛ ſic ñ eēt iā illa aīa q̄ fuerat: ſꝫ icipet eē alia aīa ꝑ aliā vnibilitatē q̄ ē cā identitatꝭ vl̓ diuerſitatꝭ: aut ſi diceremꝰ: ꝙ iſta aīa ē eadē q̄ hꝫ vnibilitatē ad alteꝝ corp᷒: cū ꝑ nouā vnibilitatē icipiat eē aīa noua eēt vna aīa due aīe: qȯ icludit ꝯ̄dictionē ſicē ꝙ albedo q̄ eſt in vno ſubo ſit albedo q̄ ē in altero ſubo aut vna albedo eēt due albedies.

B Obo ꝯ̄ rōnem.

¶ Si qs fortaſſis ꝓdictꝭ reſpōdeat nō eē ſile de idiuiduatōe aīaꝝ: ꝛ idiuiduatiōe accñtiū: q2 accñtia trāſmigrare nequnt: vt q̄ i altero ſubo fuerit ad alteꝝ trāſeāt: q2 corrūperenꝛ: i aīab᷒ aūt nō ſeqꝛeꝛ corruptio ad ſepatōeꝫ.

C Solu°.

¶ Rñdēdū eſt ꝙ q̄uis accñtia vni᷒ rei idiuiduata trāſire poſſint ꝛ poni in aliq̄ alia re: nō informarēt tñ̄ illā: vt albedo exiēs i papiro ſi tollereꝛ ꝛ ponereꝛ in lapide nō informaret lapidē nec eēt albedo lapidis: q2 deficeret i lapide ratio ſubiectalitatis ſcilicet

ꝙ accidētia

ꝙ accñtia illa eēnt a lapide ⁊ emanaſſent ab eo. Sicut pꝫ de accñtib' hoſtie: q̄ ablata penitus ſub a panis in aere: aerē tñ nō informāt: cū nō dicam' aerē eē albū albedine hoſtie. Nec q̄ñtū q̄ñtitate hoſtie nec circularē circularitate hoſtie. Sic. n. de aīa nr̄a rōnali eſt: quāq̄ꝫ. n. ipſa a nobis ablata: in aliq̄ alio corꝑe poneret: tñ illud nō iformaret: ſꝫ eēt ibi ſicͣ demones ſſ in vētre q̄rūdā hoīum: q̄s arrepticios appellamus: ⁊ eoꝝ qui hñt phitones ſicͣ de q̄dā puella legiꝰ actuū. 16. ca. de cui' vētre paulus demonē phitonē exclusit. Demones tñ nō informant. Sic aīa poſita in alio corꝑe nō informaret: nec vegetaret: q2 deficit rō vnibilitatis ad illud corp' cū nō ſit iſta mā ſignata in q̄ ⁊ ſm quā ſuſcepit iſta aīa ꝙ eēt vna aīa humana. Et ſi h̄ mō vna aīa poneret in corꝑe illo cui' nō fuerat a p̄n' aīa: quāuis ibi ſtaret nō eēt illud corpus viuēs: ſꝫ putrefieret ſicut cadauera: exiſtente tñ interius aīa rōnali: qm̄ nihil magis differt illā aīam eē interius q̄ꝫ nihil eē intra cū nō ſit illi' corꝑis aīa. ¶ Euidēter ḡ ꝯ inſanā pythagoreoꝝ doctrinam concluſuꝫ eſt vnam aīam non poſſe tranſire ꝑ diuerſa corpora ad illa informandum.

Actuū 16. c.

Ca. 67. ¶ Si aīa forꝭ aliō corp' q̄ꝫ ſuū iformaret: forteſ ḡ fuit amplī' nō poſſet eē: nec corpus qō iformaret diceretur eius qui fuit.

A

Ex his eniꝫ q̄ ꝯ ineptā pythagoricā pōnē arguēdo cōcluſimus: ſequiꝰ ꝙ ſi poſe eēt in reſurrectione corꝑa hoīuꝫ iformādo aīas trāſmigrarꝰ tot eēnt hoīes quot añ fuerāt: ſꝫ de p̄oribus nullus ſtaret. Demōſtratū. n. in ſuperioribus eſt: aīam vnius corꝑis nō poſſe in alterꝫ corpus migrare ad illud informādū. Si tñ dareꝰ ꝙ deus poſſet vnā aīaꝫ alteri corꝑi cuius nō erat inducere: ⁊ eā illi formalr̄ viuire: vtpote ꝙ aīam platonis mortui induceret in corpus ſocratꝭ ⁊ aīaꝫ ſocratꝭ induceret in corpus platonis: ſequereꝰ ꝙ nō eēnt iaꝫ illi hoīes q̄ ante fuerāt. ¶ Huius aūt rō eſt: q2 in cōpoſitꝭ eēntia accipiꝰ a mā ⁊ forma: cū vtraq̄ꝫ dicaꝰ ꝑs eēntialis rei. Cuꝫ ḡ eēntia rei ꝯſiſtat in indiuiſibili: ſi aīa ſocratis inducaꝰ alicui corꝑi: qō nō ſit corp' ſocratis: ſꝫ platonis. Cū aīa nō ꝯtineat totam eēntiā rei: ſꝫ mā ⁊ forma: ille qui reſultabit ex aīa ſocratis ⁊ corꝑe Platonis nō erit ſocrates: q2 tūc darem' ꝙ totus ſocrates ꝯſtaret ex aīa ſocratis: ⁊ corp' ſuū nō eēt ꝑs eēntie ſue q̄ ſunt incōuenientia. ḡ iſte hō nō erit ſocrates. ¶ Etiā iſte hō nō erit plato: q2 iſte ſolū ꝯtinet corp' Platōis. Corp' aūt q2 eſt ꝑs mālis: nō ꝯtinet totā eēntiā rei: iō vbi fuerit ſolū corpus Platonis: non erit Plato. ¶ Eodē mō de illo hoīe q eſt reſultans ex aīa ſocratꝭ ⁊ corꝑe Platonis: econtrario q̄ꝫ in p̄ dicēdū eſt: nā ibi ſolū eſt aīa platonis: ḡ non eſt Plato: q2 aīa ſola platonis: nō ꝯtinet totā eēntiā platonis. Ibi q̄ꝫ corp' ſocratis ſolū ē: nō eſt ḡ ſocrates: qm̄ corpus ſocratꝭ: non ꝯtinet totā eēntiā ſocratꝭ. ¶ Et ſic antea ex his duobus corꝑibus ⁊ duab' aīab' reſultabāt ſocrates ⁊ Plato: nūc aūt facta huiuſmōi cōmutatōe erūt duo hoīes: ſꝫ nō erūt ſocrates ⁊ Plato. ¶ Sic nāq̄ꝫ eēt cū aīa bt̄i Petri nunc ſit in vita eterna: ⁊ aīa bt̄i Pauli ſilr̄ ⁊ poſt reſurrectiōeꝫ ꝯiūcta aīa bt̄i Petri corꝑi eius erit beatus Petrus: ⁊ añ reſurrectiōeꝫ nō erat his duobus defūctꝭ. eodē mō redibit in reſurrectōeꝫ btūs Paulus: vt ſit btūs Paulus. cū nūc nō ſit btūs Paulus. ¶ Si tñ in reſurrectiōe gñali de' poneret aīaꝫ q̄ fuit bt̄i Petri: in corꝑe qō fuit bt̄i Pauli: ⁊ aīaꝫ bt̄i Pauli i corꝑe qō fuit bt̄i Petri apl̄i fierēt ꝑ reſultatiōem duo hoīes: q nō eēnt btūs Petrus nec btūs Paulus: ſꝫ q̄dā aliq̄ duo hoīes: q nūq̄ꝫ ante fuerūt. ⁊ impoſſibile eēt ꝙ exiſterēt btūs Petr' ⁊ btūs Paulus nec erat poſe eos aliquatenus reſurgere. ¶ Et ſic ſi in gñali reſurrectiōe oēs aīe ꝑmutarenꝰ: ita ꝙ nulla aīa induceret corꝑi i q̄ añ informās fuerat. ſuppoſito ḡ ꝙ iſte aīe poſſe in aliis corꝑib' informare poſſent: ſeq̄reꝰ ꝙ nullus hō de his q ante fuerāt reſurgeret: q2 nulli ꝯſiſterēt ſue ꝑtes eēntiales. ſ. aīa ⁊ corp'. ¶ Eſſent tñ tot hoīes: quot añ erāt: q2 tot aīe ⁊ tot corꝑa eēnt in reſurrectiōe illa quot añ fuerāt: ⁊ tot vniōes aīarum ⁊ corꝑoꝝ quot ante fuiſſent: iſti tñ hoīes nō eēnt nouiꝰ geniti: tanq̄ꝫ aliq̄d eēntiale eoꝝ tūc nouiter eē cepiſſet.

B

Corp' ē ꝑs mālꝭ

Ca. 68. ¶ Quedā impoſſibilia penes ſuperiora.

A

Ceteruꝫ aūt in p̄ſſumpta pōne pythagorica: quam Ouidius. 15. methamoꝛ. recitat: ꝯtinebaꝰ ſe fuiſſe euforbū militē in bello troiano: ꝙ ēt aīe ꝯtinua ōmigratione ꝑ corꝑa trāſeāt. Et ꝙ cū qs comedat carnes pecoꝝ: cōtinget interdū ꝙ comedat carnes p̄ris ſui ⁊ ꝙ eū occidat. idē aūt de carnibus mr̄is ⁊ fratrū ceteroꝛūq̄ꝫ ꝑpinquoꝝ. ¶ Hec enim vīr negāda ſunt. nulli q̄ppe eoꝝ aliq̄d rōnabile ſubeſt: qn potius oīa hec impoſſīa ſūt: rōni ⁊ toti nāli p̄hīe repugnātia atq̄ꝫ q̄buſcūq̄ꝫ apparētibus fundamētis. ¶ Qō aūt i his p̄mū dicebaꝰ difficilius elidi erat. ſ. ꝙ aīa ꝑ varia corꝑa demigrare poſſet: nō. n. videbanꝰ ſic manifeſta incōuenientia: ad hanc pōnē ſicͣ ad ceteras ꝑticulas: de q̄b' infra diceꝰ. ¶ Hec aūt in ſupꝛapoſitꝭ improbata eſt. ſꝫ adhuc h̄ idem patere pōt: qm̄ aīa recipit ꝙ ſit vna ꝑ vnibilitatē ad corpus in q̄ p̄ eſt. Si aūt deberet in alterū corpus tranſire: cū illud ſit aliei a mā ſignata neceſſe erat vt iſta aīa hēret aliā vnibilitatē: cū variatio terminis vel altero terminoꝝ relatiōes neceē eſt multiplicari ſiue variari ip̄m reſpectū vel relationē q̄ recipit eē ab eis: ſed iſta aīa recepit indiuiduationē. ſ. ꝙ ſit iſta aīa ꝑ hāc vnibilitatē: ḡ neceē ē vt recipiat aliā indiuiduationē ꝑ aliā vnibilitateꝫ. Sed due indiuiduatōes faciūt duo indiuidua: ſicͣ due hūanitates ꝑticulares faciūt duos hoīes: ḡ iſta aīa erit due aīe: qō includit ꝯdictiōeꝫ. Aīa ḡ q̄ fuit euforbi militꝭ in bello troiano ꝑempti nō fuit aīa pythagore nec Homeri nec Enij poete: iō Perſeus poeta ſatyricus q acutius hāc v̄itatē ꝯtēplat' ē irriſit pōnē Enij ⁊ pythagore in hac re in ſatyra q̄rta. ¶ Amplius aūt ſi vna aīa trāſiret in corpus: qō p̄us non informauerat cū habit' ſpeculatiuus ⁊ factiuus atq̄ꝫ practicus ſint i intellectu: ⁊ habitus virtuoſi in volūtate ⁊ intellectus ac volūtas manēt: ⁊ iſti habitus ſibi radicaliter inheſerūt: neceē erat vt cū aīa trāſiret in alterꝫ corp': iſti habitus comitareꝰ trāſeūtē ad alterū corp'. ¶ Qꝫ ſi q̄ſq̄ꝫ obiecerit: habit' morales nō ponī in aīa rōnali: ſꝫ in parte affectiua q̄ꝫq̄ꝫ in p̄ñ nō ſit de h̄ ſpeculādū ſaltē habitus intellectꝰ practici ⁊ factiui atq̄ꝫ ſpeculatiui manebūt: ꝑ quos hñs illos intelligeret: ⁊ nō oporteret vt q̄lꝫ hō nd h̄ ꝙ ſciret addiſceret: ſꝫ aliq docti naſcerētur. Cū. n. intellectus ſit p̄n' intelligendi: ſic intelliget vt ē diſpoſitus vel habituatus: ſed in iſta aīa manēt habitus tā ſpeculatiui q̄ꝫ practici ḡ ſꝫ eos poſtea intelliget. ¶ Plato aūt q̄ꝫq̄ꝫ nō tenuerit pythagoricā pōnē: poterat tñ in h̄ videre ſm ſuā pōnē ꝙ aīa p̄uſq̄ꝫ corꝑi vniaꝰ: oīa nālia intelligit: q̄ ipſam cognoſcere poſe ē in corꝑe exiſtētē q̄ñtūcūq̄ꝫ ꝑficiaꝰ: ſꝫ in vniōne ad corpus ꝑꝑ imꝑfectionē māe obliuiſcīꝰ oīuꝫ q̄ ſciuerat: ſꝫ poſtea ꝑ doctrinā excitaꝰ illa cognitio q̄ añ fuerat: ⁊ ſic nr̄a ſcīa q̄ nūc acq̄riꝰ nihil aliō ē niſi reminiſcētia eoꝝ q̄ obliti ſumus ſꝫ Platonē. ¶ Hec tāgit Boeti' ō ꝯſolatōe lib. 3. metro. pī'. cū ait q̄ſq̄s ꝑ fundamēto veſtigat veꝝ: cupitq̄ꝫ nullis ille deuius falli. In ſe reuoluat intimi lucē viſus. Lōgoſq̄ꝫ i orbē cogat inflectēs motus. aīumq̄ꝫ doceat q̄cq̄d molīꝰ ex̄ ſuiſ retruſuꝫ poſſidē theſauris. Dudū qō atra texit erroris nubes lucebit ip̄o ꝑſpicaci' phebo. nō oē nāq̄ꝫ mēte ꝯpulit lumē. obliuioſaꝫ corp' inuehēs molē. Heret ꝑfecto ſemē introꝛſuꝫ veri qō excitaꝰ vētilāte doctrina. Nā cur rogati ſpōte recta cēſeꝭ. Immerſus alto viueret corde fomes. ꝙ ſi platōis muſa ꝑſonat veꝝ. qō q̄ſq̄ꝫ diſcit imemoꝛ recordaꝰ. Hūc platōice pōnis modū ad videdū vr̄ ſecut' pythagoras dicēs ꝙ aīa exiēs de corꝑe vni' ⁊ itrāſ corp' alteri' obliuiſcebaꝰ ſui: iō neſciebat c' aīa fuerat. Ipe ēt dic ſe cognouiſſe ꝙ aīa ſua fuerit aīa euforbi militꝭ troiāi ꝑ ieiunia mīta. ſ. q2 organa ſic diſpōebat: vt itellect' eius ad actū ſuū ꝑ̄indigēs pur' eēt ⁊ itelligē poſſet q̄cq̄d vellet.

B

Qꝫ vna aīa eēt due aīe ſi informaret aliō corpus.

C

Si daretur opinio pythagore aliquis naſceret doctus.

D

Rñſio platonis q̄ dari poſſet ſoluens incōueniēs poſitum.

Boetius ō ꝯſo. lib. 3. ii. metro.

¶ Qō platonis data rñſio ſit falſa.

Capl. 69.

A

Platonica ēt aut pythagorica i hac ꝑte rñſio nullis innitiꝰ fulcimētꝭ ſl'a. n. māifeſte ē. Nā cū i aīa iꝑrimāꝰ h[illegible] ...ci ⁊ ſpecl'atiui ⁊ factiui: ⁊ aīa trāſeat in alterꝫ corp' dar[illegible] ꝑꝑ indiſpōnē organoꝝ adhuc mīrū tenerꝫ ñ poſſit hō ꝯ illos hit' itelligē: ſꝫ cū tp̄is tractu ⁊ ciboꝝ ꝯueniētia ōducaꝰ organa ad talē diſpōnē: vt itellect' poſſit eis vti ꝯueniēꝰ icipiet itelligē ꝑfcē ſꝫ illū hitū: ⁊ ñ idigebit vt poſtea doceaꝰ: ſꝫ videm' nullū eē hoīeꝫ: q ad ſciēdū ñ idigeat doctrina ſaltē vt ōclareꝰ ei termini: q nullo mō ꝯueniēꝰ ⁊ ꝑfecte ab itellectu apꝑhēdi pñt niſi p̄ri' doceamur q̄ñtūcūq̄ꝫ itellect' acutiſſim' ſit: qm̄ t̄mini ad ſignificādū ad placitū poſiti ſt̄. Cognitꝭ āt t̄minis artꝭ alicui' aliq̄s itellect' ꝑꝑ magnū lumē ſuū poterit ſe ōducē i cognitōeꝫ ꝑfectā artꝭ illi' vl' mītoꝝ q̄ i illa arte ſt̄. Sꝫ i hoīb' nllū unq̄ꝫ vidim' aut legim': q ñ egeat magr̄o q̄ñtū ad aliq̄d. ſ. q̄ñtū ad terminos artꝭ ſaltē: ḡ nulli' aīa trāſiu i alterꝫ. Pꝫ ꝯña q2 cū ille: q hꝫ hitū ſcīe ꝑ̄ctice vl' ſpeculatiue nō ſolū cognoſcit ꝯcl'ones: ſꝫ ēt t̄minos artꝭ: imo magiſ terminos ⁊ p̄ncipia q̄ꝫ ꝯcl'ones vt ait Ar. ꝑ̄ poſterioꝝ. cū ille q iſtā aīaꝫ ſuſcepit icipiat tp̄e q̄ ipedimētū organoꝝ ablatū ē itelligē ſꝫ hitū illū ñ ſolū cognoſcet ꝯcl'ones: ſꝫ ēt itelligeret t̄mios. ḡ nō idiget magr̄o ad aliq̄d ſꝫ ꝑ ſe ſolū itelliget totū qō ali' intelligebat

ꝑ' rō.

B

Oēs idigēt ꝑceptoꝛe.

telligebat: cũ iſta aĩa ꝓ fuit. Hãc opiõnẽ tenuit Enius poeta: ⁊ vt ſe poetaꝝ iactaret egregiũ aĩaʒ hõeri ſe ſuſcepiſſe phibuit: fuit excellẽtiſſim⁹ iter grecos poetas: vt ex h̃ pateret cũ ſcire q̃
2ᵃ rõ. cũcꝫ Homer⁹ cognouiſſet. ℂ Hoc ẽt ãpli⁹ maifeſtaẽ: q: Plato nõ dic̃ l pmictõe aĩe ad corp⁹ totalr̃ abradi ſciaꝫ: ſʒ ĩpediri mole carnis aiam ne intelligat: ea q̃ ante intelligebat. Et pythagoras ẽt dicit p ieiunia poſſe recupari ſciaꝫ q̃ fuit prius in eo qui viuebat p illã aiam. eſt g̃ ſic habitus ĩpeditus ⁊ nõ abolitus. Sicut g̃ eſt in nãlib⁹ q̃ cũ aliqua res hẽat ṽtutẽ ad aliqd opandũ ⁊ phibeaẽ ab aliq̃ agẽte. nõ oꝫ q̃ ad h̃ vt res illa agat iuueẽ ab aliq̃ agẽte augẽte potẽtiã: ſʒ ſolum q̃ tollaẽ phibẽs agere. Ut ſi lapis ſua grauitate tractus deſcẽdere ad ima põt ⁊ ponaẽ aliqd in q̃ teneaẽ ne deſcendat: ad h̃ q̃ exerceat actũ ſuũ. ſ. q̃ deſcẽdat nõ oꝫ q̃ ab aliquo adiuueẽ ĩpellẽte eũ deorſum: ſed q̃ ſolũ tollaẽ illud qd phibeat actionẽ. Sic ẽt pʒ i habitibus ſciẽtificis. Si. n. aliqs ſit geometra vel phiſicus ſʒ habitum: ⁊ poſtea efficiaẽ ebrius vel ſomno oppſſus vel incurrat maniã aut epilepſiã vel ſiles paſſiões: in qb⁹ vetaẽ totalr̃ actus intellectus: nõ põt ille ſic ſe haberi iʒ habitũ hẽat q̃ intelligat: q: nõ ſũt diſpoſita organa: cũ tñ deuenerit ad cõgruã diſpõnẽ organoꝝ incipiet intelligere pfecte ſm hitũ quẽ ante hẽbat hñs illam aiaꝫ: ⁊ q manet in illa aia: iõcꝫ nõ indigebit aliquo mõ doctore: ſed nullus ẽ: qui nõ indigeat doctore mõ quo ſupra dcm̃ ẽ g̃ nõ trãſit vna aia de vno corpe in aliud.

Capi. 70. ℂ Inſania pythagore q̃ fuerit miles euforbus in bello troiano interfectus a rege menelao.

A **Predictis** ſũt aliã pythagoras inſaniam ſupaddidit. ſ. q̃ ipſe fuerit miles euforbus i bello troiano interẽptus a rege Menelao Hec tñ erat poſitiõis ſue ꝯfirmatio ſic g̃ poſitio incõueniẽter aſſignata erat: ita ⁊ h̃ falſum eſt. ſ. q̃ nũq̃ aia ſua fuit in euforbo vel Homero nec i pauone vel cigno aut aliq̃ hoiuꝫ. Eedẽ qꝫ rões militãt ꝯ iſtõ exẽplũ q̃ militabãt ꝯ pncipalẽ põnẽ. ℂ Ampli⁹ aũt ⁊ pythagoras addidit q̃ aia exiẽs de corpe hũano interdũ ingrediebaẽ in corpa hoiuꝫ: iterdũ ṽo i corpa beſtiaꝝ: ſiĉ repiret diſpõnẽ in corpib⁹ ad ingrediẽdũ in illa ⁊ vt forme capacia eſſent.

B ℂ Cõtra h̃ dcm̃ militant oĩa argumẽta fcã ꝯ ſupiorẽ põnem
Q aia hoĩs eiuſdẽ nã ſi vni⁹ hoĩs aiam in corpus alterius trãſire impoẽ
nõ poſſit i- erat a fortiori eſſet ĩpoẽ tranſire in corpa beſtiaꝝ. plura nãcꝫ
gredi i cor- ad huius trãſitũ incõueniẽtia ꝯſequunẽ. ℂ Adhuc tñ pter
pora bruto incõueniẽtia poſita ſequunẽ alia icõueniẽtia ad iſtã põnẽ. ſ.
rũ vt pytha ſi dicamus aias hũanas ingredi in corpa beſtiaꝝ. Primo q:
goras arbi oĩs forma reqrit debitas diſpões in mã m q̃ oꝫ ſuſcipi. diſpõ
tratus eſt. nes tñ corpis hũani ⁊ corpoꝝ beſtiaꝝ nõ ſunt eedẽ: g̃ aia hu
pᵃ rõ. mana nũq̃ põt recipi in corpib⁹ beſtiaꝝ. Patet h̃ q: ad h̃: q̃
2ᵃ rõ. aliqua forma recipiaẽ in mã ſiĉ aia in corpe reqriẽ in corpe debita magnitudo. nã ſi ponaẽ aliq̃ po mãe tãta ſiĉ vnus digit⁹ vel vna manus nõ poterit ibi recipi aia hũana dato q̃ poſſet fieri organa pua ⁊ delicata cũ ſit magna organoꝝ pluralitas ⁊ puitas mãe nõ poterit aia hũana vegetare illud corpus q: tã pua organa nõ pñt eẽ conueniẽtia ad explẽdas organicas

C opatões aĩe ꝯueniẽtes vt vegetet corp⁹. Aia tñ vt vniaẽ cor-
Aia qño pori: neceſſe eſt vt corpus tale ſit in quo operari poſſit: q: aia
corpi vnia- vniẽ corpi nõ ſolũ ſiĉ forma mãe: ſʒ ẽt vt motor mobili ⁊ finis
tur. ei qd eſt ad finẽ. Juxta Arꝫ. 3⁰. de aia. motor tñ reqrit organa determinata in magnitudine ⁊ figura p q̃ agat. Etiã ſi detur aliq̃ po materie tãta ſiĉ vna magna turris aia nõ poterit vegetari ab aliq̃ aia hũana: q: nõ eſt tãtaꝝ virtuꝫ vt cõplere poſſit opatões reqſitas ad ſanitatẽ ⁊ bonã habitudinẽ tãti corpis ſʒ eſt dare certã piodũ magnitudinis in q̃lʒ ſpẽ ad h̃ q̃ informeẽ mã p formã illius ſpẽi: ⁊ ſic eſt de reb⁹ cuiuſcũcꝫ ſpẽi q̃ requirũt debitã magnitudinẽ. ℂ Et pp h̃ diuerſe res hñt diuerſas magnitudines in reb⁹ nature. ſ. in indiuiduis ſuis: ⁊ res vnius ſpẽi nõ pueniũt ad magnitudinẽ ꝯueniẽtẽ alteri ſpẽi.

Ariſ. 2⁰. de De h̃ Ariſto. 2⁰. de aia. ſ. de vegetatiua ⁊ nutritiua potẽtia ait
anima. oĩuꝫ nã cõſtãtiũ poſitus ẽ numerus magnitudis ⁊ augmẽti. ℂ Reqriẽ ẽt ad introductionẽ aĩe vel alteri⁹ forme in mã debita figuratio ſiue organizatio: ſiĉ videmus in fetu humano ⁊ alioꝝ aĩaliũ ⁊ in ipſis arboribus. nulla nãcꝫ arbor ſic figurari põt vt hõ aut ſiĉ capra aut alie res nãles: q: nõ poſſet fieri digeſtio ſufficiẽs ſi eẽnt arbores in pte ſupiori groſſiores q̃ in trũco: qui eſt locus digeſtiõis in ipſis. ℂ Reqrunẽ ẽt ad h̃ q̃ forma recipi poſſit in mã debite q̃litates: nã alie q̃litates ſẽ in mã cũ introduciẽ forma hũana: q̃ cũ introduciẽ forma equna vel caprina. ſ. alia teneritudo reqriẽ ⁊ alius gradus caliditatis: aut frigiditatis ⁊ ſic de ceteris. Iſta aũt nõ ſunt eadẽ in oĩbus nãlib⁹ reb⁹. imo nec in oĩb⁹ aĩalibus nec ſunt ſic i vno aĩali ſiĉ in alio ſi reſpiciaẽ diligẽter: q: vel in ſupficie corpoꝝ in figuratõe membroꝝ vel intra cutem in diuerſa anatomia diuiſionis corpoꝝ ſemp reperieẽ aliqua diuerſitas.

ℂ Nunquid diuerſitas quãtitatis ⁊ organizationis ſint ſʒ Cap. 71.
numerum ad introductionem forme.

Nunc aũt his ꝓpoſitis q̃ pmitti necẽiũ fuit: q̃riẽ an iſta diuerſitas q̃titatis ⁊ organizatiõis ⁊ ceteraꝝ A
reꝝ ſint necẽia ſm numeꝝ ad introductionẽ forme: aut non. ℂ Si aũt dicas q̃ ſic habeẽ intẽtũ. ſ. q̃ cũ in beſtijs nõ ſit talis diſpõ: q̃lis ẽ in corpe humano nõ poterit ibi introduci forma hũana. ſ. aia ⁊ ſic ceſſabit dcm̃ pythagore. ℂ Si ãt dicas q̃ nõ ſint neceſſarie iſte diſpões ſequeẽ q̃ nã fruſtra opaẽ i faciendo: cõſtat nãcꝫ q̃ plus laborabit nã faciẽdo diſpões ⁊ organizatões ⁊ quãtitatiuas dimẽſiones q̃ ſunt in corpe hũano cũ plures ſint ⁊ ſubtiliores: q̃ faciẽdo diſpões ⁊ organizatiões in corpe vnius vermis vel colubri. ℂ Si g̃ non ſunt magis necẽe ad introductionẽ forme ſubſtãtialis iſte diſpoſitiões: q̃ ille: ſupuacuus labor nature ẽ: qd nullo mõ cõcedẽdũ eſt: cũ entia nãlia ſint ordinatiſſima. Juxta Arꝫ. in fine. 12. methaphi. ℂ Itẽ pʒ iſtas diſpões ⁊ dimenſiones varias neceſſarias eẽ q: aĩe holum ⁊ beſtiaꝝ hñt diuerſas ṽtutes opatiuas. ⁊ q: opatões vegetatiue ⁊ ſenſitiue preſupponunt organa: g̃ ſm numeꝝ virtutũ opatiuaꝝ ſic reqriẽ numerus potentiaꝝ ⁊ diuerſoꝝ organoꝝ: g̃ nõ debẽt eſſe tales diſpoſitiões organice vel dimẽſiones p aĩabus brutoꝝ ſiĉ pro aia hũana. Quia ſi aliq̃ aia hñs multas potẽtias vniaẽ corpori hñti pauca organa: nõ poterit exercẽr oẽs opatões ſuas iõ nõ poterit teneri colligata illi corpi. ℂ Itẽ ſi nõ eẽt necẽia iſta organoꝝ multiplicitas ⁊ lineamẽtoꝝ ad introductionẽ aĩe: ſed poſſet introire in corpus aliaꝝ diſpõnũ ſiĉ ẽ corp⁹ cuiuſlʒ beſtie: ita poſſet introire in corp⁹ valde diſſimiliũ diſpõnũ ſiĉ ſunt corpa lapidũ ⁊ arboꝝ ⁊ alioꝝ entiũ nãliũ. ℂ Sʒ hoc valde magnũ incõueniẽs eſt: vt aia hũana informet materiã lapidis manẽtẽ ſub illa figuratiõe ⁊ dẽſitate atcꝫ frigiditate: nullus qꝫ h̃ cõcederet tãq̃ valde abſurdũ: g̃ nec trãſeũt in corpa beſtiaꝝ. ℂ Itẽ ſi aĩe hũane ex eo q̃ nõ reqrũt determinatas diſpões vt dr̃ pñt trãſire in corpa beſtiaꝝ: g̃ aĩe beſtiaꝝ ꝯñr non reqrẽtes debitas diſpões poterunt gigni in corpibus hũanis: ⁊ ſic alique forent beſtie hñtes corpa hũana: qd abſurdũ valde eſt. Si g̃ h̃ non ꝯcediẽ: nec alteꝝ ꝯcedi dꝫ: q: eq̃lis cã eſt abſurditatis. ℂ Itẽ h̃ impoẽ eſt: q: opatio

Fõma ẽ cuiuſlʒ rei eſt ſm formam quã hꝫ q: forma eſt pncipiũ totius
totĩ ope opationis ⁊ actiõis: ſiĉ mã eſt pncipiũ oĩs paſſiue mutatiõis.
rationis Sic. n. ait Arꝫ. 3⁰. phi. ſicut opatio dat cognoſci formã ſic trãſ
pnᵐ. mutatio dat cognoſci mãm: cũ g̃ varianẽ actões neceſſe ẽ formas variatas eẽ. ℂ Si g̃ in corpa beſtiaꝝ aliqñ trãſirent aĩe humane neceſſe erat vt corpora beſtiaꝝ hẽrent eaſdẽ actões quã hoĩes hñt ſ. vt intelligerẽt ⁊ vellẽt ⁊ facerẽt cetera i hũc modũ q̃ ptinẽt ad prudẽtiã ⁊ actiões hũanas: ſʒ nulla beſtia eſt q̃ hẽat act⁹ hũanos nec vncꝫ viſa eſt: g̃ nunq̃ aia alicui⁹ hoĩs intrauit in corpora beſtiaꝝ. ℂ Nec valet ſi dicas q̃ſdã beſtias hẽre prudẽtiã vt ſũt vulpes ⁊ taxones vel caſtores ⁊ ſimie: vt cõiter dr̃: q: videnẽ hẽre actus quoſdã ſiles oĩb⁹ actibus hũanis: ſʒ de his dicit Arꝫ. ethicoꝝ lib. 6. q̃ nõ pprie hñt vim prudẽtie q̃ eſt iudicatiua de bonis ⁊ malis agibilibus: ſʒ

D quãdã potẽtiã ꝓuiſiuã ad vitã q̃ ẽ q̃dã nãe ſolertia. ℂ Sʒ ob
Simie hoc q̃ ſimie in q̃dã figuratiõe vult⁹ ⁊ in qbuſdã cautelis hu
oli fuẽrt manã prudẽtiã ⁊ figurã imitanẽ poetica licẽtia occaſionẽ ha
populi. buit dicẽdi eas oliꝫ magnos hoiuꝫ pplos fuiſſe. Poſtea ṽo a Joue in ſimias ꝯuerſos retẽta pꝛis nãe q̃dã leui ſaltẽ effigie de qb⁹ Ouidius methamor. lib. 7. ℂ Amplius aũt ſolidi⁹ iferunẽ q̃ dcã ſũt. ſ. q̃ nũq̃ trãſeãt aĩe in corpa beſtiaꝝ: nãꝫ lʒ in cõpoſitis eẽntia accipiaẽ a mã ⁊ forma ipſa tñ forma ẽ: q̃ dat eſſe materie: ⁊ determinat eã ad certã ſpẽꝫ actuãdo eã. Scðꝫ ergo varietatẽ formaꝝ: ita ſũt varietates ſpẽrũ: ſʒ aia hũana eſt q̃dã forma ſpecifica differẽs ab aliis formis ſpecificis: g̃ ipſa dabit corpi i q̃ fuerit eẽ ſm ſuã ſpẽm neceſſe ẽ g̃ q̃ vbicũcꝫ aia rõnalis formalr̃ vnita fuerit: q̃ ſit illud. ℂ Si g̃ aia hũana exiens de corpe hũano introierit in corpus beſtie organizatã ⁊ diſpoſitũ ad recipiẽdũ formã necẽe eſt: vt recipiat eẽ humanũ ⁊ iã nõ erit beſtia illud cõpoſitũ: ⁊ tũc falſuꝫ erit q̃ aĩe hũane ſint i beſtijs: ſʒ i hoĩb⁹: h̃ tñ ẽ impoẽ. ſ. q̃ aliq̃ beſtia ſit hõ: g̃ impoẽ eſt aiaꝫ hũanã intrare in corpora beſtiaꝝ.

ℂ Pythagorica

Cap.72 ℂ Pythagorica alia poſitio.ſ. ꝙ ſi quis comederet pecorum carnes: poſſet ibi cõedere carnes pr̃is ſui aut aliorum ꝓpinquorum.

A **Amplius** aũt in hac pythagorica põne aliud dictũ eſt.ſ. ꝙ ſi qs comederet carnes pecorum: poſſet ibi comedere carnes pr̃is ſui vel mr̃is: aut aliorum ꝓpinquorum. ob h aũt introducere conabat̃ frugalitatẽ dicẽs vitãdã nimiã fore carniũ comeſtionẽ. ℂ Hec aũt ſubſiſtere nequeũt oia.n.ſupra inducta ꝯ h militãt. nã hic pſupponit̃ ꝙ aia pr̃is mei vel mr̃is trãſire poſſet in corpe beſtiarum. ꝛ h ſupra improbatũ eſt. Sꝫ pter rõnes illas: alie aũt adhuc ſunt.ſ. ꝙ nõ poſſint eẽ carnes huius pecoris carnes alicuius hoĩs: iõ nemo ſic comedẽdo comedet carneſ pr̃is vel mr̃is. dato qppe aiam hũanã poſſe intrare in corpa beſtiarum ꝛ informare ea. Tñ ſicut ſupra dicebamus ſi deus poneret aiaꝫ btĩ petri in corpe qd añ fuit btĩ Pauli ꝛ aiam btĩ Pauli in corpe qd ante fuit btĩ Petri: iã nullus eorum eẽt Petrus aut Paulus: ſꝫ eẽnt duo hoĩes nouiter formati q nũq ãte extitiſſent. ℂ Ita cũ hic aia alicuius viri poneret̃ in corpe alicuius beſtie ꝛ informaret illud atq inde reſultaret cõpoſitũ qd eẽt hõ: nõ eẽt ille cuius aia ibi erat nã aia nõ cõplet totã eẽntiã in cõpoſito: ſꝫ aia ꝛ corpus: ibi tñ ſola aia viri ꝓris eſt: ergo nõ ẽ ibi vir ꝓr q fuerat pr̃ alterius: ꝛ ꝯñr nec carnes eius. ℂ Sꝫ adhuc dato ꝙ aia cõpleret totã eẽntiã rei.ſ. ꝙ vbicũq eẽt aia eẽt hõ cuius erat aia illa nõ ſeq̃ret̃ h: nã daret̃ tunc ꝙ ex eo ꝙ aia alicuius viri mortui introiuit corpus alicuius beſtie: ꝙ illud cõpoſitũ reſultãs ex aia hũana ꝛ corpe illius beſtie eẽt vir q añ fuerat. ℂ Et tũc ſi vir q ante fuerat fuit pr̃ aliquorum ẽt dicet̃ ꝙ iſtud cõpoſitũ tale ſit pr̃ illorum genitorum: ꝛ tñ ſi aliqs de filijs viri ꝓris comedat de carnibuſ illius corpis in q eſt aia pr̃is ſui quãuis illud cõpoſitũ ſit pr̃ ſuus tñ nõ comedit de carnibus pr̃is ſui. Quia carnes pr̃is ſui de qbus iſte filius deciſus eſt corrupte ſunt recedẽte aia: ꝛ iſte in qbus nũc aia eſt nõ ſunt carnes pr̃is ſui: ſꝫ carnes alicuius beſtialis corpis. nã recedẽte aia pr̃is ſui ab iſto beſtiali corpe nihil remanebit ibi qd ad pr̃em ſuũ ptineret. ℂ Si tñ aliqs occideret illud cõpoſitũ reſultãs ex aia pr̃is ſui: ꝛ corpe beſtiali in q erat occideret pr̃eꝫ ſuũ: qm̃ ex hypotheſi data aia pr̃is ſui ibi exiſtẽs faciebat ꝙ illud cõpoſitũ eẽt qd alias fuerat pr̃ aliquorum hoĩum. Poſtq tñ occidiſſet illũ pr̃em ſuũ ꝛ comediſſet carneſ: nõ comedebat carnes pr̃iſ ſui: q2 iã ibi nihil ð pr̃e ſuo manebat. ℂ Ex pdictis ergo ſatis neceſſarijs illatiõibus cõcluſum videt̃: ꝙ poſitio pythagorica circa aiarum demigrationem p corpora prorſus erronea eſt.

Ca.73. ℂ Qd gaudent vel triſtant aie locus aſſignãdus ſit in quo vel perpetuo gaudeat vel perpetuo triſtetur.

A **Nunc** aũt varijs erroribus extirpatis: q nr̃eꝫ ð tribus receptaculis aiarum inq̃ſitiõeꝫ excludebãt: qbuſdaꝫ eñi qm̃ aias ipſas nõ manẽtes poſt mortẽ: alijs aũt q2 aiabus datis imortalibus earum letitiã ꝛ penalitates p q̃ſdã trãſmigratiões excludebãt: pticularius ad inq̃ſitiõeꝫ nr̃aꝫ accedẽtes: dicemus ꝙ aiabus poſt mortẽ i aliq̃ leticia aut penalitate ꝑmanẽtibus neceſſe ẽ aliq̃ eẽ loca aſſignata i qbus hec: q eis ꝯgruũt: aut tollerẽt aut ſuſcipiãt. ℂ Pro q ſit vna ꝯcl'o. delectatiõibus gaudẽtes vel ſupplicia ſubituras aias corpe ſolutas oꝫ aliqbus locis eẽ imãſuras.i. ꝙ neceſſe ẽ aias poſt mortẽ eẽ i aliqbus locis ad tollerãda ſupplicia p pctis vel vt gaudijs pfruant̃. ℂ Nec.n. mihi in hac pte repetẽdũ ẽ an aie ſꝫ nãlia fundamẽta penas poſt mortẽ aut gaudia ſuſcipe debeãt: cũ h i ſupioribus lucide cõprobatũ fuerit: ſꝫ ſolũ iducẽdũ ẽ: q̃r in aliqbus locis imãſure ſint. Qd ſatis pꝫ: nã aias poſt corporum mortẽ ꝑmanere ſupra ꝯceſſuꝫ ẽ: ꝛ ab oĩbus pħis pti pbatũ ꝛ pti pſuppoſitũ ẽ: ergo cũ ipſe infinite nõ ſint: ita vt in oĩ loco ſint vt catholici ð deo ꝯfitent̃: neceſſe ẽ vt alicubi ſint. ℂ Nec in h dõꝫ ẽ cas ꝓpe eẽ in loco cũ ſolis corpibus ꝓpe locari ꝯueniat p q̃ntitatẽ ſuã: q in aiabus nullatenus ẽ: ſꝫ dicimus aias eẽ diffinitiue i locis.i. ꝙ diffiniũt ſibi aliq̃s ptes mũdi: i qbus ſint: nõ ꝙ ibi ꝓpe ſint: ſꝫ ꝙ ita ibi ſint ꝙ in nullo alio loco ſũt: ꝛ ſic hoĩe viuẽte dicimus aiam in corpe eẽ: nec tñ corpus replere: aut ibi ſm leges locorum eẽ ibi tñ eẽ. ℂ Ita igit̃ poſt reſolutã morte corporis: aia ſtare poterit i aliqbus alijs locis diffiniẽdo ſibi illa loca ꝛ non alia. ℂ Hucuſq nãlr iductũ ẽ: ſꝫ an aie poſt mortẽ ſint i celo vl' i terra aut i viſceribus terre vl' i diuerſis aeris ptibus patere ſufficiẽter nãli iductiuo neq̃t: ſꝫ aſſumptis fidei fundamẽtis hec hñtur. ℂ Sat ãt rõnabilr dici dẽret: et nulli fidei extñte põne: ꝙ aie ille q i vtutibus ꝛ actibus bõis ſtudẽtes a corpibus diſceſſere: i loco excellẽti eẽ debeãt: ſic i celo: cũ pbauerimus eas in eternũ nulla data interpollatiõe gaudere dẽre: ꝛ aie q ſceleribus iplicite corporum reliq̃rũt incolatũ videt̃ dẽre i locis triſtibus eẽ: ſꝫ he qdẽ ſuaſorie rõnes ſũt: neceſſitas aũt demõſtratõis in his nulla ẽ. ℂ Hoc nãq pſuppõit aliquẽ eẽ iudicẽ diſtributorẽ penarum ꝛ gaudiorũ p ſceleribus aut ſtudioſis opatõibus. De q apd eos q ſola nãli rõne ſpeculãt̃ nullo fidei illuſtrati fulgore ſatis magnũ dubiũ ẽ. nobis aũt qbus ex imẽſa dei nr̃i dignatiõe i fine ſeculorum incarnato v̾bo dei occultorum v̾itas patefacta ẽ hec clarius luce ꝯſtãt.

B
Diffinitiue eſſe in loco.

C
Dubiuꝫ de loco aiarum poſt mortem.

D
Rñſio.

Ca.74. ℂ Quedam attinentia ad ſuperiora.

A **Nunc** aũt vt ꝯdecet ab exordio vt valemus auſpicãtes qd antiq(ꝛ ſi nõ recte p oia) ſenſerint: qm̃ h eorũ excedebat vires ex pte pſcrutari opepciũ eſt. His.n.noua gauderet ingenia: q ſeculorum vetuſtate iaꝫ pene aboliti ſunt. ℂ Plato aũt ꝛ ſi p oia pythagoricus nõ extiterit: pythagoreorum tñ põnẽ in qbuſdã imitatus ẽ dicẽs aias hũanas in cõparibus fuiſſe aſtris: ꝛ inde in corpa deriuatas i q̃dã q̃ſi penã poſt exitũ aũt a corpibus morte ſolutã: iterum ad aſtra ꝯuerti. rurſus v̾o i alia corpa redeũt: ita vt in eis ſit infinita circulatio. ℂ De his Aug. de ciui. dei. lib. 19. de h Boetius de ꝯſolatõe lib. 3. metro. 9. vbi p oia platonicus eſt: cũ de aia mundi tetigiſſet aias qꝫ hũanas intactas eẽ noluit dicẽs. Tu cãis paribus aiaſ vitaſq minores. Prouehis ꝛ leuibus ſublimes curribus aptãs. In celũ terrãq ſeris q̃s lege benigna: ad te ꝯuerſas reduci facis igne reuerti. ℂ Boetius.n. hic hũanas aias vocauit aias ꝛ vitas minores. aiaſ.n. ab aiando dixit qm̃ aie aiant.i. iformãt dãtes eẽ ſubale. ℂ Aut aie vocant̃ qm̃ ſm grecã originẽ vẽtus ſint. Aiam nãq ꝑmi atq rudis ſcñ viri aerẽ inſpiratũ ꝛ reſpiratũ putauerũt: ſatis leui cõijciẽtes argumẽto. ꝙ ſola viuẽtia iſpirare ꝛ reſpirare videãt. vñ ei cõgruũ ad h a vẽto nomẽ impoſuerũt: de q in pluribus tactũ ẽ. Vocat ẽt aias hũanas vitas minores: ẽ.n. gñale oĩ aie: ꝙ vita ſit nõ qdẽ formalr: ſꝫ eẽntialr: nã ſi formalr aia vita eẽt: vbicũq eẽt viuet̃: illud eẽt aia tñ in corpe aliq̃ eẽ poterit: ꝛ nõ viuificabit. Ut ſi ingrediatur aliq̃ aia in corpus hũanũ: qd iã tabefactũ ac pene reſolutũ eſt illud viuificare neqbit: ẽt ſi interius ſit: atq illud localr moueret: quin potius ꝛ ſi aia a corpe ſemel egreſſa: rupta ſemel illa formali atq vitali viũõe in illud ſtati redire pmittat̃: viuificare nõ poterit. ℂ Nã ꝛ pp h aia a corpe egreſſa: q2 illũ ſic diſpoſitum viuificare nequibat: imo ꝛ ſi aia aliqua introeat corpus nouit̃ organizatũ ꝛ ad aiationẽ diſpoſitũ: niſi ab aliquo formalr viuita fuerit corpus nihil magis viuẽs erit: q ſi aia nulla in eo eẽt. Horum aũt cãe nãles fortaſſis alibi exponet̃. ℂ Eſt igit̃ aia vita: nõ qdẽ formalis: ſꝫ ipſa formalis vita: q aial qd ꝫ viuit: ꝛ eẽ pticipatũ corpi ſm ſpẽm ab aia: illo ãt eẽ pticipato manẽte p ꝯtinuũ influxũ aie reſ viuit. Illo v̾o adẽpto aial moritur. aia aũt vita ẽ: ſꝫ eẽntial': qm̃ ẽ q̃dã eẽntia: vel nã cuius formalis actus ẽ dare eẽ: ꝛ illud eẽ ab ea pticipatũ vita ẽ. Hoc autẽ oĩ aie ꝯuẽit: vt vita ſit: q̃re aiaꝫ hũanã vitã eẽ neceſſe ẽ: ſꝫ eã vitã miorẽ Boetius appellauit. qd qdẽ ꝯferẽdo ad aiaꝫ mũdi dcm̃ ẽ. Aiaꝫ.n. mũdi platonico more Boetius poſuerat eodẽ metro cũ dixit: tu triplicis mediã nãe cũcta mouẽtẽ ꝯnectẽs aiaꝫ p ꝯſona mẽbra reſoluis: q ꝯſecta duos motũ glomerauit i orbẽ. In ſemet reditura meat mẽtẽq pfundã. Circuit ꝛ ſimili ꝯuertit imagine celũ. ℂ De hac ãt nobis: ſi p ſingula enucleandũ foret: grãdis: ꝛ inextimabilis ꝛ fortaſſis pñti inq̃ſitõi ꝓuincia eẽt. ℂ Hãc aũt cũ ad aiaꝫ hoĩs ꝯtuleris: neceſſe ẽ: vt maiorẽ aiaꝫ aſſeras. nã aia maior dr̃ qm̃ maioris pfectõis eẽntial' ẽ. qd de aia mũdi ad aiaꝫ hũanã ſatis ꝯſtat. Differũt.n. p ſpẽm: ſꝫ due ſpẽs nũq ſunt eq̃les pfectiõis ſubalis: qm̃ eſt impoſſe pfectẽ includẽs ꝯdictiõeꝫ: ſic duos nũeros eſſe eq̃les. de ſpẽbus nãq ait Ar. x°. methaphi. ſpẽs ſunt ſic nũeri. ℂ Q ãt differãt ex platonica põne ignoteſcit. Dicit.n. tres eẽ ſpũum nãs: quarũ primã in ſepatis abſolutiſq ſubſtãtijs poſuit. Scdaꝫ v̾o aiaꝫ mundi dixit. Tertiã aũt in hoĩbus ꝛ demonibus poſuit. Cũ dicit Boetius. Tu triplicis mediã nãe cũcta mouẽtẽ: cõnectẽs aiaꝫ. Vocauit.n. aiam cũcta mouẽtẽ ipſam aiaꝫ mũdi quã dixit eẽ mediã triplicis nature. Aia ergo humana q tertia eſt: ꝛ extrema in nã ſpũum minor erit in ſubali pfectiõe. vita ergo minor appellabit̃. Appellat qꝫ eã vitã minorẽ ab efficãtia: nã cũ aia nõ ſolũ ſit forma: ſꝫ ẽt motor ꝛ finis iuxta ſniam Ar. nr̃i. 3°. de aia ea q plures opatiões in corpore habuerit: magis hꝫ ð rõne motoris. Aia aũt mundi potiſſimas hꝫ opationes. Ipſa nãq totã vniuerſitatis mũdi molem mouet. Dixit.n. Plato: oia elemẽta ꝛ elementata: ꝛ ipſa celeſtia corpa viuificari hac aia mundi. imo totã rerum vniuerſitatẽ: pter ea que alias aias habent

B
Quid de aia ſenſerit Plato.

C
Aia eſt formalis vita.

D
Aia hoĩs vita minor dr̃.

E
Tres ſunt ſpũum nãe

Ariſ. 3°. de anima.

bñt ſicẽ aĩalia cũcta ⁊ calodemones atq cacbodemões. Hoc notat Boeti⁹ vbi ſupra. cũ ait: ɔnectẽs aĩas ꝑ ɔſona reſoluis. mẽbra. n. ɔſona vocant illa: q nõ hñt magnã diuerſitatẽ ptiũ in eẽntia: ⁊ denoĩatione ſicẽ ſunt oĩa homogenea. Hec. n. ꝑpe informant ab aĩa mũdi. ⁊ qdã que nõ ſũt plene homogenea: ſʒ homogeneoꝝ nũeꝝ parum excedunt: vt ſunt oĩa plantatiua. Hec. n. qm̃ aĩam ꝑ ſe mouẽtẽ nõ hñt: mouent ab aĩa mũdi ❡ Et dicunt mẽbra ɔſona: q: ſunt homogenea aut q̃ſi. Alia aũt nõ ſũt homogenea: ſʒ ꝓrſus etherogenea. hñtia ptes organicas variaꝝ rõnũ ⁊ denoĩationũ. Hec ğ aĩa mũdi reſoluta eſt. i. ligata ꝑ mẽbra ɔſona. i. ꝑ oẽs ptes mũdi q ſũt homogenee: ⁊ vocant ɔſone: aut modicũ excedũt homogeneitatẽ vt in plantatiuis: ⁊ has oẽs mãles ptes imo totũ ip̃m vniuerſuʒ ꝑter aĩalia q in ſe hñt ꝑnᵐ ſui mot⁹. ſic dicit Boeti⁹. tu triplicis medie nature cũcta mouẽtẽ ɔnectens aĩaʒ. ❡ Dixit ğ hãc aĩam cũcta mouere: aĩa aũt hũana ſolũ hũanũ mouet corpuſculum: ğ incõpabilr ſere aĩa mũdi excedit aĩam hũanaʒ. vñ hac inuita hũana aĩa dr̃ vita minor. ❡ Quãq̃ qdã alr intellexerũt. ſ. aĩas dicẽtes eẽ ſpũs hũanos: vitas aũt minores aĩas brutoꝝ appellauerũt. qđ rationabilr dictũ arbitrarer: niſi ſequẽs lr̃a huic repugnaret. Dicẽs has vitas ſeri in celũ ⁊ in terras ⁊ rurſus in aſtra redire. aĩas tñ pecoꝝ nemo vnq̃ i aſtris eẽ aſtruxerit: nec illuc redituras. De aĩa ğ hũana itelligi neceſſe ẽ. ❡ Ampli⁹ aũt cãis paribus aĩas ⁊ vitas minores ꝓuehi currib⁹ ſublimib⁹ dixit. ⁊ ſeri in celũ ⁊ terram. i. q iſte aĩe applicant corpib⁹ ad viuificãdũ: ⁊ h cãis parib⁹. i. eadẽ rõne. ſ. q ſicut aĩa mũdi toti reꝝ vniuerſitati ꝑ mẽbra ɔſona religata eſt: ad mouẽdũ cũcta: vt Boeti⁹ expſſit: ita ⁊ vitas minores. ſ. aĩas hũanas ex eiſdẽ cãis corpib⁹ hũanis ɔiuncte ſunt. ſ. vt vegetent moueãt ⁊ iformẽt. ❡ Ampli⁹ aũt dicit q deus aptat vitas iſtas minores ſublimes currib⁹ leuib⁹. i. q deus ponit iſtas aĩas in aſtris ɔueniẽtibus ſue leuitati vt ibi maneãt quouſq in corpa diffundant. ❡ Vocant autẽ aſtra currus quidẽ ꝑꝑ modũ motus: qm̃ aſtra indeſinẽter mouentur: ⁊ q: in eis aĩe ſunt: aĩas q̃ʒ moueri neceſſe ẽ: ⁊ ſi ꝑ acciñs ❡ Vocant aũt leues currus: qm̃ aſtra leuia ſũt leuiterq mota: vel q: ſunt de nã leuiſſima ſm platonicã põnẽ. ſ. đ nã ignis Extiſtimat. n. plato corpa celeſtia eẽ de nã elemẽtoꝝ: vltra elemẽta aũt corpus nullũ ɔſtituit. Ar. tñ ⁊ alij q rectius ſenſiſſe vident nãm celeſtẽ quintã eẽntiã poſuerũt: In his aũt curribus aĩe manẽt: quouſq (vt plato ait) in terrã ⁊ celuʒ diffundant. ❡ De his enim ſubdit in eiſdẽ vſib⁹. in celũ terrãqʒ ſeris. deus aĩas in celũ ſerere dr̃ qm̃ aliq̃s eaꝝ de aſtris tollẽs: ponit in corpa angeloꝝ ſm ſuã põnẽ. Dixit. n. eẽ demões duplices: quos nos angelos appellamus. ſ. angelos bonos qui dicunt boni demões: vel boni ſcientes. ⁊ alij ſũt cacbodemones. i. mali demones vel mali ſcientes. Hos aũt dixit hẽre corpa ſicẽ Apuleius Platonicus refert eoſq aĩalia aſſeruit. vñ aĩas hr̃e aſſeuerat q in aſtris quõdã fuerũt: ſʒ deus eas ſerit in celũ. i. ponit in corpib⁹ demonũ boꝝ: qñ eẽ incipiũt: ⁊ hi in celo habitãt. ſ. qdã in celo: alij aũt in aere. Si ğ aĩe i celũ ſerũt de modis aũt aĩaliũ celeſtiũ rõnaliũ ⁊ aereoꝝ magis inferius differet cũ alioꝝ antiq̃ꝝ põnes exponent. ❡ Addit q̃ʒ aĩas iſtas in terrã ſeri: q: de⁹ aĩas iſtas ifundit in corpa hũana vt ſunt hoies. ⁊ hi in terra morant. ❡ Addit aũt in ꝑdcã platonica põne Boetius. q̃s lege benigna ad te cõuerſas reduci facis igne reuerti: aĩas enĩ iſtas ad deũ ɔuerſas dicit: q: cũ corpus morte reſoluit: aĩe in aſtra vñ venerãt reuertũt: ita q ibi ſint ⁊ rurſus i alia corpa redeãt: cũ tp̃s fuerit. ſiliq̃ʒ curſu iteꝝ in aſtra redeãt. Dicit has lege benigna ɔuerſas. i. q de⁹ iſtas aĩas ad aſtra p⁹ reſolutã morte corp⁹ ex benignitate ſua redire fac. nã ex nã ſua redire eis nõ erat: ſʒ eis de⁹ h donat. Nã aĩas plato aſſerit: i corpib⁹ velut i carcerib⁹ detineri: iõ cũ idẽ i aſtra in qbus prius fuerãt redierint: benigni⁹ cũ eis agit: vt ſic terreno põdere releuent. ❡ Dicit aũt eas reuerti reduci igne. i. q aĩe in aſtra redire queũt: reducẽte eas ignea q̃litate. in quo plato innuit celos eẽ de nã ignea ⁊ aſtra eẽ puꝝ ignem. ⁊ q: nãlr ſilia a ſilib⁹ adiuuant: ſi aĩe redire debeãt in aſtra oʒ eſſe ɔditiões aĩaꝝ igneã. ❡ Sic in aĩam quẽdã igneũ vigorẽ antiqui aĩam eẽ dixerũt. Propter h aũt poete cũ finxerint ꝓmetheũ hoies formaſſe de luto eius pectori ignem applicuiſſe ferũt: ⁊ ſic eũ aĩatũ reddidiſſe. ❡ Primo naq hoieʒ de luto formatũ inſenſibilẽ fecerat: cuius opus minerua mirata ſpopõdit ei: vt ſi qd vellet de celeſtibus donis ad ſuũ op⁹ adiuuandum inquireret. Ille nihil ſe ſcire ait: que bona in celeſtib⁹ haberent: ſed ſi fieri poſſet ſe vſq ad ſuperos eleuaret: atq exinde ſi qd ſue ɔgruũ cerneret: atq melius in re: oculat⁹ arbiter ꝑſumpſiſſet. Illa inter ora ſeptẽplicis clypei ſublatum celo opifice detulit. dũq̃ʒ videret oĩa celeſtia flãmatis vegetare vaporibus clã ferulã phebi applicans rotis ignẽ furatus eſt: qm̃ pectuſculo hoĩs applicans: aĩatũ reddidit corpus. de his fulgentius mithologiaꝝ lib. 2°. in fabula ꝓmethei. ❡ Aĩam ergo nãe ignee eẽ putant. iõq celeſtib⁹ corpibus ꝑcipue ip̃is aſtris: ɔſentanee nature eẽ autumãt. Vñ ⁊ in eis eẽ dicũt. Ex ꝑdictis ğ pʒ qd plato de ſtatu aĩaꝝ corpe ſolutaꝝ ſenſerit.

❡ Q Opinio Platonis ſit quaſi opinio pythagore. Ca. 75.

A

Hãc aũt platonicã põnẽ: ⁊ ſi totalr pythagorice nõ conſentiãt: in multis tñ eadẽ eẽ manifeſtus eſt: nam quẽadmodũ ex pythagorica poſitiõe dicebat: aĩas ꝑ corpa demigrare: ⁊ ꝑ platonicã põnem aĩaꝝ demigratio neceſſaria eſt. ❡ Hoc tñ diſtat q pythagoras aĩam ab aliq hũano corpe ſolutã in aliud mox ingredi teſtabat nulla iteriecta alterius ſtatus q̃litate. ❡ Plato aũt aĩas cũ corpora egreſſe ſint ad comparia aſtra redire. deinde aũt poſt aliquanta tp̃a i corpora relabi dicit. Hec aũt corpa: non ſũt ea q ꝑfuerũt: ergo aĩa eadẽ ꝑ diuerſa corpa demigrabit. ❡ Nã cũ in hac pte directe incidat in põnẽ pythagoricã: neceſſe eſt vt eadẽ incõuenientia ad platonicã ɔſequant que in pythagorica repiunt. Sed hec late in ꝑlibaris improbata eſt. ❡ Et qm̃ ɔſiſtẽte poſitione platonis argueret: q aĩa que ſemel fuerit in vno viro cũ ad alteꝝ deueniret hẽret oẽm ſciam: quã in priori hũit. dicẽ aĩam qdẽ nãlr oĩa ſcire. que nãlr cognoſcibilia ſunt: ſʒ cũ intrat in corpus mole carnis grauatã oĩa obliuiſci: deinde autẽ ventilante doctrina oĩa excitari: iõq infert nr̃m adiſcere nõ eẽ aliud đ nouo corpe: ſʒ ꝑteritoꝝ actualr cognitoꝝ recordari. ❡ Inducit aũt ꝑdicta qm̃ ſi quis ab aliquo viro iquiſierit que nihil vnq̃ eruditus ſit de aliqua ꝓpoſitõe ſpeculabili: c⁹ ꝑncipia ordinate ſumat: patẽs ꝑmo de principijs: ⁊ deinde ꝑ ſingula vſq ad ip̃m ɔcluſionẽ ꝑueniẽs rñdebit inq̃ſitus i eo qđ nũq̃ didicerit. Hoc tñ accidere nõ poſſet niſi q talia ingrũtur intellectu ſuo veritates illas hr̃et recõditas. ❡ Sic. n. in puero q acolitus dicebat: factũ eſſe refert: q cũ ſeriatim ingrerẽt de principijs: rñdit de paſſiõib⁹ quadrati cum nullus eũ vnq̃ docuiſſet. ❡ Sed hec ſtare nequeũt. cũ. n. ꝑ dicat: aĩam nãlr oĩa cognouiſſe que nãlr cognoſci pñt: añq̃ in corpus ingrediat nõ vr̃ ɔueniẽt dictum. Nam ſi aĩa ſcit: neceſſe eſt vt ſciat ꝑ aliq̃s ſpẽs q̃s in ſeipſa hẽat: ſicẽ de alijs intelligẽtijs dicimus q intelligẽde ſũt pleneformis: vt pʒ in libro de cãis. i. ſpẽbus informãtibus ad intelligẽdũ. Aĩe tñ hũane ſũt imperfectiores ceteris ſubſtãtijs intelligẽtibus: q: in ſe nõ hñt aliquas ſpẽs: ꝑ quas actuent: ſʒ totalr ſunt in potẽtia ad intelligere: ⁊ ſpẽs ab obiectis ſuſcipiũt ꝑ potẽtias ſenſitiuas. ⁊ hec cauſa eſt: q̃re aĩabus corpa organica aſſignata ſunt. Alijs ãt ſuperioribus intelligẽtijs nulla corpa aſſignata ſunt: ſʒ ſimplices abſoluteq manẽt: ꝑ ſe intelligere potẽtes. Aĩe aũt a corporibus ad itelligẽdũ adiumẽta trahũt. ❡ Nõ eſt ğ veriſile: q ẽt ſi aĩe añq̃ in corpe ſint in aſtris ponant: oĩa nãlr cognoſcibilia ſcire queãt: qnimo nec vr̃: quõ qcq̃ eis cognoſcer poſſibile ſit: qm̃ id quo nãlr ad ſcire determinant nõ hñt. ſ. organicas potẽtias ad apprehẽdẽdũ obiectoꝝ cognoſcibiliũ ſpẽs.

❡ Impoſſibile eſt aĩas in aſtris poni anteq̃ in corpe ſint. Ca. 76.

A

Amplius aũt hoc impoſſibile eſt. ſ. vt aĩe in aſtris ponant anteq̃ in corpe ſint: nã vt priori bus ſatis lucide inductũ eſt: aĩe hũane nõ ſuſcipiũt idiuiduationẽ ex nã ſpẽi: qm̃ tũc quot eẽnt aĩe tot eẽnt ſpẽs aĩaꝝ: ſʒ h falſitate euidẽti notat: accipiũt igit idiuiduatõeʒ ex vniõe ad ſignatã mãm. Sʒ aĩe cũ in aſtris ſunt: nõ fuerũt adhuc in corporibus: q: ꝑ fuerũt in aſtris q̃ eſſent in aliquo corpe: ğ non poterũt ille accipe indiuiduationeʒ: niſi ex mã ſignata. ſ. vt ꝑ fuerint in corpe q̃ in aſtris: q infringit platonica poſitio: aut ſi eas ꝑmo in aſtris fuiſſe ɔcẽderis: neceſſe ẽ q eas iudiuiduari aſſeras: ſine vnione ad mãm ſignatã: ⁊ ɔñter differẽt ꝑ ſpẽʒ qđ falſum eſt: aĩas ğ in aſtris fuiſſe anteq̃ in corpibus eſſent impoſſibile eſt. ❡ Item hoꝝ fulcimentũ ꝓrſus falſitate plenum eſt: ideo enim animas in aſtris fuiſſe aſſerũt: qm̃ corpa celeſtia ignea eẽ autumãt: ipſa aũt aſtroꝝ corpora puriſſimũ ignẽ affirmant. aĩam quoq complexionis ignee eſſe ferunt. ideo naturaliter ſimilia in ſimilibus manere opinati ſunt. ❡ Sʒ in his vtrũq falſuʒ eſt. corpa naq celeſtia de ignea eẽ nã: aut quauis elemẽtali ſbã impoſſibile ẽ: qm̃ in elemẽtis ɔrietas

F Aſtra q̃re currus leues appellãtur.

G Demones ſunt duplices.

H Promethe us de luto hoĩes formabat.

B Aĩa nãliter ſcit oĩa.

C Intelligẽtie ſũt pleneformis.

rietas eſt. Ↄrietatē aūt comitat̃ actio ꝛ paſſio ḡnatio ꝛ corru-
ptio: ꝛ ois motus tā ꝓpꝛe q̄ꝫ impꝛopꝛie dictus. qd̄ repugnat i
corruptibilitati. Coꝛpa tñ celeſtia oēs q̄ qcq̄ꝫ ſapiūt incorru-
ptibilia ↄſitent̃. de ſuba ḡ ignis illa eē impoſſibile ē. De h̄ aūt
grādis oꝛiret̃ ſmo: ſꝫ nec tn̄ ſingulis expedit imoꝛari. ❡ Aie
dꝫ de nā ignis nō liūt. ꝛ ſi h̄ indocta ſenſit antiqtas. ob h̄ eniꝫ
B extimauerūt: q̄ ignis fons toti⁹ caloꝛis ē: ipſe dꝫ maxie acti
Ignis uus inter cetera elemēta ē: ꝛ in motu ſubtiliſſimus ac leuiſſi
fons to- mus: atqꝫ ad incoꝛpoꝛeitatē magis q̄ꝫ cetera coꝛpa applicās
ti⁹ calo- ſe. que ſingula alie dꝫ ignis ↄditōes aiaꝝ ꝓꝓꝛietati ↄcoꝛdāt:
ris eſt. ipſe. n. caloꝛ ē in coꝛpe facit. cū. n. qcq̄ꝫ viuit calidū ē potiſſi-
me in eis q̄ terreſtria: ꝛ volatilia viuentia ſūt: cū aūt illa moꝛi
ↄtingerit frigoꝛe teneri neceſſe eſt. ꝛ ob h̄ antiqtas moꝛtē geli-
Ouidi⁹ dam eē finxit deā: vt ait Ouidius metamoꝛphoſeos. iſ. O ge-
iſ. me- nus attonitū gelide foꝛmidine moꝛt̃. ❡ Ignis dꝫ actiu⁹ ma-
thamoꝛ xime eſt. Sic. n. cūcta viuētia dū viuūt actionē h̄ñt cū vō vita
phoſeoſ defuncta ſūt actio eis nulla ineſt. ad motū dꝫ ignis aptiſſim⁹
ꝛ ſubtiliſſim⁹ eſt: viuētia ēt p̄ aiam cū viuunt mouēt̃ dū autē
vita carēt ad motū inepta ſunt. ignis ēt ad ſpūalez magis q̄ꝫ
cetera coꝛpa accedit nām. Sic dꝫ de aia videt̃: ſpūs eniꝫ eſt.
❡ Multa dꝫ in hūc modū igni: ꝛ aie ſymbola aut q̄ſi ſymbo
la eē vident̃: q̄ in re haud iniuria qbuſdā videat̃ antiquoꝛuꝫ
Obo. nō incōueniēs aiam vapoꝛē igneū eē. ❡ Sꝫ hec qdē ſtare ne
queūt: nemo. n. aiam ſpūm quēdam eē dubitauerit: niſi diſſi-
piat nimis: ignem tamen: ꝛ quācūqꝫ ſubſtantiam igneę natu
re coꝛpus eſſe procul dubio patet.

Cap. 77 ❡ Rationes aſſerentes animam non eſſe ignem.

A **Amplius** aūt ſi aiam nr̃am ignē eē aſſeramus im-
p⁹ rō poſſibile eēt aias hoiuꝫ q̄nis mō excelle
re beſtiaꝝ aias: nā in vtriſqꝫ igneus vigoꝛ aia eē diceret̃: ſed in
his diſtāne euidētia eſt: ignē ḡ aiam hūanā aſſeuerare abſur
2⁹ rō. ditate nō vacat. ❡ Itē ſi aia hūana de nā ignea eēt cū ignis
ſit de ↄdinōe elemētali impoſſibile erat aiam hūanā excedere
ↄditionē elemētalē: ſꝫ nulla q̄litas elemētalis ſufficit ad intel
ligere: ꝛ velle: ḡ aia nr̃a nō eēt intellectiua: ꝛ volitiua. Conſe
quētia pꝫ qm̄ res nāles h̄ñt opationes ſuas p̄ q̄luates ſuas.
In elemētis aūt nulla q̄litas opatiua eſt: niſi q̄tuoꝛ ꝑme q̄li
tates: ideo qcq̄d elemēta agūt p̄ iſtas q̄litates agūt. in igne autē
caliditatē: ꝛ ſiccitatē locamus oēm: oēm ḡ actionē ſuā neceſ-
ſe eſt vt vel p̄ caloꝛē: aut ſiccitatē ꝑncipiet: itelligere tñ: ꝛ vel-
3⁹ rō. le nō ꝑncipiat̃ p̄ calidū: ꝛ ſiccū: ḡ aia nō eſt vis ignea. ❡ Itē
nulla vis actiua excellit ſuū genus. ſ. q̄ agere nequit in ea q̄
ſunt vltra genus ſuū vt coꝛpalia nō pn̄t agere vltra gen⁹ coꝛ
poꝛis. ſ. in ſpūs. Sic viſibilia nō pn̄t agere vltra genuſ viſiue
potētie. ſ. i auditū: ꝛ auditiua neqꝫ agere vltra genus audibi
liū. ſ. i odoꝛabilia: ꝛ in hūc modū de ceteris. Sic ḡ vt⁹ coꝛpalis
nō excedit coꝛpa: aie tñ opatōes excedūt coꝛpa qm̄ circa eter
na: ꝛ penit⁹ incoꝛpalia: vt deū ꝛ itelligentias ſpeculamur: ꝛ
circa relatiōes ꝛ habitudines q̄ coꝛpoꝝ nām excedunt: aia ḡ
4⁹ rō. ignea vis nō eſt. ❡ Itē oēm elemētalē ↄditiōez excedit ↄuer-
tere ſe ſupꝛa ſe: q̄ ↄuertere ſe ad aliud ē agere in alterū: ↄuer
tere ſe ſupꝛa ſe eſt agere in ſe ipm̄: nulli aūt ↄditiōi elemētali
aut rei coꝛpalis h̄ ptinet: q̄ nālia q̄ ſunt de ḡnē coꝛpoꝛū i alte
rū dūtaxat agūt: in ſe ipſa aūt agere nequeūt: aia tñ cui⁹ actū
dicim⁹ intelligere nō ſolū cetera intelligit: ſꝫ ꝛ ſe ipſam intel-
ligit: ſicꝫ ꝛ cetera: ignea aūt virt⁹ ad agēdū i cetera ē: in ſe ipſaꝫ
5⁹ rō. aūt minime: ḡ nō eſt aia vis ignea. ❡ Itē ↄditōes elemētaleſ
agūt ſm̄ ↄrietatē q̄ in nā tota actio fundat̃ ſup̄ ↄrietatē vt pꝫ
p̄ Ariſ. 5. phiſicoꝝ. Aia tñ actionē ſuā nō hꝫ p̄ ↄrietatē: q̄ tūc
determinaret ſe ad vnū gen⁹ itelligibiliū: vel volibiliū. ſ. cali-
doꝝ vel hūidoꝝ vel frigidoꝝ: ꝛ ageret in illō: in aia aūt iſta
qcq̄ꝫ agere ex nā ↄrietatis ē ſimplr̃ impoſle. Sꝫ aia nō deter-
minat̃ ad intelligēdū ſm̄ vnū gen⁹ ↄrietat̃: ſꝫ eq̄lr̃ itelligit in
frigidis: calidis: hūidis: ꝛ ſiccis: nec ſolū iſta: ſꝫ ēt excedit oia
coꝛpalia: vt ēt itelligat: ꝛ velit q̄ nō ſūt coꝛpalia: neceſſe eſt ḡ
aiaꝫ nō eē ō ↄditiōe ignea aut alicui⁹ elemēti. multa aūt i hūc
modū induci poſſent: ſꝫ ſuffecerint que dicta ſunt.

Cap. 78 ❡ Opinio Platonis de ſcire animarū.

A **Amplius** aūt cū Plato aſſeuerat aias in aſtris exi-
ſtētes oia ſcire q̄ nālr̃ cognoſci pn̄t: cū vō
B in coꝛpa dilabunt̃ obliuiſcunt̃. Hec ſtare nequit. qn̄ potius
Impu- aia vnita coꝛpi abūdāti⁹ intelligere deberet: q̄ coꝛp⁹ hꝫ oꝛga
gnatio. na q̄ determinat ſibi aia ad actus ſuos itelligēdi. ſ. vt act⁹ oꝛ-
ganoꝝ ꝓpꝛij ſunt. ſed quelꝫ res adiuuat̃ in opatione ſua cū ap
plicant̃ ea q̄ cōnālia ſunt: aia ḡ cōiūcta oꝛganis itelligēdo au-
gebit̃: cū p̄ oꝛgana accipiat q̄ itelliget̃ poſſit. ❡ Et ſi dicam⁹ C
a pn̄⁹ cū aia ꝑmū in coꝛp⁹ delapſa fuerit pp̄ teneritudinez oꝛ- Rñſio.
ganoꝝ: ꝛ indiſpōnē intelligere nō poſſe: cū tñ hec ad debitū
ſtatū puenerint: aia ſufficiētius intelliget p̄ illa q̄ꝫ altas itel-
lectura foꝛet. Tūc ſubito nullo docēte qſqꝫ peritus eēt. Naꝫ
cū in actu ois ſcia nālr̃ cōpoſſibilis ſit in aiab⁹ anq̄ꝫ in coꝛpa D
de aſtris delabant̃ iuxta platonicā aſſertionē: ꝛ obliuionē pp̄ Impugna
coꝛpoꝝ ineptitudinem inductā dicit: nō oꝫ vt poſtea paulip̄ tio rñſiōis.
cognitio ꝑexiſtēs acqrat̃: ſꝫ ablato īpedimēto mollis carnee
a pn̄⁹ ad intelligere obuiantis oia ſit̃ intelligat cū oia in actu
habuerit nec nūc nouiter iquiſitiua ē. Sꝫ q̄tūcūqꝫ aia diſpo
nat̃ ad intelligere exiſtēs in coꝛpe neceſſe ē vt ſemp̄ veritates
ſucceſſiue acqrat māifeſte ḡ apparet has veritateſ nō ꝑfuiſſe
ſed nūc nouiter cauſari in aia. De his magis dictum eſt cum
de poſitione pithagoꝛica ageretur.

❡ Reflexio argumenti platonis contra ipſum. Capi. 79.

Amplius aūt cū platonici tradūt nos itelligere ve- A
ritates reꝝ tñ recte de illis ſm̄ oꝛdinē ꝑn
cipioꝝ inquirimus ēt ſi nūq̄ꝫ erudīti fuerimus. ❡ Dōm eſt h̄ B
ponus ↄ ipm̄ militare platonē. Nā nobis h̄ euenit pp̄ duo. ſ. Pꝛia pꝛici
q̄ ꝑncipioꝝ nālē cognitiōez hēmus. Scdō q̄ nālr̃ ↄcl'oſiōeſ pia nālr̃ co
inducunt̃ ex habitudine ꝑncipioꝝ. Nā ſm̄ Ar. ꝑ poſterioꝝ gnoſcim⁹.
ꝛ vt nos exꝑimur ois ſcia: ꝛ notitia ex ꝑexiſtēti ſit cognitiōe Ariſ. ꝑ po
ſ. ex cognitiōe ꝑncipioꝝ. In ipſis dꝫ ꝑncipijs nālr̃ in virtute ſterioꝝ tex.
manēt ↄcl'ones: vñ idē Ar. ꝑ poſterioꝝ ait q̄ poſita in ſillo- pꝛimo.
giſmo ꝓpōne maioꝛi ꝛ minoꝛe nō eſt aliq̄ moꝛa qn̄ intelligat̃
ↄcl'o: q̄ nālr̃ ex illis reſultat. ❡ De ꝑmis aūt ꝑncipijs qn̄ no C
bis nullo docēte cognita ſint ambiguū nulli eſt: qm̄ ipſa reꝝ Pꝛimoꝛuꝫ
expiētia mōſtrat ꝛ ob h̄ ipſa ꝑncipia cōes aioꝝ ↄceptiōes ap pꝛincipioꝝ
pellamus: q̄ oēs ai illaſ ↄcipiūt nulla in h̄ diuerſitaſ opionū nōia multi
interiecta diſtantia. ❡ Ea ēt dignitates vocam⁹: q̄ ꝓpōnes: plicia.
q̄ ꝑncipia ſūt i ſeipſis dignitatē h̄ñt vt eis credit̃ nulla ꝑcedē
te eruditōe. Tūc igr̃ cū q̄lꝫ ſit i actu ꝑncipioꝝ illa ſine aliq̄ do
ctrina nāli intellect⁹ vigere cognoſcēs. ꝛ hitudo ꝑncipioꝝ ad
ↄcl'oneſ depēdēteſ ex eis necīa ſit. ſit vt qn̄ aliqs q̄ſierit ō vita
te ꝑmoꝝ ꝑncipioꝝ ab aliq̄ q̄ nihil vnq̄ꝫ didiſcit rñdeat ō coꝝ
vitate. Et cū imediate q̄ſierit ō aliq̄ ↄcl'one ōpēdēti ex illo pn̄⁹
nulla alia itiecta rñdebit dꝫ. Nā ſicꝫ ipm̄ pn̄ᵐ p̄ ſe cognitū ē
ita, ꝛ hitudo depēdētia ex pn̄⁹ ad ↄcl'ones imediatas ē māife
ſta ꝛ illi⁹ ↄcl'onis iuēte ad aliā imediatā: ꝛ ſic h̄ ꝓceſſu ꝑueniet̃
vſqꝫ ad ſpālīſſimam ↄcl'onē cuiuſlꝫ artis. ❡ Ex his ēt appet D
q̄ p̄ hec platonica aſſertio nō ↄfirmet̃: ſꝫ poti⁹ infirmet̃. Nā ſi Impꝛoba.
aliquē i actu ſciuiſſe oia aſſeruerim⁹: ꝛ oblitū fuiſſe: poſtea vō opinionis
ea q̄ cognita fuerāt reminiſcere: nō ſolū de ↄcl'onib⁹ rñdere ſci platonis.
ret qn̄ recte īngreret̃: ſꝫ ēt ſi ingreret̃ nullo oꝛdine poſito vel
pꝛeuio ō ꝑncipijs ꝛ imediate de vltia ↄcl'one artiſ: nā ſi aliqſ
iō rñdet ingſit⁹: q̄ in actu hꝫ itra ſe ea de qb⁹ rñdet: cū oia in
actu hēat: ō q̄lꝫ coꝝ de ꝓferre poterit cū iā nullū coꝝ ad alte-
rū ōpēdētiā vllā hēat: inq̄ꝫtū cognitū ē in actu: ſꝫ cū ē cogno-
ſcibile. Sꝫ ſolū ingſiti rñdēt: inq̄ꝫtū ꝑ ingrunt̃ ō eis q̄ p̄ ſe no
ta ſūt: ꝛ ↄñter de eis q̄ imediate depēdēt: al'r aūt rñdere neſci
rēt: nō ḡ iſti hec rñdēt: q̄ aliqn̄ in ſe hoꝝ cognitionē hūerint
aut nūc hēant. Sꝫ q̄ ex v̄tute cognitoꝝ neceſſario ōpēdēt ip
ſa cognoſcēda: cū oꝛdo neceſſarie illatōis īter illa ē: qd̄ i oib⁹
ſyllogiſmiſ: ꝛ ↄſeq̄ntijs neceſſarijs appet: ibi. n. iducit̃ id qd̄ i
cognitū ē ab eo qd̄ ē cognitū: q̄ oꝛdo illi⁹ ōpēdētie neceſſari⁹
eſt. ❡ Eſt āt ꝛ h⁹ alteꝝ ſignū qn̄ nō repiet plato aut qſq̄ꝫ h⁹
pōnis aſſertoꝛ h̄ i q̄lꝫ hoie: ſꝫ in eis ſolū q̄ nāli pollent igenio.
hi. n. īterrogati p̄ oꝛdinē: ēt ſi nūq̄ꝫ erudīti rñdēt ad ea de qb⁹
ingrunt̃. Et h̄ ē: q̄ hi q̄ nāli q̄dā vigent acumine ſicꝫ ꝑma ꝑn E
cipia cognita h̄ñt ita quoqꝫ ꝛ ↄcl'ones cognoſcūt: cū cogno- Ingenioſi⁹
ſcāt habitudinē ꝑncipioꝝ ad imediatas ↄcl'ones. Qui tñ ige ꝛ rudeſ nō
nio caligāt: ꝛ ſi ō ꝑncipioꝝ v̄itate q̄ſiti v̄a rñdeāt: moꝝ tñ vt ō eq̄lr̃ ↄcl'o-
ſeq̄ntib⁹ v̄itatib⁹ ingrat̃ diſtrare icipiāt: qm̄ habitudo hoꝝ mu nib⁹ aſſen-
tua illis cognita nō ē: ſꝫ doctrina q̄dā egēt. ❡ Si tñ aie oiuꝫ tiūt.
eēnt in actu itelligēdi oia anq̄ꝫ dilaberent̃ i mēbꝛa: eq̄ iſti: q̄s i
gēio hebetes appellam⁹ ad oia rñder̃ valerēt: ſicꝫ q̄ valētiſſimi
ſūt. Ex dictis aūt aliq̄lr̃ manifeſtū ſit de pōne platonica circa
habitudinē aiaꝝ coꝛpe ſolutarum ꝛ an ſtare poſſit. Cap. 80.

❡ Virgilij oplodioꝛ platōiſ opione ō lociſ aiaꝝ cōꝑe ſolutaꝝ. A

Hec aūt q̄ꝫq̄ꝫ plato ſenſerit al'r tñ Virgili⁹ platōic⁹: atqꝫ
poeta opinat⁹ ē: ꝛ ſi poetic⁹ ei mos gerēdus ſit: v̄ita
ti tñ catholice magis ↄſentane⁹ eſt q̄ꝫ pura platōica aſſertio.
Diſputat. n. ō locis aiaꝝ coꝛpe ſolutaꝝ q̄ſdā platonicaſ aſſer
tiōes ſtatuēs lꝫ poeticis integumētis. de qb⁹ in. 6. Eneydos.

Introducis

B
Eneas petit ſibillam cumanã de deſcẽſu iferni.

Introducit.n.eneã troianũ petẽtẽ a ſibilla cumana vt eũ p inſernas ducat ſedes ꝙ pacto ei anchiſe3 pře3 ſuũ videre atq3 cũ eo colloq ꝯtingeret. Quo fret⁹ dictu ſibylle cũ eneas anchiſe alloqret ď oib⁹: ꝙ ſibi ingrẽda occurrerat: qͣlr apd̃ iferoꝝ agerẽt loca. Pater vt eneas ſciſcitat⁹ fuerat rñdebat. Tãdẽ inqſiuit an de tartareis illis ſedib⁹ i celũ aias aliquas ire ꝯtingeret: vel aliq̃ i corpe reuerti. ad h̃ aũt anchiſes pꝫ q̃ſi aliqd magnũ enodare nitẽs: p̃ de nã aiaꝝ diſſeruit: dicẽs quo i ſingulis reb⁹ aia eẽt: ꝛ de aia mũdi. Adiũxitq3 aias moꝝ a carneo ſolutas carcere iferoꝝ petere loca: ibiq3 iuxta delictoꝝ q̃litatẽ varios ſuſcipe cruciatus. qbuſdã viuaci igne ſcelera exurũť. aliqͦ aũt in magnitudine vaſti equoris ſub pfunditate fluctuum facinoꝝ eluunť pene. q̃dã aũt ſuſpẽſe ad auras pendent.

C
Inquiſitio enee ab anchiſe patre ſuo de aiabus.

D
Aie i inferno diuerſis penis cruciãť pp diuerſitatem demeritoꝝ.

Cũ do tẽpoꝝ diuturnitate ſceleꝝ maculas pꝛſus eluerint ad eliſios mittũť cãpos q tartareis ſedib⁹ ppinq ſũt: ipſoſq3 poetaꝝ cõis ꝯceptio btõs vocat cãpos: i qb⁹ cũ p mille annos pſtiterint nullo penit⁹ remanẽte qd̃ purgari debeat in aiab⁹: ſ3 ad modũ ignis puri plenã adeptis ſinceritatẽ oẽs illas aias eliſioꝝ cãpoꝝ p vices ſuas deus ad lethẽu amnẽ ſcõ ꝯuocat agmine: vbi cũ obliuioſa3 illã aquã hauſerint: ſui ꝑaꝝ pꝛſus oblite velut ſi inebꝛiate forent i corpa redire deſiderãt: quam obliuionẽ ob hoc deus fecit vt ad corp⁹ gratis redire curarẽt. redeũt ĝ iteꝝ in corpib⁹ victure rurſuſq3 ſedes tartareas atq3 eliſios penture cãpos. ℭ Hec poſitio cũ Platonica ſatꝫ cõſonat qn poti⁹ virgilius vt qbuſdã vr̃ cũ pꝛſus platonicã teneat poſitionẽ nihil aliud q̃3 plato exp̃mere voluit. Plato tñ plane vt phm̃ decet: virgilius aũt p qbuſdã circulatões iuxta poetaꝝ officia obliquauit. Differt aũt iſta poſitio a pitagoreorũ poſitõe. Nã illa nec in aſtra iuxta platonicã põnẽ nec in inſernas ſedes atq3 eliſios cãpos iuxta virgiliũ reducẽs facit: ſ3 moꝝ a corpib⁹ exeũtes in alio corpe ſiue hoium ſiue beſtiarum vt ſors obtulerit ſubintrare cogit.

E
Aie purgate poſt mille annos redeũt ad corpora.

F
Dr̃ia pithagoreoꝝ opiniõis de aia a platõicorũ põne.

Capi.81.

A
ℭ Verſus Virgilij in.6. qbus eneas alloquiť anchiſem.

Que autem de Virgiliana põne circa aiaꝝ ſtatũ enarrata ſũt hĩtur a virgilio eneidos lib.6. cũ introduciť Eneas loqns: ꝛ anchiſes pr̃ rñdẽs: ꝛ dĩ. O pr̃ an aliqs ad celũ hinc ire putãdũ eſt: ſublimes aias: iterũq3 ad tarda reuerti: corpa: q̃ lucis miſeris tã dira cupido Suſpicit anchiſes atq3 ordine ſingula pãdit. Dicã eqdẽ nec te ſuſpectũ nate tenebo. Pꝛĩcipio celũ atq3 terras cãpoſq3 liquẽtes. Lucẽteq3 globũ lune: titaniaq3 aſtra. Spũs int⁹ alit. totãq3 infuſa part⁹. Mens agitat molẽ: ꝛ magno ſe corpe miſcet. Inde hoium: pecudũq3 genus: viteq3 volãtũ. Et q̃ marmoreo fert monſtra ſub equore pontus. Igneus ẽ illis vigor ꝛ celeſtis origo. Seminib⁹: q̃tũ nõ noxia corpa tardãt. Terreniq3 hebetant art⁹: moribũdaq3 mẽbra. Hinc metuũt: cupiũtq3 dolẽt: gaudẽtq3 nec auras: reſpiciũt clauſe tenebris: ꝛ carcere ceco. Quin ꝛ ſup̃mo cũ lumie vita relinqt: nõ tñ oẽ malũ miſeris nec fundit⁹ oẽs. Corporee excedũt peſtes: penituſq3 neceſſe ẽ. Multa diu ꝯcreta modis inoleſcere miris. Ergo exercenť penis. veterũq3 maloꝝ. Supplicia expẽdũt alie pẽduntur Inanes. Suſpẽſe ad vẽtos: aliqs ſub gurgite vaſto. Infectũ eluiť ſcelus: aut exuriť igni. Quiſq3 ſuos patimur manes: ex inde p ampliũ: mittimur elyſiũ: ꝛ pauci leta arua tenemus. Donec lõga dies pfecto tpis orbe. Cõcretã exemit labẽ: puriũq3 relinqt. Etherẽu ſenſu3: atq3 auras ſimplicis ignem. Has oẽs vbi mille rotã voluere p ãnos. Lethẽu ad fluuiũ de⁹ euocat agmine magno. Scilicet immemores ſupa vt ꝯuexa reuiſant. Rurſus: ꝛ incipiãt in corpa velle reuerti. ℭ In h̃ iferno penaꝝ multiplicitatẽ i eodẽ ſexto Virgili⁹ eẽ aſſerit: uaq3 enũerari neq̃ant: cũ ait. Nõ mihi ſi cẽtũ ligue: oraq3 cẽtũ. Ferrea voꝝ oẽs ſceleꝝ cõphẽdere formas. Oia penaꝝ pcurrere noia poſſe3. In h̃ ãt Virgili⁹ nõ ſolũ iferniũ eẽ eluẽdis ſcelerib⁹ deputatũ aſſeruit: ſ3 ẽt vbi fuerit expꝛeſſit. Dixit.n. illũ eẽ i terra ſiculoꝝ q̃ oli ciclopia aut trinacria: aut ſicãia dcã ẽ. Nũc vͦ vulgarit Sicilia dr̃ apd̃ ciuitatẽ cumaꝝ: a q̃ ſibilla cũana: vel cumea dcã ẽ: quã orãtur⁹ eneas adijt taq̃3 apollinis vatẽ vt ei iferni reſeraret abſcõdita oñdẽs ei ãchiſe3 přẽ3 ſuũ. ℭ Hui⁹ ãt cã ẽ qm̃ i ſicilia q̃dã vorago ẽ patẽs q̃ fumiſocos eructuat igneos: quã poete ethnã vocãt. Alia q3 ẽ quã vulcanũ dicunt idẽtidẽ exnucãs ignib⁹ euonuns. Null⁹ igiť poetis ꝯuẽiẽtior in toto orbe ad ponẽdũ iferniũ loc⁹ viſus ẽ q̃3 terra ſiculorum. In hac aũt ſtatuit virgili⁹ ad ſtigiũ fluuiũ nautã aiaꝝ ad iferinas ſedes trãſeũtiũ portitorẽ quẽ charon nũcupauit. Deſcripſit q3 tres iferoꝝ iudices nilta q3 pſonaꝝ dudũ enee cognitaꝝ ſupplicia ꝺſignauit ꝛ cãs. alia q3 ad idẽ ptinẽtia. ď qb⁹ oib⁹ p totũ ſextũ eneidos agiť nullo penit⁹ mixto.

B
Multiplices pene in inferno.

C
Mltiplex nomẽ Sicilie.

D
Ethna mons in ſicilia

E
Charon lator aiaꝝ.

F
Seneca põit infernũ.

ℭ Hãc eãde3 põnẽ ſeqť Seneca i tragedia p̃ͣ c⁹ titul⁹ ẽ. Hercule⁹ furẽs: cũ itroduciť theſe⁹ cũ hercule ď iferis egreſſus amphitriõi regi pncipatũ iferoꝝ: ꝛ habitudinẽ enarrare: cũctaruq3 aiaꝝ cruciat⁹ vt pꝫ i carmie ſexto: qd̃ icipit. Vtꝝ ne viſus vota ꝺcipiũt meos. Hãc eãdẽ põnẽ t3 Ouidi⁹ metamor: lib.4. Idẽ aũt oẽs alij poete expꝛeſſerũt q ꝓpꝛie poetice locum ſunt.

G
Ouidi⁹ ifernũ ponit.

Ca.82.

A
ℭ Duo loca aiaꝝ poſt mortẽ ꝛ q̃dã de campis elyſijs.

Ex dictis aũt hoꝝ duo aiaꝝ receptacula p⁹ mortẽ maneť pꝫ. ſ. purgatoriũ ꝛ padiſũ. ℭ Primus eqdẽ loc⁹ in q̃ Virgili⁹ ceteriq3 poetaꝝ aias p flagitioꝝ mẽſura puniri dicũt infernus dici neqt eo mõ q̃ nos catholice loqntes ifernũ appellam⁹. Infernũ eqdẽ catholicoꝝ vocat aſſertio penalẽ locũ i q̃ ſeueritate penali aie i eternũ cruciãť remiſſiõe pcĩt⁹ iterdicta. Nullũ tñ Virgilius locũ aſſignat i q̃ penalis q̃cũq3 acerbitas aliqñ ñ terminet. Nã cũ illas ſtigias ſedes aie ſubitrauerit vſquequo iuxta ſceleꝝ mẽſurã penaꝝ q̃titas exequeť: illic mãcipate ſũt. cũctis aũt veterib⁹ maculis digne ſublatis ad cãpos elyſios trãſmittunť vbi leticie locus ẽ: nulla nãq3 ibi irrogať penalitas. ℭ Scd̃s loc⁹ quẽ aiaꝝ a corpe ſolutaꝝ poete receptaculũ faciũt ad cãpos elyſios ptinet vbi aie i amenis vagãť locis cũ ď lictoꝝ ꝯdignas penas eluerint. Hũc nõ iniuria qs padiſu3 appellare valeret. nõ vt in padiſo nos ſimplr̃ qete ponim⁹: ita iſti quãdã in eliſijs cãpis cõſtituũt q̃ nos de padiſo p̃dicam⁹. Nos.n. eas aias q̃s in celo collocam⁹ itegrã puritatẽ cõſecutas fuiſſe aſſerimus: nec in eis qcq̃3 eluẽdũ relinq. aut q̃uis purgãdũ mõ. ℭ Aie tñ q̃ ad eliſios trãſeũt cãpos quãq̃3 nihil vltert⁹ meroris aut alicui⁹ penalitatis ſublature ſint. Ad totalẽ tñ nõdũ puritatẽ pueniẽrũt q̃tã in celeſti igne vel ethere ponũt. Cũ vͦ p mille annos ſingule in eliſijs cãpis pmãſerint penit⁹ depurãť: ita vt etherẽu ſenſu3: ꝛ ſimplicis aure: igneq3 nãc puritatẽ ſuſcipiãt. ℭ Alia dña paradiſi quã fides catholica aſtruit a poſitõe eliſioꝝ cãpoꝝ ẽ. q: q ſemel eterna vita potiť i ea ſp manet: q tñ de ſtigijs ſedib⁹ ſm virgilianã põnẽ in elyſios trãſibãt cãpos ibi mille ãnis manẽtes inſtar puritaẗ celeſtis ignis reducebanť: tũc in agmẽ magnũ adeo aduocati lethei fluminis aq̃s bibẽtes coꝝ q̃ ptullerãt obliti: ac ſi nunq̃3 qcq̃3 boni aut mali ptuliſſent i corpa redire deſiderabãt: atq3 redibant. ℭ Alie q3 hui⁹ multe iter virgilianã de cãpis eliſijs ꝛ catholicã põnẽ de paradiſo dñe ſunt quas aſſignare facile eẽt. Cũ aũt q̃re poete ſingula hoꝝ dixerũt p̃cipue Virgili⁹ q in his magis inſtat: ꝛ q̃liter virgiliana poſitio ad platonicã reducatur ſpeculari differẽtis ꝯſideratõis negociũ eſt: iõ a prĩn ſeclu daſ. ℭ Hãc aũt virgilianã põnẽ: ꝛ ceteroꝝ poetaꝝ ď receptaculis aiaꝝ poſt mortem antiqui philoſophi iter gentiles improbãt. Pitagoras nãq3 ifernũ: ꝛ penas aut gaudia p⁹ mortẽ eẽ negauit aſſerẽs iſta eẽ poetica figmẽta: ꝛ q aie ſp tranſeãt p corpa. Cui⁹ põnẽ recitauit Ouidi⁹ methamorphoſeos. 15. dicẽs. O genus atonitũ gelide formidine mortis: qd ſtiga qd manes: qd numina vana caueris: materiẽ vatũ falſiq3 picula mũdi: morte carẽt aie ſempq3 p̃ore relicta ſede: nouio habitãt domib⁹ manẽtq3 recepte. S3 h⁹ poſitio i p̃cedẽtib⁹ iprobata ex pte ẽ. Aliq̃ tñ rõnabili⁹ in hac pte locum põnẽ poetarũ de receptaculis improbãt. Sic.n. Tulli⁹ p lib. tuſculanaꝝ qd̃ nũ eã improbat atq3 apd̃ oẽs phõs eã aſſerit iprobari. ℭ Vilipẽdit q3 atq3 exprobat Iuuenalis poeta ſatyric⁹ hãc põne3 Satyra ſcd̃a q̃ incipit: vltra ſauromatas libet ire ꝛ glaciales. Cũ ait: eẽ aliqs manes ꝛ ſubterranea regna. ꝛ cõtũ ꝛ ſtigio ranas in eq̃re nigras atq3 vna trãſire vadũ tot millia cimba: nec pueri credũt niſi q nondum ere lauantur.

B
Infern⁹ ſm Virgilium quo differat a põne fidelium.

C
Campij eliſi dñr padiſus

D
Cãpoꝝ eliſoꝝ ꝛ paradiſo dña.

ꝛ⁹ dña.

E
Pithagore opinio de aia ꝛ inferni penis.

F
Tulli⁹ ď ſtatu aiaꝝ.

G
Iuuenal negat ifernũ eẽ

Cap.83.

A
ℭ Animas ad celos euolare: ꝛ quedã de dijs.

Addunt aũt poete quoꝝ p̃cedẽs poſitio extitit aias in celo eſſe. has aũt de ſtigijs ſedibus: aut eliſijs campis aſcẽdere nõ ponebãt: ſ3 ex terra ipſa ferebanť in celũ nullo impediente. ℭ Hos aũt q de terra in celũ aſcenderunt deos dicunt viuentes in corpib⁹ ꝛ aiab⁹. hos ẽt ſtellas eſſe aſſeuerãt. quãlibet nãq3 magnã ſtellã aut cõſtellationem plurib⁹ ꝯſtantem aſtris deũ dicũt. ℭ Sed in his deoꝝ numeroſitate trifariam fecerũt ptitionẽ. quoſdã ſelectos deos idest multum electos appellantes: alios autem ſemideos q: ex media parte dij ſunt. Tertij autem ruſtica numina appellantur. ℭ Primi autem qui ſelecti. ideſt ſeorſum electi aut valde electi dicebantur vigintiduo erant de quibus Seneca

B
Stellas ꝛ ꝯſtellatiões eẽ deos.

B
Deos eẽ in tripli ci dña.

In multis locis. de his quoqȝ tāgit Aug.lib.6.ꝛ.7.ꝺ ciui.dei. ℭ Hoſ.n.deoꝫ ſelectos diffiniūt q ex vtroqȝ parēte dij ſſ geni toꝛ nāqȝ ꝛ genitrix dij ſūt. deos nāqȝ ſelectos atqȝ p h̄ maxi mos ſexuū cōmixtōe vt cūctis aīalib⁹ ꝯuēit ꝓlē gignere poe te palā ꝯfitent ꝛ ꝓferūt: de his Marcian⁹ mineꝰ felix capel la lib⁹ de nuptijs mercurij ꝛ phiſiologie ꝓſa pᵃ. ℭ In 1⁰ gra du deoꝛ ſemidei ponebant. Hij.n.integre dij nō ſūt ſꝫ ex dimi dio deos eē nois eoꝛ oꝛigo ꝓdit. h̄ aūt q: nō extitit eiſ vterqȝ parēs de⁹: ſꝫ vnū parētē deū: alterū aūt hoiem hēbāt. ℭ Oēs aūt huiuſcemodi ſemideos poete p̄ hoieſ moꝛtales fuiſſe aſſe rūt: poſtea vō i celū ad aſtra trāſlatos ipſoſqȝ i aſtra ꝯuerſos aſſeuerāt. Sic.n. Romulū ſemideū dicūt qm̄ cū martis: q de⁹ erat filiū: ꝛ ylie virginis filie mi nitoꝛis regiſ affirmāt. Sꝫ in h̄ romani poete nimis auctoꝛi vrbis ſue romulo indulſerūt. nā ylia romuli mr̄: cū virgo veſtalis ab amuliōe auunculo ſuo ef fecta foꝛet: vt ex ea nullo regnatura ꝓles naſceretur minitoꝛi ſuo mr̄i no ſucceſſura p ſtupꝛū a q̄dā ignoto viro defloꝛata ē: quā cū amulis ꝯgnāſe repiſſet vſqȝ ad pt⁹ effuſionē ꝯſeruans iuxta veſtaliū vgīnū antiquā legē viuētē tumulauit. pueri aūt in tyberi expoſiti a q̄dā lupa enutriti ſūt. Ne tn̄ romani auto rē ſuū vrbiſ: p̄ris i natalib⁹ ꝺfectū pati ꝯfiteant: ſi eū ignoti cu iuſdā viri filiū ꝓdicauerint: a marte deo belloꝛ matrē ei⁹ gra uidatā tradiderūt. de his tāgit paul⁹ oꝛoſiuſ libꝛo de oꝛmeſta mūdi. ℭ Herculē q̄ȝ ſemideū dicūt qm̄ pr̄ ei⁹ Juppiter de⁹ ex titit mr̄ tn̄ eiᵉ moꝛtalis fuit. ſ. almena vxoꝛ regis amphitriōis Idē de pſeo filio Jouis ꝛ dānes. Idē ꝺ mercurio Jouis ꝛ vni⁹ de ſeptē pliadib⁹: q̄ maia dī filio. Aliōꝫ aūt ſemideis ꝓpoſtera oꝛigo erat. ſ. vt eaꝛ pres moꝛtales foꝛēt: mr̄es aūt deas hūiſſēt. Sic.n eneas fili⁹ anchiſe viri troiani: ꝛ veneris dee ꝓdicat. Achilles q̄ȝ a peleo ꝛ thetide gēit⁹ ē. peleū.n. moꝛtalē aſſerūt viꝛ: thetidē aūt maris deā: atqȝ iter ſelectos cōputarā. multi q̄ȝ in hūc modū de ſemideis ſūt. ℭ Preter hos aūt alij ſemi dei ſūt q̄s ex neutro parētū deo natos dicūt: ſed eos ad mira bilīū factoꝛ gr̄aꝫ ſupꝛa celoſ tollēs vertit i aſtra. Sic.n. mlti in celo ſtelliſicati referūt. Sic ſeptē pliades q̄ alio noīe ſeptē athlantides nūcupāt a p̄re mr̄eqȝ moꝛtalib⁹. ſ. athlāte: ꝛ ple yone i celo locauit antiqtas. quā ſeptē ſtellaꝛ cōſtellatiōem vulg⁹ ſeptē capellas vocat. ℭ Sic q̄ȝ ſeptē yades q̄s latine ſitulas appellam⁹ i celo gētilitas collocauit q̄s vulgato noīe ꝓferētes galliuā cū pullis appellam⁹. ℭ Idē de Caliſtone q̄ alio noīe parraſis dī: ꝛ ꝺ archade filio ei⁹ in ſeptētrionales cō uerſos vꝛſas. ℭ Tertiū gen⁹ deoꝛ in ruſticis numinib⁹ col locat. hoꝛ aūt q̄dā i celo ſt: alij aūt neq̄q̄. eoꝛ āt numinū ru ſticoꝛ: q celeſtes māſiōes nō hn̄t: q̄dā aliqn̄ i celo manebunt alia aūt nō: ſic ꝺclarauit Ouidi⁹ metamoꝛ. lib. p̄. cū ꝺ diluuio deucaliōis icipiat: i q̄ iuppiter vniuerſaꝫ terrā ꝺlere noluit ne cū ea ruſtica numina q̄ nōdū i celū ꝓuenerāt deleret. ℭ Alia āt hoꝛ i celo ſūt ꝺ qb⁹ Marcian⁹ mine⁹ felix capella in lib⁹. p̄ de nuptijs mercurij: ꝛ phiſiologie in ꝓſa penultima. vbi totū celū in. xvj. māſiōes diuidit: i q̄rū q̄lꝫ dij aliq ꝺ ruſticis nūini bus moꝛabant. De his aūt dicit q̄ Jouis iuſſu coꝛrogati ſūt vt delibera: ēt an mercurij. ꝛ phiſiologie deberēt cōiugalia fe dera copulari. de his dūs poete innumera delirāmēta cōfin gunt de qbus penitus ſubticuiſſe expediens eſt.

D
Deoꝫ ge nerari ꝯ mixtiōe feminā.
E
Romu lus fili⁹ martꝭ cō uerſus ē in ſtellā
F
Romu li natiui tas.
G
Uirgīeſ veſtaleſ ſtupꝛate viue tu mulabā tur.
H
Hercu lē filius Jouis ꝛ almene.
I
Deoꝛuꝫ aliq pa trē moꝛ talē ma trem vō deā ha buerūt.
K
Deoꝛuꝫ aliq pp mirabi le aliqꝺ opuſ ad celos ſſ aſſūpti.
L
Deoꝛuꝫ aliq ru ſticoꝛuꝫ numina appellāt Mar cian⁹ ca pella.

Ca.84. ℭ Quedam ad ſuperioꝛa attinentia.

A
Omniuꝫ aūt hoꝛ deoꝛ turbā tam ſelectoꝛ q̄ȝ ſemi deoꝛ quā ruſticoꝛ numinū gētilitas feli cē fecit. hij.n. i q̄dā tertio loco aut receptaculo eē āt q paradiſus dici poſſet. ℭ De his vō diſſilē eſt ad aīas q̄ i eliſijs moꝛant cāpis. nā q̄ eliſios cāpos tenēt euoluta mille ānoꝛ rota ad le theū flumē agēte deo ꝯuocant: vbi hauſto obliuiōis poculo oīuꝫ: q̄ ꝓtulerāt īmemoꝛes ſci: i coꝛpe redire ꝺſiderāt: ac rede unt. aīe aūt q̄ ſup aſtra ſunt: aut in aſtroꝛ ꝯuerſe ſbaꝫ āpliuſ in coꝛpa reditture nō ſūt: ſꝫ i eiſdē i eternū manēt. ℭ Sic aūt ſpoꝛ virgiliana poſitio a p̄hiis repꝛobat: ita ꝛ iſta ipꝛobāda eſt qm̄ manifeſtioꝛes erroꝛes ꝯtinet: ſi inſpiciant. apō antiq̄s igr̄ q aliud ſapiebāt: nulla ꝓcedētiū fouet opīo. ℭ Nec.n. ꝯ vtrā qȝ argui expedit: nā cū liq̄de erroꝛes ꝯtineāt: a ſeipſiſ arguūt in ea aūt arguēdo niti foꝛtaſſis ꝯuenies ē: q̄ cū in re falſitatē ꝯtineāt: veritat̄ tn̄ aut ꝓbabilitatis cuiuſdā geſtāt effigiem.

B
Opinio māifeſte falſa nō indiget impꝛo batiōe.

Ca.85. ℭ Tullij opinio de aīabus: ꝛ de beatitudine.

A
Inſpectis aūt poſitiōib⁹ q̄ ꝓceſſere Tulius roma ne eloq̄ntie pr̄: q tam in rethoꝛica: q̄ȝ in p̄hia ſatꝫ floꝛuit: q ꝛ p̄hoꝛ āntiq̄ꝛ fere nouiſſim⁹ extitit an̄ xp̄i

B
natiuitatē p ānos nō q̄draginta defunct⁹: ingrēs ꝺ ſtatu aia rū poſt moꝛtē aīas īmoꝛtales eē dixit eaſqȝ de ꝯditōe celeſtis ignis ex q̄ oīa ſtellaꝛ coꝛpa ſūt. Poſt moꝛtē aūt luteis ſolute carcere liberioꝛes ſuī in intelligēdo. Leuitate q̄ȝ ſua i celos cō ſcēdūt: ſolari coꝛpi aut aliaꝛ ſtellaꝛ ſe oꝛbib⁹ cōiūgētes: ꝛ q: aīe de nā ignis celeſtis (vt ipſe opinat) ſunt ſitia q̄ȝ a ſitib⁹ ad iuuant: neceſſe ē vt aīe noſtre celeſtib⁹ cōiūcte coꝛpib⁹ ad intel ligēdū aptioꝛes ſint: atqȝ liberioꝛē actū hēant. Ex eo aūt emi nētiſſimo loco terre globū: ꝛ maris anfractuſ: ꝛ obliq̄s circu landēs. atqȝ ac eaꝛ regionū diſtēſionē intuent: ꝛ intelligūt cū cta q̄ ſūt. In his aūt ꝓfectū deoꝛ gaudiū ꝯſiſtit; a q̄ nūq̄ ſibi ceſſandū eſt: nec aliaꝛ gerēdaꝛ reꝛ curas hn̄t. De his Tul lius li. p̄ ticularitaꝛ q̄ōnū. ℭ Inter oēs aūt i ſupioꝛib⁹ enar ratas gētiliū pōnes: nulla ē q̄ ita iōni: atqȝ fundamētiſ catho licoꝛ ꝯſonāea ſit. Hec tn̄ adhuc a catholica pōne ſatꝫ diſcoꝛs ē. ℭ Primo qde q: nulla p⁹ defunctū moꝛte coꝛp⁹ aīab⁹ eluē doꝛ ſceleꝛ purgationē relinqt. ad pticipationē tn̄ fruct⁹ vite eterne neminē catholica ꝯſenit poſitio: niſi eū q pēit⁹ ab his expiat⁹ ē. ℭ Scdo differt a pōne catholica: qm̄ catholice lo quētes i viſiōe dei btitudinē collocam⁹: cū de⁹ ſūmū bonū ſit. Hic tn̄ Cicero in cōſideratiōe toti⁹ celeſtis globi: ꝛ elemētariſ regionis aſpectu atqȝ ꝓfecta negligētia felicitatē ponit: ſꝫ in hoc quāq̄ amplius aliqd ſit ſufficerit tn̄ qꝺ dictū eſt.

Julij moꝛs q̄ tpe fuerit

C
Aīe ſepate aptius intel ligūt.

D
Beatitudo ꝯſiſtit i itel lectōe reꝛ.

E
Beatitudo q̄ȝ pōit tul lius in quo differt ab il la quā po nūt xp̄iani.

Capi.86. ℭ Marcianus mineus felix capella de beatitudine ꝛ q̄daꝫ de varijs dijs.

Marcianus mine⁹ felix capella ꝓfcō vir magni īgenij q i qbuſdā poetoꝛ: i alijs aūt purō vt ipſi vr̄ ſecut⁹ vitatē de felicitate i qbuſdā fidei catholi ce ꝯcoꝛdauit: aut nec qdē poetico moꝛe: ſꝫ q̄ȝ ū ei intelligi datū ē totā mūdi h⁹ magnitudinē a ſūmo celoꝛ cardie vſqȝ ad ter rā multipliciū ſpūuꝫ nūeroſa varietate repletā: ac diſtinctā fo re: vt phiſiologia Junone teſte didiſcerit ℭ Totā nēpe cele ſtiū coꝛpoꝛ magnitudinē a ſūmo vſqȝ ad ꝯcauū lunaris glo bi i duas ſecuit ꝑtitōes. nā a ſūmo celi vſqȝ ad ſolis oꝛbē ſpūſ q̄ſdā inhabitare dicit: q coꝛpa aſtroꝛ ſupioꝛ inhabitāt: atqȝ mo uēt ignea ita fulgētes. hos deos celeſtes appellamus reꝛ oc cultaꝛ cāroꝛes: q qm̄ mūdanaꝛ reꝛ curā nullā gerūt ipaſſi biles appellāt. ℭ De his.n. aut lib. ꝺ nuptijs mercurij: ꝛ phi ſiologie li. 2⁹ ꝓſa. 2ᵃ. alit inqt q̄s ignite ſbe flāmātiſqȝ ſuſpicim⁹ ab ipſo ethereis: ipeqȝ ſupioꝛis ābitu vſqȝ ad ſolarē circulū de meātes ipi dīt dij: ꝛ celites alꝰ ꝓhibēt cārūqȝ latētiū archa na ꝯponit: ſūt.n. ꝓoꝛes: nec ad modū eos moꝛtaliū curaꝛ vo ta ſollicitāt: apatheſqȝ ꝓhibēt. Illic Jouē regnat certiſſimū ē. Cōteq̄t aūt in 2ᵃ. celiſtis globi ꝑtitōe a ſolari regiōe vſqȝ ad ꝯcauitatē lunaris circuit trifarias ſpūales ſbas collocat. hoſ. ſ. ꝛ genios atqȝ lares. deos.n. ꝓmos collocat i ipoꝛ aſtroꝛ la tētes coꝛpib⁹ atqȝ in ipſo celeſti vagātes magnitudine q̄s dīc ptāte hr̄e minoꝛē eis quos ſup̄ deſcripſim⁹ nec eq̄lr eē feliceſ. Hos q̄ȝ ſomnijs: ꝛ augurijs ꝛ vaticinijs: ꝛ in aīaliū extis ꝓſi dere aūt. Interdū ēt ingrētib⁹ ꝺ occultꝭ vocat rūdere: īterdū vō celeſti ſignificatiōe vt in flumīe: aut cometis currētib⁹ vel alteri⁹ gn̄is reꝛ māifeſtat latētia. ℭ Scdi āt i hac celeſti īfe rioꝛi regiōe genij ſunt. Hos.n. ꝓſidere hoib⁹: ꝛ pp̄lis aut. h̄ pa cto vt cū q̄ſq̄ moꝛtaliū i lucē erupit: ei geni⁹ addat: q ſpūs q̄ dā celeſtis ē fidelr̄: ardēterqȝ cōmiſſū ſibi cuſtodiēs eiqȝ ꝯue niēt i agēdiſ ꝯſulēs. Hij.n. cuſtoditoꝛ a ſe cogitatōeſ ſupioꝛi b⁹ enūciāt dijs: q̄ ex re angelos. i. nūcios eos vocatoſ dīc. Hoſ ēt ꝓſiteſ a ꝓſidēdo vocari inqt: qm̄ cōmiſſiſ ſibi ꝓſint. In hūc aūt modū pp̄lis ſingul'ſiē ꝛ ꝓuīas viris genios cuſtodes a di uina ſupuꝫ ptāte aſſignatos ait: q ſcā pp̄loꝛ diligēter curēt: hoſqȝ dicit a pp̄lis exoꝛari ſic a q̄ȝ ſuus geni⁹ exoꝛat. In his quo ſpū ductus ſit: vel an caſu vera ꝓtulerit neſcio: ſed a ſa cre ſcripture diffinitiōe: in his q̄ de genijs dixit nihil deliraſſe ꝯſtat. Sic.n. ſacra ſcriptura tā noui q̄ȝ veteris teſtamēti ange los pſonaꝛ ꝓuīaꝛ cuſtodes aſſeuerat: ꝛ ipſoꝛ pp̄loꝛ hec eadēqȝ facere q̄ iſte rettulit. Tertij āt i hac celeſti ſcda regiōe lares ſſ q aīe fuere moꝛtaliū q̄s meritoꝛ excellētia ad eū duxit incolatū. Sūt.n. iſte aīe puriſſime q̄: ꝛ īterdū tāta puritate vige re q̄unt: vt Jouialē trāſcēdāt oꝛbē. De his i eadē ꝓſa dixit. at īfra ſolis meatū vſqȝ ad lunarē globū ſcōe btitudis numina ſub pariſqȝ potētie p q̄ tn̄ vaticinia: ꝛ ſōnia atqȝ ꝓdigia cōpo nunt. Hec aruſpices exta p̄hiſiculāt admonētia q̄dā voceſqȝ trāſmittūt ouguratꝭ loquūt hoib⁹: plerūqȝ.n. q̄ ēreſ admonēt vel ſyderis curſu: vel fulminiſ Jaculo: vel oſtētaria nouitate. Sꝫ qm̄ vnicuiqȝ deoꝛ ſupioꝛ ſingli q̄q̄ ꝺſeruiūt ex illoꝛ ar bitrio iſtoꝛūqȝ comitatu: ꝛ gn̄alis oīuꝫ ꝓſul: ꝛ ſpālis ſinguliſ

B
Dij ſōnioꝛ ꝛ oculꝛoꝛ.

C
Dij genij dant in cu ſtodiaꝫ ho minum.

D
Dij lares fuerūt aīe moꝛtaliū.

moꝛtalibus genius admouet: quē ēt pſtitē eo ꝙ pſit oīb⁹ ge
rēdis vocauerūt. Nā ⁊ ppl'i genio cū gṅalis poſcit̄ ſupplicāt
⁊ vnuſq̄ſq; gubernatoꝛi ꝓpꝛio depēdit obſequiū. ī̄dq; dr̄ ge
nius qm̄ cū q̄s hoīum genitus fuerit mox eidē copulat̄. Hic
tutelatoꝛ fidiſſimuſq; germanus eiūm aīos mēteſq; cuſto
dit. ⁊ qm̄ cogitationū archana ſupe annūciat poteſtati ēt an
gelus poterit nūcupari. Hos oēs grāi demones vocant apo
toy dumonias laniu medioximos vocauerūt. Qui quidē oēs
minus lucide ſplēdētiſq; nature q̄; illi celeſtes ſiē ꝯſpicio ap
pꝛobaut: nec tñ ita ſunt coꝛpulēti vt hoīum capiant̄ obtutu.
E
Lares ſunt ⁊ Hic igit̄ lares hic poſt mēbꝛoꝝ nexū degūt aīe puriores: q̄
aīe beatoꝝ. pleruq; ſi meritoꝝ excellētia ſubuehant̄: ēt circulū Jouis: ⁊
flāmantia ſepta trāſiliunt. Q̄ aūt aīe carcere luteo ſolute in
ſupioꝛē celi ptē aliq̄n trāſeāt: ſi magni meriti extiterint: idem
Marcianus lib. 2. pſa vltima indicat dicēs phoꝝ ibi eē nūe
roſitatē ingens. Eleūtoꝝ q̄; pſides: angelicuq; ppl'i pulcher
F
Aīe phoꝝ rima multitudo. aīeq; pterea hīoꝝ veteꝝ q iā celi tēpla merue
in celo. eant greſſus maiugeue ſeq̄bant̄. Linum: omeꝝ: māruanūq;
vatē redimitos: canēteſq; ꝯſpiceres: oꝛpheū atq; ariſtoxenū
G
Scie acq̄ſi fidibus pſonātes. Platonē: archimenidē: ſperas aureas de
te remanēt uoluētes. Ardebat heraclitus: vdus: thales: circūfuſus atho
in anima mis democritus videbat̄. Sami⁹ pitagoꝛas celeſtes q̄ſdā nu
b⁹ beatis. meros replicabat. Ariſtoteles q̄; p celi culmina eudeliebiam
ſcrupuloſius regrebat. Epicurus vō mixtas cū violis roſas:
⁊ totas appoꝛtabat illecebꝛas voluptatū. Zeno ducebat femi
nam ꝓuidētiē. Archeſilaus collū intuens colūbinū: multuſq;
pterea palliatoꝝ ppl's ſtudijs diſcrepantib⁹ diſſonabat.

Capl'z. 87. ⁊ De ſectione ſphere actiuoꝝ ⁊ paſſiuoꝝum.

A
Cum aūt Marcianus mineus felix capella totā ſupio
ris etherīs ⁊ celeſtis globi capacitatē ſpiritib⁹ di
ſtribuerit pſlibatis: eam ptē q̄ a celo lune vſq; ad terrā ceſtat i
duas quoq; ſectiōes bipartit. In p⁹ iuxta lunarē circulū ver
ſus terre ſoliditatē ſemideoꝝ vaſtā collocat multitudinē ò q
bus ſupꝛa ex pte dictū eſt: hos. n. greci emicheos vocant. i. ex
B
Quid ſemi media pte deos quos moꝛtales aliq̄n fuiſſe aſſeritq; ibi nunc
dei. eoꝝ manere ſpūo. Uocat aūt ſemideos nō ex eadē oꝛigie quā
ſupꝛa tetigimus: nā nō ſibi ꝯtemiūt oēs phi atq; poete. Dicit
ḡ ſemideos illos foꝛe q̄s q̄ſi dei q̄dā ꝓuidētia ad vl'eq; mundi
vtilitatē geniti ſūt: vt Hercules q mōſtra domuit alij q̄; q hūa
nis negocijs artes q̄ſdā neceſſarias aliaſq; ꝓutiles inuenerūt.
De hoc in pdicto lib. 2⁰. pſa. 2ª. ait. De hinc a lunari circulo vſ
q; ad terra qcqd interparet interſticij ꝓpꝛij ꝑntiōe diſcernit̄:
⁊ ab oꝛbe lunari interfuſa medietas diſpat̄: ſ; ſupioꝛ poꝛtio
eos (ſicut cōſpicis) claudit: quos emitheos dicūt quoſq; lati
ne ſemones: aut ſemideos cōuēit memoꝛare. Hi aīas celeſtes
gerunt ſaci aſq; mētes atq; ſub hūana effigie in totius oꝛbis
cōmoda ꝓcreant̄. His aius datus ex ſempiternis ignib⁹: que
ſydera ſtellaſq; vocamus. Qui qdem pleruq; ſui miraculo
fidē fecere celeſtiū. vt in hoꝛtu herculis geminate noctis ob
ſequiū: ſerpenteſq; idē paruus obludens viri muniris appꝛo
bant. Tages ſultis emicuit: ⁊ rituni ſtatingētis ſypnumq;
mōſtrauit. Hamō apparuit cū coꝛnib⁹ arietinis: ⁊ veſtimēto
C
Inuētores lanitio: atq; ſitiētib⁹ vndā fontis exhibuit. ⁊ Quid loquar
nouaꝝ re eos q pmi moꝛtalib⁹ vſuq; reꝝ maioꝛaq; cōmoda pſtiterūt: vt
rum. vitē Dionyſius apud thebas. oſiris apō egyptios hauſtū vi
ni: vſumq; cōperiēs. frumētū yſis in egypto. tritholem⁹ apud
athicos docuere. eadēq; yſis lini vſum: ſemēteq; mōſtrauit:
cōminuende frugis: farris fragmēta pilumno ſignat Italia:
aſcribit aſclepio grecia medicinā. ⁊ Alij q̄; hui⁹ gn̄is hoīes
indiuinandi vſum: ⁊ preſciani ꝓcreati: vt carmētis in archa
dia ab effuſo p vaticinia carmine memoꝛata ē. ⁊ Sibilla vel
erithrea q̄q; cumea eſt; vel frigia; q̄s non decē (vt aſſerūt) ſed
duas fuiſſe nō neſcis. i. erophilā troiani marmēſi filiā: ⁊ Sy
machiā hyppothenſis filiā: q̄ erithrea ꝓgenita: ēt cumis va
ticinata eſt. ex hac diuinādi poſſibilitate aphioꝛauo: mopſuſ
q; celebꝛati.

Capl'z. 88. ⁊ Quedam de aīabus ⁊ de dijs ad ſupioꝛa attinentia.

A
Ad ſecūdā aūt aerce regiōis ptē: q̄ a media aerio
pte ꝓteſa terre contermina fit. hemi
theos: ⁊ manes: atq; heroes idē marcianus ponit. ⁊ Nō. n.
oīuq; ſemideoꝝ q̄s greci emitheos memoꝛāt eadē excellētia ē
B ſō ⁊ ſi qdā cōiūctā lunari oꝛbi poꝛtiones aſſumpſerint: alij tñ
minoꝛis meriti ſcdāq; q̄ terre ꝓpingoꝛ ē ptitionē poſſederunt.
Hic q̄; heroes ſunt; q̄s q̄dā ſpūales valde: atq; aereos viros
appellāt hūanā ꝓ ſuis in virtute cōditionē ſupgreſſos: a qb⁹
moꝛaliter loq̄ntes virtutē heroycā appellamus: de qua Ar.
ethi. lib. 7. Marcian⁹ tñ eos heroes a terra vocat: qm̄ hi ſpūs
ſunt: q i terrenis coꝛpib⁹ aliq̄n fuerūt. ⁊ Addit aūt ⁊ in hac
regiōe manes eē: qui aīe ſūt q̄s dicit ibi eē an̄q; hūanis coꝛpi
viuant̄. Hos manes dicit in cōmixtiōe viri: ⁊ femine miſceri
ſeminib⁹: eoſq; coꝛpa vegetare. ⁊ In q̄ſbi aſtruūt oēs aīas
hoīuq; an̄ coꝛpoꝝ foꝛmationē pfuiſſe i aerea regiōe: ſic qdā de
nr̄is arbitrati ſunt oēs aīas a deo ſil' fuiſſe creatas: ⁊ poſtea
ſucceſſiue in foꝛmatiōe coꝛpoꝝū eiſdē admiſceri: ſ; h̄ falſū i ſu
pioꝛib⁹ q̄; iꝓbatū ē: cū ò pōne pithagoꝛica ageret̄. Hec autē
aīe manes vocāt̄: q: de parētū ſeminib⁹ manāt: nā cū ſemini
bus cōmiſceant̄: cū decidūt: ex eiſdē manare ꝓhibent̄. ⁊ Cū
aūt a coꝛpe aīe iſte ſolute fuerint q̄dā lemures dicunt̄: alie vō
larue ꝓhibent̄ ac manie: nā ſi bone i coꝛpib⁹ fuerit cū ab eiſdē
receſſerit manes: ⁊ agathos eas dicim⁹. Si vō moꝝ prauita
te in coꝛpib⁹ ꝑuertāt̄ larue vocant̄: ⁊ cachodemones: ⁊ ſiē vi
uētes i coꝛpib⁹ ꝯlectāt̄: ita p⁹ moꝛtē gaudēt i eiſdē. ⁊ De his
in eadē pſa ait. A medietate vō aeris vſq; i mōtiū: terreq; ꝯfi
nia hemithei: heroeſq; v'ſant̄: q ex eo ꝙ terrā herā veteres di
xere: heroes nūcupati: ibiq; manes. i. coꝛpi hūano pſules at
tributi: q parētū ſeminib⁹ manauerūt. Deniq; hec oīs aeris a
luna diffuſio ſub plutonis ptāte ꝯſiſtit: q ēt ſūmanus dē q̄ſi
ſumm⁹ maniū: hic luna q̄ huic aeri pēſt ꝓſerpina memoꝛat̄.
⁊ Ueꝝ illi manes qm̄ coꝛpi ſuo illo tpe tribuūt̄ q̄ fit pma cō
ceptio ēt p⁹ vitā hiſdē coꝛpib⁹ delectant̄: atq; cū his manētes
appellant̄ lemures: q ſi vite pꝛoꝛis adiuti fuerint hōeſtate: in
lares domoꝝ vrbiūq; v'tunt̄. Si aūt deprauāt̄ ex coꝛpe larue
ꝓhibent̄: ac manie. manes igit̄ hic tā boni q̄; truces ſūt ꝯſtitu
ti: q̄s agathos ⁊ cachoſdemonas memoꝛat greca diſcriptio.
Sūt āt pter dicta ſpūum gn̄a qdā alij q circa ipſ; terre globū
in aere q̄dā detinet̄. circa terrā naq; aer repcuſſiōe radioꝝ ele
uatoꝝ calefit: ⁊ eleuatiōe hūiditatū q̄rūdā igroſſat̄: ex q̄ calo
⁊ turbidus fit. Mlte āt aīaꝝ a coꝛpib⁹ egreſſe cū ethereas ſe
des petere enitāt̄ turbidi aeris madoꝛe: ⁊ caloꝛe iuoluūt̄: vbi
ſ; iudicij plutonis q beiouis aut vedi⁹ . i. malus iuppiter: aut
malus de⁹ dr̄ arbitriū puniūt̄: vn̄ poetaꝝ oꝛiginē poſitio ſū
pſit aīas in flegetōe toꝛq̄ri. ſ. in fluuio q̄dā ardēti. ⁊ De his i
eadē pſa ait. Circa vō ipſ; terre circulū aer ex caloꝛe ſupo atq;
ex halatu madoꝛeq; iſero turbidat⁹ egrediētes a coꝛpib⁹ aīas
q̄dā fluēti eſtu collidēs nō facile pant̄ euolare. huicq; tractū
pyr phlegetonta ſolertia poetice adūbꝛatiōis alluſit atq; i co
phēni ſtrepitu voluptata collidit̄ aīaꝝ: q̄s vedij adiudicarit
impietas. i. pluto quē ēt diuē, veiouēq; dixere. Hic. n. ē i gn̄ali
aīaꝝ ſtat⁹ ſm̄ pōnē marciani quā ex ſupioꝛib⁹ ꝓſecuti ſum⁹.
Preter hos aūt ⁊ ipſos viuētes hoīes q nōdū ſtatū ſuū hūt:
qm̄ viatores coꝛrupiōi appꝛopinquātes ſūt: inter viuētes ſūt
q̄ꝝ terra ſ; Marcianū ⁊ gētiles poetas plena ꝓhibet̄ ipſaq;
D
terre ſecreta q̄ hoīb⁹ ſūt penetrāt. Q̄noꝝ qdā i mōtib⁹: alij vō Dij Sil
in lacub⁹: ⁊ flumib⁹ hitāt: ad q̄s ēt niphe: oꝛades: driades: ueſtres.
⁊ naiades: atq; napee ptinēt: hos. n. gētilitas panes ſatyros
faunos: ⁊ nimphas vocat: atq; ſiluanos. Ouidi⁹ āt p lib⁹. me
tamoꝛphoſeos ad deos iſta ptinere dixit: ſ; ea ruſtica numina
appellant̄: ò qb⁹ dīc ꝙ ad tps i terra manēt: poſteri⁹ aūt i celū
E
trāſferrēt̄. nā vt Marcian⁹ ait moꝛtales ſūt quāq̄; lōgo tpe vi
uāt. ⁊ De his. n. idē Ouidi⁹ ait. ſē mihi ſemidei ſūt ruſtica nu Uerſus
mina nimphe. fauni: ſiluaniq; ⁊ mōncole ſatyriq;: q̄s qm̄ nō Ouidij
dū celi dignamur honoꝛe. q̄s dedim⁹ certe terras hitare ſina pmo me
m⁹. De his dr̄ ꝙ quāq̄; p⁹ lōga tpa moꝛiāt̄: diuinādi tñ ⁊ no tamoꝛ.
cēdi: atq; icurſandi: pſentiēdiq; ptātē hūt. De his marcian⁹
eadē pſa ait. Ipaq; q̄; terrā q̄ hoīb⁹ inuia ē refercuūt longeuoꝝ
choꝛi: q hitāt ſiluas: nemoꝛa: lucos: lacus: ac fontes: fluuioſ:
appellanturq; panes: fauni: ⁊ fones: ſatiri: ſiluani: nimphe fa
tui: fatue: vel fauue: vel ēt fane: a qb⁹ fana deā ſit: ꝙ ſoleāt di
uinare. hi oēs p⁹ ꝓlixū euū moꝛiūt̄: vt hoīes: ſ; tñ: ⁊ pſciēdi ⁊
icurſandi: ⁊ nocēdi hūt pſentiſſimā ptātē. ⁊ De his āt q̄; q̄;
F
Marcian⁹ nō expſſerit qd p⁹ moꝛtē hiturū ſuit: Ouidi⁹ tñ di
xit eos i celū trāſferēdos. Addit q̄; idē Marcian⁹ de illo vō
deo q ceteroꝝ deoꝝ: ⁊ reꝝ pr̄ ē feliciſſimū eē: eiuſq; diuerſas Deus ē
valde foꝛe btitudinē: ab ea quā ceteri minoꝛes dij: ⁊ hoīes: ⁊ feliciſſi
alij ſpūs ſentiūt: eūq; nullo celeſtis magnitudīs teneri loco. mus nec
Sed vltra ipſam extremi celi magnitudinē: quodam empireo loco te
vel ſpirituali celo teneri aſſeruit. hic enim eſt: a quo tota re netur.
rū machina mouetur atq; defenditur in ſuo manens curſu.
⁊ De quo in eodē libꝛo 2⁰. pſa vltima Marcian⁹ introducēs
philologiā oꝛātē ait. Ipaq; vō q̄ ambitū coherceat vltimū: ſpe
Herog ca virt⁹ vn̄ dicat̄
C
Aīe ſūt i aer an̄ foꝛmatōes coꝛpoꝝum.

rā miris raptib⁹ incitatā:poloſq; ⁊ axē ex celi ſūmitate vibratū ꝓfundā trāſmeare terrā:atq; ab ipo totā celi molē:machināq; torq̄ri tāti opis:tāteq; rōnis prez:deūq; nō neſciēs ab ipa et deoꝝ noticia ſeceſſiſſe:qm̄ ex mūdanas btitudines eū trāſcēdiſſe cognouerat empyreo quodā: itellectualiq; mūdo gaudētē:iux ipʒ extimi ambit⁹ murū inixa genib⁹ac tota mētis acie coartata diu cuʒ ſilentio depcat. Ex his ḡ inductū pʒ qd Marcian⁹ circa oīuʒ ſpuūm btitudinē:aut miſeriā: ſiue i corpib⁹ mortalib⁹:ſiue imortalib⁹ ſint:aut ꝓ:ſuo a corpe abſoluti. Quā poſitionē an vā ſit incurſare non expedit:nā ⁊ ſi in quibuſdā rōni adherere conat:ſaltē in modo eoꝝ: tn̄ que dicta ſunt plurima falſa neceſſario ſunt.

Ca. 89. A

¶ De locis aiaꝝ corpore ſolutaꝝ catholice hic agit.

Sed qm̄ iuxta Ari. nrʒ ethi. lib. ꝑ oēs ꝑſcrutari opiniones fortaſſis inutile erit. Sufficiēs aūt ad eas itēdere q̄ vitatē magis hr̄e videt. Cū ḡ de varijs famoſioribuſq; antiq̄ꝝ poſitiōib⁹ circa ſtatū aiaꝝ corpe ſolutaꝝ dcm̄ ſit: fortaſſis intēpeſtiuū nō erit ad vitatē catholicā accedere : qd de his diffiuerit locis. Et qm̄ ut trib⁹ locis: de qb⁹ ingrebat infernū ꝑorē eē dicim⁹: de eo ꝑus ingrēdū eſt. In cui⁹ aſſignatione circa locū pleriſq; occurrit dubitatio: qbuſdaʒ eū in aere: alijs in celo: alijs alibi collocātib⁹. ¶ Iuxta qd ſit vna pclo. ſ.

B Infern⁹ nō eſt i ſpera ignis.

infern⁹ quē ſtatuit poſitio catholica ꝯueniēter poni nqt in regione ignea. i. ꝙ infern⁹ in regiōe ignis eē nō pōt. Nūc varijs tā poetaꝝ q̄ꝫ gentiliū phoꝝ poſitionib⁹ ex pte tactis: ⁊ ex pte diſcuſſis: ad eā q̄ catholicoꝝ eſt accedim⁹. Oēs nāq; q phātes: aut poetice loq̄ntes in hac pte de ſuo expſſerunt: nihil a deo illuſtratā vitatē: quā catholica poſitio ſtatuit ptingere nequerūt. Que ſi ad alias poſitiones gentiliū phoꝝ: ⁊ poetaꝝ ꝯferat ablato oī fidei fundamēto: ⁊ diuina in hac re aliqli declaratōe: ⁊ auctoritate ſola nāli rōne in vtriſq; ſcripta appʒ

C Infernū poſitio chriſtianoꝝ rōnabilior ē ceteris.

hāc ceteris rōnabiliorē fore. Et ſi oēs ꝓpoſite poſitōes: ſingulareq; alie q̄s nāli rōne hoies excogitare: ⁊ ſtatuere valerēt i vnū collate alicui viro magni iudicij p̄ntarent: q in nullā eaꝝ differēt⁹ quā in ceteras affect⁹ foret: ꝓculdubio rōnabiliorē aſſereret catholicā poſitiōeʒ. ¶ De viliſſima turpiſſimi: atq;

D machometi poſitio de btitudīe ceteris irrationabilior.

iſpectis machometi ſatis rudi poſitōe q̄tū ad vitā eternā dicere nō attinet: nā ipa euidētiſſime irrōnabilior eſt oib⁹ gētilicis: atq; poeticis poſitiōib⁹ ſupi⁹ enarratis. Catholici aūt tractatores tria aiaꝝ receptacula ꝑncipalia eē ponūt: q̄ꝫq̄ꝫ poſt hec alia q̄ꝫ ſint. De his aūt dubitari neqt: qm̄ teſte ipſa ſacra ſcriptura ꝯfirmāt. ſ. gehenne ſupplicia: ⁊ purgatorias ſedes: atq; inuiſa gaudia padiſi. ¶ Prim⁹ hoꝝ locoꝝ eſt gehenne receptaculū: vbi incendia magna: atq; frigora: aliaq; variaꝝ gn̄a penaꝝ ſunt: que nobis iexcogitabiles ſunt: iuxta vgilianā aſſertionē in ſexto eneidos cū dr̄: nō mihi ſi centū lingue

E Tlarus ſeparataꝝ triplex locus.

ora q; cētū: ferrea vox oēs ſcelerꝝ cōphēdere formas: oia penaꝝ ꝑcurrere noia poſſes. ¶ In h̄ aiaꝝ receptaculo demōes ſunt: q angeli ſm nāʒ ſuit: ſʒ malitia ſua demones: aut diaboli nūcupant. hi eternis ſupplicijs mācipati ſunt. ¶ Hic q̄ꝫ indeſinētes pene ſunt: ⁊ eſt iſte loc⁹ vnic⁹ ad penas ſepat⁹ ab alijs locis diſtinct⁹: nec vbiq; vt aliq extimauerūt dicētes aias

F Infern⁹ ē i loco determinato.

eternis icēdijs traditas ibi puniri: vbi pctā cōmiſerūt. ¶ Hoc tn̄ ſtare neqt: qm̄ ꝯtingit ꝙ aliqs in multis locis peccauerit: ḡ in multis locis deberet ſil' puniri: ſʒ nō ꝯtingit eādē aiaʒ i multis locis ſil' puniri: ḡ non punit in locis in qb⁹ peccauit. Niſi fortaſſis dixeris ꝙ aia punit ꝓ q̄lʒ pctō in loco in q̄ deliqt:

G Obo.

ſʒ punit in vno loco in q̄ deliqt ꝓ pctis q̄ ibi patrata ſunt: de-

H Rn̄ſio

inde in alio loco ꝓ pctis: q̄ ibidē facta ſunt: q̄ pacto in ſingl'is locis: atq; in oib⁹ punitiones ibidē patratoꝝ recipiet pctōꝝ.

I Obo.

¶ Hoc tn̄ adhuc ſtare neqt: q: ꝓ q̄lʒ mortali pctō debet pena eterna: ḡ cū incepit in aliq̄ loco aia puniri: in q̄ deliqrit: q: pro q̄lʒ mortali eterna pena debet ibi eternalr̄ puniet: ⁊ ſic nō trāſibit vt puniat in alio loco: in q̄ deliqt: ita vt impoſſibile ſit eā in oib⁹ locis in qb⁹ deliqt puniri. ¶ Itē ſi daret ꝙ aliqs cōdēnat⁹ in aliq̄ loco puniret ꝓ pctō qd ibi cōmiſit q̄uſq; ꝑueniret ad vltimū pctm̄: cū pctā cuiuſlʒ hoīs: q̄ꝫq̄ꝫ mlta ſint: tn̄ finita ſm nūeꝝ ſunt: tūc q̄ret an ꝓ illo vltimo puniet eternalr̄: aut nō. Si aūt dicam⁹ ꝙ puniat eternalr̄ erit incōueniēs: q: pro q̄lʒ illoꝝ fuit punit⁹ hō vſq; ad ꝑfectaꝝ penaꝝ ꝑſolutiōes: ⁊

K Rn̄ſio

tn̄ ꝓ nullo eoꝝ: nec ꝓ oib⁹ ſil' ſumptis fuit punit⁹ eternalr̄: ḡ nec ꝓ iſto puniet eternalr̄. ¶ Si aūt dicam⁹ ꝙ ꝓ iſto vltimo punit ſicē ꝓ q̄lʒ alioꝝ: ſicē pena cuiuſlʒ alioꝝ: ⁊ oīum ſil' ſumptoꝝ eſt pena tpis finiti: ita hui⁹ vltimi pena finita erit. Et ſic dabit ꝙ illi q in inferno ſunt eternalr̄ nō puniant: qd ꝯ:ſus catholice obuiat aſſertioni: nō eſt ḡ idē loc⁹ punitiōis: ⁊ delicti. Si āt aliqn̄ (qd raꝝ eſt) aliq̄s aias eterno mācipatas igni ꝑ diuerſas terraꝝ: atq; maris: ⁊ aereaꝝ regionū loca penas tollerare cognouerim⁹: hoc regulare nō eſt: ſʒ ad qddā miſteriū vtilitatis viuentiū eſt: vt hoc cognito aliqd in viuentib⁹ ꝑmutet. De hoc Gregori⁹ dialogoꝝ libro 4°. ¶ Dōm eſt igit eos: q in mortali culpa deceſſerunt eternis penis eē ſubdos in quodā receptaculo ad h̄ ſpālr̄ determinato: qd a nobis latinitatis more infernus appellat.

L Hic aliqn̄ i ſpāli loco puniunt.

¶ Quedam de inferno.

Capi. 90. A

Suppoſitis aūt q̄ in ꝑcedētib⁹ dicta ſunt. ſ. infernū locū nō vbicūq; pctm̄ fuerit eē: ſʒ aliquē eē determinatū locū ad has penalitates: adhuc qbuſdā ſatis deliratū eſt. ¶ Quidā nāq; hūc penaꝝ vnicū locū i aere caliginoſo eē voluerūt: q̄ꝫ aliqle vr̄ eē motiuū: qm̄ infernus penaꝝ loc⁹ eſt. In aere aūt caliginoſo iſta ꝯueniēter ſiūt: cū loc⁹ ipe penalitatib⁹ adaptet. Eſt. n. ibi calītas nimis afflictiua i gradu exceſſiuo qd ifernali loco cōpetit. q̄litates nāq; actiue ⁊ paſſiue ſunt organa: ſiue inſtrumēta q̄dā ſubaꝝ agētiū: ⁊ patiētiū. He aūt oēs actiue: ⁊ paſſiue q̄litates ſʒ poſitionē oīuʒ de nā loq̄ntiū q̄tuor ſunt. ſ. calītas: ⁊ fridītas: humor ⁊ ſiccitas. ¶ Haꝝ due. ſ. calītas: ⁊ fridītas ſunt magis actiue. Alie aūt ad patiendū magis directe ſunt q̄ꝫ ad agendū cū duab⁹ ꝑorib⁹ ꝯferant. ifern⁹ ḡ ibi eē ꝓpe dʒ: vbi iſte due i gradu intēſiſſimo ſunt: ⁊ q: itēſiſſim⁹ calor in elemēto ignis eſt. Exceſſiuū aūt frigus in aerea regiōe: in aere caliginoſo videbit alicui nō icōueniēter dcm̄ infernū in ignea: aut aerea eē regione. Fuit aūt hui⁹ poſitiōis origo. Quidā. n. volētes platonice inniti poſitiōi cū ipo platone ſanxerūt totā machinā mūdialē ex q̄tuor ꝯſtitui elemētis: ita ꝙ ꝑter q̄tuor elemēta: ⁊ formata ex his corpa q̄ elemētata vocamus nihil in tota corpoꝝ vniuerſitate eē. Quo pacto ipos celeſtes orbes: atq; aſtroꝝ corpa elemētares ſubas crediderūt: vn̄ celū ſubaʒ igneā dixerūt: ⁊ aſtra corpa eē ex igne ꝯſtātia puriſſimo. Demōſtrat. n. hoc celi nomē. Celū. n. apd poetas: atq; alios antiq̄s etiā doctiſſimos ſcriptores ether dr̄. Ether tn̄ ex ſua ꝑmaria origine ignē notat. Et q: ſʒ aſtrologicā atq; notā ſatis poſitionē planeta diſtemparatior in calītatis influxu mars eſt in celo martis. puriorē: atq; viuatiorē ꝯſtituerūt ignē. ¶ Addiderūt q̄q; flegetontē fluuiū: q ab oib⁹ poetis apd iferos eē aſſerit: atq; ardens: ⁊ vrēs ex greca origine iterꝑtat celū martis eē: ex q̄ inferūt iferoꝝ loca ipi⁹ celi martis eē q̄dā receptacula. ſ. in medio: ⁊ viciniori loco ignee regiōis. Hāc (vt q̄dā referūt) tangit poſitionē marcian⁹ felix capella libro ꝑ de nuptijs mercurij: ⁊ philologie ꝓſa ꝑ° diſtinctiōe ſcḋa ꝓſe: q̄ icipit verū eoſdē omnes diuerſicolor fluctoꝝ vnda raptabat: vbi de planetaꝝ ꝯditione agit. ¶ Hec tn̄ Marciani intētio nō eſt: qui potius flegetontē qd poetica obliq̄tiōe adoptū eē dicit iux terre circulū in ipa ꝑ'regiōis aeree ꝑori ꝑicula ponit: dicēs iux terrā ex calore ſuperiori aerē caleſieri quodā q̄q; eleuato a terra madore obnubilari: ita vt humori calor mixt⁹ fluctu q̄dā ſit. Cū aūt ale corpora egreſſe ſuperiores etheris ptes petere cunant nubiloſo quodā: atq; madido eſtu fluctuātes ferunt: ne trāſeāt: ibiq; eis tādiu pena eſt: q̄ꝫdiu pluto aiaꝝ de⁹ adiudicarit. De h̄ lib° 2°. de nuptijs mercurij: ⁊ philologie ꝓſa 2ª ait. Circa vo ipʒ terre circulū aer ex calore ſuperiori: atq; ex halatu madoreq; ifero turbidat⁹ egrediētes a corpib⁹ aias q̄dā fluēti eſtu colidēs nō facile patit euolare. hunq; tractū pir. flegetonta ſolertia poetice adūbratiōis aluſit: atq; in eo phētū ſtrepitu volutata colidit aiaꝝ q̄s vedi⁹ adiudicarit ipietas. i. pluto quē et duē veroneq; dixere. ¶ Illa tn̄ q̄ ꝑdctā ſunt ſtare nequeūt: qm̄ ꝑſupponūt celeſtia corpa ex el'ali mā eē: qd i doctrinā oīuʒ phoꝝ militat ꝑſertim Ari. ⁊ pypatheticoꝝ. idētidē q̄ꝫ ꝯ catholicoꝝ doctoꝝ poſitōeʒ. ¶ Itē h̄ pʒ vlteri⁹: qm̄ corpa celeſtia icorruptibilia: tā ſm ptē q̄ꝫ ſm totū oēs ꝯcordit conſtruūt: el'alia tn̄ corpa corruptibilia ſūt: ipa nāq; el'alia corpora q̄ꝫq̄ꝫ ſm ſe tota nullā corruptionē patiant: ne aliq̄ deſit de ptib⁹ ꝑncipaliſſimis vniuerſi. ſm ptē tn̄ corrūpunt. Si igr celū: aut elemētū: aut elemētatū corp⁹ eēt i eo aliq̄ꝫ cauſari corruptiōeʒ neceē erat: nullā tn̄ corpib⁹ celeſtib⁹ pegrinā aduenire ꝯcedim⁹ ipſſionē. ḡ nec elemētū: nec elemētatū ē. ¶ Amplī⁹ ēt nō ꝯuenit iſta poſitio q̄tū ad id qd dicit. ſ. ꝙ ifern⁹ ſit in corpibus ſupꝰ celeſtib⁹: nā infernus meroris ſumi locus ē: nō decet igitur ꝙ ſit in iocundiori: atq; perfectiſſima orbis parte: ſʒ in ea que imperfectior: atq; ad infligendum penas apta: ſcilicet

B Infernus ē in ſpa ignis ⁊ aere caliginoſo.

C Celum eſſe ſubſtantiā igneā

D Flegeton fluui⁹ a q̄buſdā dr̄ celū martis

E Impugnatio opinionis ꝙ infernus ſit in igne.

F Elemēta corrūpūtur ſm ptē ⁊ nō ſʒ totū.

vt ipſa loci facies atq̃ q̃litas ſeipſa errorẽ quẽdã: atq̃ timorẽ
incutiat. In corporib⁹ aũt celeſtib⁹ hoꝝ nihil eſt cũ illa ſint ꝑ-
fectiſſima in tota nãe vniuerſitate. Nõ congruit ḡ vt in cor-
porib⁹ celeſtib⁹ inferoꝝ locus aſſerat. Alie aũt rõnes induci
poſſent de quibus ſuffecerit.

Capi. 91. ¶ Infernus nõ eſt in aere caligi noſo.

A **Quẽadmodũ** aũt qdã delirantes in ignea re-
gione: atq̃ celeſtib⁹ corporib⁹
infernoꝝ locauerũt ſedes: ita ⁊ qbuſdã viſuz eſt ad hoc cali-
gĩnoſuz aerẽ ꝯuenire: qḋ ſtare neqt. Sit igr̃ ꝯ eterni noꝝ ſuppli
cioꝝ qui infern⁹ dr̃ in aere caliginoſo nequaq̃ ſtatuit. ſenſus
hui⁹ eſt ꝙ infern⁹ poni nõ põt in aere caliginoſo. De calitate
eni exceſſiua ꝙ in igne poneret ſupradcm̃ eſt. Nũc aũt de fri
B Aer caligi- giditate: que ſcḋa q̃litas in actiuis ponit dr̃ ꝙ ipſa in aere ca
noſus ẽ fri- liginoſo exceſſiua ſit. ſ. ꝙ in toto vniuerſo nõ ſit tãta frigidi-
gidiſſimus tas q̃ta eſt in aere caliginoſo. Infernali aũt loco cõpetit aliq̃
q̃litas nimis afflictiua q̃lis eſt itẽſa frigiditas in gradu excel
lenti: ḡ in media aeris regione. ſ. in aere caliginoſo eſt. Iſta. n.
media aeris regio exceſſiuã toti⁹ nãe reꝝ ꝯtinet friditatẽ: nõ
qdẽ ex nã aeris: qm̃ aer ſm ſe calidus: ⁊ hũidus eſt. Princi-
pal⁹ aũt frigoris ſm nãm in elemẽto aque eſt: aer tñ frigidior
C Niues ge- actualiter q̃ aq̃ eſt. Hoc aũt p3 q: nix frigidior eſt aq̃neo ele-
neratur in mẽto: niuis tñ gñatio in aerea regione eſt: ⁊ nõ in aq̃. Op3 ḡ
aere. locũ in q̃ niues gignunt frigidiorẽ eẽ loco in quo aque ſunt.
¶ Itẽ grandines ⁊ lapides magni geniti p metheororicã im-
preſſionẽ frigidiores ſunt aq̃. Op3 ḡ vt locus ille in q̃ gignunt
D Loc⁹ ẽ pn̄ frigidior ſit q̃ aq̃: qm̃ id qḋ gignit attrahit p̃cipue v̇tutẽ a lo-
gñationis. co gñationis cũ ab oib⁹ ponat locus gñationis tãq̃ pncipiũ
rei genite: ⁊ hoc q: genitũ gignit in loco in v̇tute influẽtie re
cepte in loco: in q̃ fit gñatio: ſ3 oia hec in aere gignunt. ḡ frigi
diſſim⁹ loc⁹ eſt aer p cui⁹ actionẽ res tã frigide gñant. ¶ Itẽ
ſi aq̃ eẽt frigidior aere eẽt in medio ſui frigidior q̃ in aliq̃ ſui
ſupficie tã ſuperiori q̃ inferiori: cũ in medio nõ habeat mix-
tionẽ cũ aliq̃ alio elemẽto. ſ. nec cũ terra nec cũ aere. In ſupio
ri nãq̃ ſupficie aq̃ aeri ꝯiungit: in inferiori aũt terre ꝑmiſcet
a qb⁹ ad aliquã extraneã q̃litatẽ ꝑduci põt qḋ in medio fieri ne-
quit. ſ3 hoc falſuz eſt: qm̃ frigidior eſt aq̃ in ſupficie ſupiori q̃
aeri ꝯiungit q̃ in medio: ḡ nõ eſt frigidior aere. Hoc appet q̃
tpe magne hyemis piſces fugiẽtes ſupiores aque ptes ꝓpter
nimiã frigiditatẽ yma petũt vbi tãta frigiditas nõ eſt q̃ta in
E parte ſuperiori. ¶ Itẽ inter oia frigidiſſima q̃ in vniuerſo ſunt:
Gelu gña- aq̃ gelida. ſ. ipm̃ gelu frigidiſſima eſt: gelu tñ nõ gignit in aq̃
tur v̇tute ae ex v̇tute actiua aque: ſ3 ꝓpter actionẽ aeris: eſt igr̃ fridior aer
ris ⁊ ẽ frigi aq̃. Q aũt gelu v̇tute actiua aeris: ⁊ nõ aque gñet appet: qm̃
diſſimũ. ſi ꝓpter aquã fieret: in medio aq̃ gelu ꝑus q̃ in ſupiori ſupfi
cie gigneret: in medio nãq̃ aq̃ purior eſt nulli extraneo cõmix-
ta elemẽto. ſ. nec aeri nec terre. Fieret igr̃ vt gelu ꝑus in medio
aque q̃ in aliis ptib⁹ gigni ichoaret: ita vt ꝑua cruſta fieret:
deinde paulĩſp ꝯcreſcẽs vſq̃ ad ſupficiẽ aq̃ ꝑueniret vbi aeri
F ꝯiungit. Penit⁹ tñ ꝯ̃rio ſit nã cũ aq̃ icipit ꝯgelari in ſupficie
Gelu mod⁹ ei⁹: qua imediate aeri ꝯiungit q̃dã ꝑua cruſta gelidaꝝ aqua-
generandi. rũ ſit: deide ꝯtinuis v̇tus ꝓfundũ ad auget incremẽtis q̃uſq̃
tota aq̃ gelida fuerit: imo tota gelu facta: aerẽ igit a q̃ in aq̃ i-
tenſa cauſat frigiditas aqua frigidiorẽ eẽ neceſſe eſt eſſe.

Capi. 92. ¶ Aer eſt frigidior terra.

A **Sicut** aũt aerẽ aq̃ frigidiorẽ eẽ inductũ eſt: ita idẽtidẽ
de ei⁹ collatiõe ad terrã dicet. ſ. eũ maiorẽ ꝯtine-
re frigiditatẽ q̃ in terra ſit. Si. n. terra frigidior aere eẽt cũ aq̃
gelida fiat ex actiõe magni frigoris neceẽ erat vt magis terra
frigefaciẽs aquã gelidã efficeret q̃ aer: qḋ falſuz eſt nã aer ge
lu in aqs cauſat: ⁊ nõ terra: qḋ appet: q: ſi terra gelidas aqs
efficeret cũ oẽ nãle agẽs agat in ea q̃ ꝓpinqora ſunt: q: actio
Ari. 20. de p ꝯtactũ eſt iuxta Ari. 20. de gñatione ⁊ corruptiõe icipet aq̃
gñatione. gelida fieri ab ea pte qua imediate terre ꝯiungit. ſ. in inferiori
ſupficie: ⁊ ꝯtinuis incremẽtis vſq̃ ad ſupiorẽ aque ſupficiẽ:
in qua aeri ꝯiungit ꝑueniret. E contrario tñ accidere ſemp ma
niſeſtũ eſt: nã cũ aq̃s gelidas gſq̃ fieri ꝯſpexerit: p̃ a ſupiori
ſupficie aq̃ vbi aeri ꝯiuncta eſt cruſtulã quãdã gigni videbit
q̃uſq̃ adaucta frigiditate agẽte ꝯtinue aq̃ ptes ꝯgelent vſq̃
B ad imũ. Neceſſariũ eſt igr̃ ꝯfiteri aerẽ aq̃ ⁊ terra frigidiorẽ eẽ:
Aer cuz ex ⁊ ꝓ̃nter aerẽ eẽ fridiſſimũ qḋ in tota reꝝ vniuerſitate ſit: q̃ q̃
ſui nã ſit ca ei a cõplexione ſua nulla ei frigiditas inſit: ſ3 calidus: ⁊ hũ-
lidus ⁊ hũi dus eſt. Modus aũt quo aer cũ nõ ſit ſm nãm frigidus: ſ3 ca
dus vñ ſit lidus: ⁊ hũidus tãtũ infrigidet: vt ſit frigidiſſima reꝝ eſt: qm̃
fridior oib⁹ ſm cõem: ⁊ directã nãe actionẽ calida calefaciũt. Frigida aũt
infrigidãt hũida humefaciũt. Siccoꝝ aũt actio eſt deſiccare.
Eſt aũt ali⁹ actiõis modus quo frigida calefaciũt: ⁊ calida fri C Actiõis
gefaciũt: de humidis aũt: ⁊ ſiccis idẽ iudiciũ eſt. ¶ Iſte ſcḋs q̃litatuz
modus actiõis ſm Ariſto. in libris metheoꝝ vocat p antipa primeꝝ
riſtaſin: q̃ſi actio ex ꝯ̃rioꝝ reſiſtẽtia. ¶ De hac aũt actiõe mul ſcḋs mo
ta in nã exẽpla patẽt: velut ſi qs valde frigidas man⁹ habue- dus.
rit cũ eas p̃ ad ignẽ applicuerit acriorẽ frigiditatez ſentiet: q̃ D
anteq̃ eas applicuiſſet: hoc igr̃ mõ caliditas frigefacit. Hui⁹ Antipa
cã eſt: q: ꝯ̃ria nãlr in ſeipſa agũt: ⁊ a ſeinuicẽ fugiũt. Cũ aũt riſtaſis
aliqs nimis frigidus igni ſe applicat caliditas in frigiditatez actio.
agit: vt eã deſtruat. Frigiditas aũt in ſeipſaz ꝯiungit vt ei reſi- E
ſtat: ⁊ cũ aliq̃ v̇tus: vel q̃litas ꝯiungit fortior eſt ſeipſa diuiſa: Frigid⁹
iuxta cõem regulã in nã: oĩs v̇tus vnita fortior eſt ſeipſa diui- ſi igni
ſa: vñ neceſ eſt fortiorẽ eẽ illã friditatẽ cũ et caliditas magna approxi
ꝯiungit: q̃cũq̃. n. q̃litas actiua tũc fortiorẽ actionẽ h3 cũ ipſa quent i
fortior eſt. Neceẽ eſt igr̃ vt magis frigeat qui nimis frigid⁹ exi- mediate
ſtens igni accedit: q̃ anteq̃ applicet: ⁊ ibi cũ p̃ adiunct⁹ fue- maiores
rit magnũ ſentit cruciatũ: cũ intẽſiſſime agat frigiditas rece- friditatẽ
dens a calore ignis. ¶ Propter qḋ iterdũ accidit vt q in al- ſentiet.
pib⁹ magnã frigiditatẽ ſuſcepit: cũ ad ignẽ fortiſſimũ applice- F
tur manus ei: aut pedes cadũt a reliq̃ diuiſa corpe: qḋ nõ acci Virtus
deret cũ in magnis alpiũ frigorib⁹ iſte ꝯſiſteret: nec accidiſſet vnita
ſi vlteri⁹ ꝑmanſiſſet: q: hic repcuſſa frigiditas a calore igneo fortior ẽ
fortior efficit: ⁊ cũ ſit ꝓprietas ignis ꝯſtringere: ⁊ a maxĩa fri- ipſa diuiſ
giditate ꝯſtrictio maxĩa ꝯſequat tãta priũ frigidaꝝ ꝯſtrictius ſa.
fiet: vt abinuicẽ ſeiungant: ⁊ ſic man⁹: aut pedes cadũt a reli G
quo diuiſe corpe. ¶ Aliud aũt ſile huic exẽplũ p3. ſ. ꝙ frigidi- Aq̃ ſup
tas calefaciat qḋ in fabris appet: qui volẽtes intẽſiorẽ facere ignẽ a-
ardorẽ carbonũ ignitoꝝ: ſup eos aquã guttatim ſpgũt: ⁊ tũc perta ac
maior q̃ p̃fuerat ignis inſurgit. Cã aũt hui⁹ eſt: q: cũ aq̃ ſup cendit
carbones iacit calor in ſeipſz colligit: ⁊ anguſtat: ne ſupueni ignẽ.
ente frigiditate vincat: ⁊ q: v̇tus vnita maior eſt ſeipſa diuiſa
fortior calor efficit: ⁊ acri⁹ exurit: multa his ſilia in nã exẽpla
ſunt. ¶ Iſte modus actiõis p antipariſtaſin eſt: quo niues:
⁊ grãdines: fulmina: ⁊ fulgura cetere quoq̃ metheororice i-
preſſiones cauſant de his Ariſto. in libris metheoroꝝ.

¶ Fumoſitates nõ aſcẽdũt vſq̃ ad extremitatẽ aeree regionis. Ca. 93.

Nunc aũt dcm̃ eſt ꝙ regio aeris tenet a ſupficie terre: A
⁊ aquaꝝ vſq̃ ad igneã regionẽ. Ad hãc aũt re
gionẽ aſcẽdũt de terra: ⁊ aqs multe exalatiões: atq̃ vapores
diuerſaꝝ q̃litatũ quoꝝ qdã humidi: aliq̃ ſicci ſunt. Hoc aũt q:
ſol calore ſuo ſubtiliat: ⁊ digerit has fumoſitates: ⁊ in corpo-
ratus illis eleuat eas in aereã regionẽ: nõ pñt tñ iſte fumoſi-
tates vapoꝝ: aut exalationes ſurgere vſq̃ ad igneã regionẽ
ad extremitatẽ aeree regiõis. ¶ Qḋ triplici rõne factũ videt. Pria cã
p̃ q: nequeũt fumoſitates iſte ad regionẽ igneã accedere: q:
cũ fumoſitates iſte terree ſint q̃q̃ ñ ſint terra: nec ptes terre:
retinẽt tñ quãdã terre ꝯditionẽ in grauitate: nõ eis loc⁹ alicui⁹
grauitatis cõpetit. Spera aũt ignea: ⁊ extremitas aeree regio-
nis loca ſũme leuitatis ſunt: nõ igr̃ poterũt cõpetere iſtis fu-
mis eleuatis a terra. ¶ Scḋa aũt cã hãꝝ: q: q̃litas iſtaꝝ fu- 2ª cauſa
moſitatũ eſt ꝯ̃ria ad q̃litatẽ ſpere ignee: ⁊ extremitatis aeree
regiõis: nã ꝯditio haꝝ fumoſitatũ eſt ꝙ hũide ſint vt in pluri
mũ: aut ſiccitatẽ quãdã terreſtrẽ habeãt cũ friditate. In extremi B
tate aũt regiõis ignee: ⁊ aeree calitas magna eſt ſ3 ꝯ̃rijs iſta Contra
lex eſt vt cũ mutuo ſe expellant in eodẽ ſubo eẽ: aut loco non ria mu-
poſſint: ñ poterũt ḡ hec fumoſitates terreſtres i regiõe ignea: tuo ſe
aut extremitate aeree regiõis apḋ ignẽ ꝯſiſtere. ¶ 3ª in his cã ẽ expellũt
qm̃ iſte fumoſitates nõ ſunt directe eleuate: aut elata: ſ3 q̃dã im- 3ª cã.
puritates eloꝝ ponſſime ipſi⁹ terre. Cõditio aũt ignis eſt oẽs C
ipuritates ꝯſumere: ⁊ q̃3 res ſeipſaz ꝯſeruare cupit: ⁊ mortẽ Ignis
ꝑniciẽq̃ deuitat: vt ait Boeti⁹ de ꝯſolatiõe lib. 3º. ꝓſa. vndeci oẽs ipu
ma: neciũ eſt vt iſta ab extremitate: ⁊ ꝓ̃nio aeree: ⁊ ignee re- ritates
giõis fugiẽtia aliũ locũ iferiorẽ teneãt. Hoc aũt eſt: q: iſti vapo deuorat
res a terra eleuati manẽt ſup terre ſupficiẽ in ipſa aeris regio
ne. Fit. n. iſta eleuatio p radios ſolis reflexos: vel incidentes.
Hos enim radios in corporib⁹ radioſis diſtinguimus.

¶ Cuiuſlibet aſtri radij ſunt duplices. Ca. 94.

In quo ſucciuo ſmone ſupponẽdũ eſt ſolis: ⁊ cu- A
iuſli3 aſtri duos eſſe radioꝝ modos. ſ. radios
incidẽtes: ⁊ directos: ⁊ radios reflexos: ⁊ obliq̃s. ¶ Primi
ſunt q directe veniũt a corpe ſolis: vl' alicui⁹ aſtri vſq̃ ad ter-
rã: quã nõ ptrãſeũt ꝓp cõpactã ſoliditatẽ: hij ab aſtris veniẽ-
tes vſq̃ ad terrã nllo medij obiectu ꝯſtringunt: nec reflectũt.
Incidẽtes aũt radij ſunt: q: i aliũ cadũt: iux̃ nõis ſui originẽ
. ſ. ab aſtroꝝ

ſcilicet ab aſtroꝝ corpib⁹ ſup terrā incidūt ¶ Secūdi vocātur radij reflexi ꝛ obliq: hi ſunt qui a terra ꝯſurgūt. Cū. n. in terrā inciderint radij directi aſtroꝝ: q2 illa eſt dēſa nō valent ptrāſire: ſꝫ ſurgūt ex ipſa in aerē reſilientes. Sic in oib⁹ rebus duris eē videt: nā ſi lapis lapidē: aut ferrū tetigerit ꝯfeſtim ide diſcutit: atq3 reſilit. ¶ Hos aūt q̄s reflexos radios appellamus eē appet: q2 ſi ponat vas aliqḋ magnū aq̄ plenū vt lebetes: vel pelues: aut caldarie ad ſolē: ꝛ ſic iuxta aliquē parietē: ad quē ante radij nulli ſolares ptingebāt obiecta aliquaꝝ mediaꝝ reꝝ: ex illa aq̄ radij reſilient tangētes: ꝛ illuſtrantes parietē ac ſi in eū ſolares radij inciderēt. Sꝫ iſti nō ſunt radij directi: ꝛ incidētes cū ſol directe illū parietē tāgere nō poſſit ꝛ ante h̄ nō tāgebat: ſꝫ nūc videnf ex appoſitōe aque in qua fiat reflexio. neċe eſt igr̄ p̄ter radios icidētes alios eē: q reſlexi nominent. Nō. n. poſſum⁹ dr̄e illos eē radios icidētes: qm̄ icidētes radij ſunt q in aliquā rē ſolū incidūt. nullus ḡ iſtoꝝ reſurgit: ſꝫ qui reflexi nūcupant. Cū igr̄ fieri dꝫ aliq̄ eleuatio fumoſitatū terrenaꝝ fieri neqt a radijs icidētib⁹: nā cū ipſi in aerē nō reſurgāt irrōnabilr̄ dictū videf q̄ aliqd eleuēt ad aereā regionē. Scḋi igr̄. ſ. radij reflexi ſunt q aliqd in aereꝫ eleuant: ꝛ ad hos ptinet fumoſitates exhalationū: ꝛ vapoꝝ ad aereā ſubtiliādo: ꝛ digerēdo eleuare regionē: ꝛ q̄ntū iſti radij ſurgūt tātū ſecū eleuāt terrenaſ fumoſitates. ¶ Et q2 in vernali: ꝛ eſtiuali tp̄e radij iſti reflexi magis eleuanf: cū radij icidētes ſint directiores pp multū ad nos appropinq̄re ſolē verſus ppendicularē eleuabunf magis terrene fumoſitates verſus ignee ſpe regionē elōgate a terra multū. In tp̄e aūt hyemali ſunt iſte fumoſitates exhalationū ꝛ vapoꝝ ppingores terre: q2 p̄ humiditate tp̄is groſſiores ſunt: atq3 pōderoſioreſ: ꝛ radij ſolis nequeūt eaſ multū eleuare. ¶ Et h̄ potiſſime: qm̄ ſol in h̄ tp̄e multū declinat a nobis deſcēdēs a ppendiculari: ꝛ cū ſunt radij incidētes modicū directi: ſꝫ q̄ſi veniūt a latere radij reflexi modicū inſurgent: paucūq3 eleuare valebit has terrenas fumoſitates.

B Q̄ ſo cauſent radij reflexi.

C Radij icidētes.

D Eleuatio vapoꝝ a qb⁹ radijs fiat.

Ca. 95. A ¶ Totius aeris regionis tripartitio.

His aūt ſuppoſitis neċe eſt totā aereā regionē trib⁹ ptinonib⁹ q̄ſq̄ nō eq̄lib⁹ diſtributā fore: q̄ ſm ph̄os inteſtitia appellanf. Haꝝ aūt portionū p⁹ eſt q̄ aeri caliginoſo: ꝛ terre circulo itercipit. Hec aūt ſerena vt in plurimū eſt: q2 in ea nō ſunt vapores aut exhalationes in q̄ntitate notabili. ¶ Scḋa aūt portio caliginoſi aeris eſt in q̄ exhalationes: ꝛ vapores ſunt: in hac q̄ꝫ niues ſunt. Inde ēt ad nos imbres fluūt: ibi q̄ꝫ grādinū ꝛ fulminū ceteroꝝq3 methaoricoꝝ entiū gn̄atio eſt. ¶ Tertia aeree regioniſ pticula eſt ſup aerē caliginoſuꝫ vſq3 ad igneā regionē. Ad ſcḋaꝫ regiōis aeree pticulā vapores: ꝛ exhalatiōes puenūt: in q̄ ſūma frigiditas q̄ in toto vniuerſo ſit cāuſatur h̄ mō ex actōe p antipariſtaſim. ſ. q̄ iſte fumoſitates q̄ ex nā terre: aut aque frigide ſūt fugūt a calore p⁹ ptis regiōis aeree ad mediū ſpere: vel regiōis aeris: ꝛ rurſus fugiūt a pte ſupiori regionis aeree pp calorē ſupioris pticule. Sūt. n. itercluſe a duab⁹ calidis regiōib⁹. ſ. a p⁹ portiōe aeree regiōis: q̄ calida eſt pp radios ſolis reflexos ibi exiſtētes: ꝛ calefaciētes: ēt ab extrema pticula aeree regiōiſ q̄ calida eſt pp ppinqtatē ad igneā ſpera. Ut igr̄ iſte exhalatiōes: ꝛ vapores ſe ꝯſeruēt: q̄ frigide ſunt a ꝯ̄riis fugiētes in ſe ꝯdenſanf: ꝛ p vnionē v̄tus maior efficif: ſic ꝓbatuꝫ eſt de eo: q magnū frigus paſſus in manib⁹ eaſ ad ignē applicat: nā tūc maior fit frigiditatis intēſio. Nō eſt aūt ali⁹ locus in toto vniuerſo in q̄ ꝯtinue p antipariſtaſim frigiditaſ fortificef: niſi in aere caliginoſo: q iter duas calidas regiōes eſt. neċe eſt igr̄ vt maior toti⁹ vniuerſi frigiditas in caliginoſo aere ſit. Cū igr̄ in h̄ caliginoſo aere q̄litas maxie afflictiua in gn̄e ſuo. ſ. maxima frigiditas foret ꝯuenlēter alicui dici videref: vt in eo iſernus: q penaꝝ maximaꝝ locus eſt ſtatuaf. ¶ Ampli⁹ aūt h̄ iduci vr̄ auēte ap̄li i ep̄la ad ephesios. c. vi. cū ait idulte voſ armaturā dei: vt poſſitis ſtare aduerſus iſidiaſ diaboli: q2 nō eſt vobis colluctatio aduerſuſ carnē: ꝛ ſanguinē: ſꝫ aduerſuſ principes: ꝛ ptātes aduerſus mūdi rectores tenebraꝝ haꝝ: ꝯ̄ ſpūales neq̄nas in celeſtib⁹. Innuit igr̄ nobis ap̄ls manifeſte pugnā eē ꝯ̄ demōes q ſunt in celeſtib⁹. i. in pte aerea. Nō . n. p̄nt dici celeſtia loca celoꝝ: q2 ad illa demōes nō aſpirant. Patet aūt: q2 demōib⁹ dicat: qm̄ a p̄n⁹ dixit idulte vos armaturā dei: vt poſſitis ſtare ꝯ̄ iſidias diaboli. ¶ Ampli⁹ aūt idē pꝫ: q2 nobis nō eſt colluctatio. i. pugna p tēptatiōes niſi ꝯtra carnē ꝛ ſanguinē. i. ꝯ̄ ea q̄ ſunt itra nos: aut ꝯ̄ id qḋ in mūdo eſt: aut ꝯ̄ demōes: q gn̄is humani capitales hoſtes ſunt. Hec aūt pugna quā hic ap̄ls noiat nō eſt ꝯ̄ carnē ꝛ ſanguinē: qḋ eſt aliqd in nobis: cū expſſe h̄ ap̄ls iſinuet. ḡ aut ꝯ̄ ea q̄ i mūdo ſunt: aut ꝯ̄ demōes. De his aūt ꝯcupiſcibilib⁹ q̄ in mūdo ſunt itelligi neqt. Quia iſta nō vocanf p̄ncipeſ ꝛ ptātes ꝛ rectores tenebraꝝ. ¶ Itē nō ſunt ſpūales neq̄ne: q2 nec mala ſunt ſm ſe aut neq̄ne qḋ grauī⁹ q̄dē eſt: nec ēt i celeſtib⁹. i. in aerea regiōe: ſꝫ iter nos ſunt. ¶ Sꝫ de demōib⁹ itelligēdū eſt q p̄ncipes mūdi: ꝛ rectores ſunt: ꝛ ptātes tenebraꝝ iux̄ illō Jo. 20. nūc iudiciū mūdi eſt: ꝛ p̄nceps mūdi hui⁹ eijcief foraſ. ꝛ. Jo. 14. venit p̄nceps mūdi h⁹: ꝛ i me nō hꝫ qcq̄: ꝛ luc. 22. nūc eſt hora v̄ra: ꝛ ptās tenebraꝝ: q̄ oia ad demōes neċio referēda ſunt. Hos aūt demōes ap̄ls neq̄nas ſpūales in celeſtibus hitātes dixit. i. in aere: q2 nō ſunt in alia regiōe: nec vocauit eos ptātes in terreſtrib⁹: aut i ignea regiōe hitāteſ. Demones tn̄ in iferno ſunt. Infern⁹ ḡ in aerea regione eſt. De demonib⁹ aūt qn in inferno ſint dubiū nullū eſt. infernū ḡ ibi eē conſtat: ad hoc infra reſpondef.

B Niues grādies ꝛ huiuſ gn̄anf i medio aeris.

C Sūma fridıtas eſt i medio aeris.

D Demones ſtāt in aere.

E Nō ᵐ de demonibus.

¶ Infernus in terrena locatur regione.

Capi. 96. A

Qui enim ifernū in aerea locauerit regiōe: vt ex dicēdis ꝯcludef: rōni ꝛ auē ti nihil cōſentaneū dicāt. Sit ḡ ꝯcl'o: ifernū quē ad eterna ſupplicia dicimus eē paratū in terrena regiōe opꝫ eē locatū. Hoc aūt ex ſignificatiōe h⁹ nois ſm oēs linguas: in qb⁹ eſt appet. Accipio aūt oēs linguas. ſ. p̄ncipales que tres ſunt. ſ. latina hebrea: ꝛ greca: vt ait Iſidorus ethymologiaꝝ libro 9⁹. qḋ idenidē ex ſupſcriptōe crucis dn̄i Jeſu pꝫ: nā titulus ei⁹ latine: hebraice: grece ꝯſcript⁹ eſt: vt pꝫ Jo. 19. c. ¶ In lingua aūt latina iferni nomē ab ifra origine trahit. Infern⁹ tn̄ reſpcū n̄ri dr̄. opꝫ ḡ vt ifra nos ſit: ſꝫ regio aerea nō eſt ifra nos: nec vlla alia niſi dūtaxat terra. cū ḡ in terra eē neċe ſit. ¶ Itē ex greco noie h̄ idē appet nā i greco gehēna: aut gehēnō dr̄: qḋ nos ifernū appellamus: illō tn̄ idē grece: qḋ pfunda terra ſignat. ge. n. terra ē: enon aūt pfundū notat. ¶ Idē ex hebrea appet origine. Infern⁹. n. i hebreo ſeol dr̄: qḋ ifernū pariter: ꝛ ſepulchrū ſignat ſꝫ ſeol aliqd qḋ ifra nos ē notat. oiuꝫ ḡ linguaꝝ ppetas ifernū ſub terra eē pdit. ¶ Itē h̄ pꝫ nūi. 16. c. nā cū de dathan dr̄: ꝛ abiron: ceteriſq3 ſceleris ſui cōplicibus: q̄ terra ſubmerſit eos: dr̄ deſcēderūt viuentes in ifernū. Infern⁹ ḡ in terra erat. Aliogn. n. nō potuiſſent illuc deſcendere dathan: ꝛ abiron. ¶ Idē pꝫ p̄s. 85. dn̄e liberaſti aiaꝫ meā ab iferno iferiori: vbi ſiue accipiaf cōparatiu⁹ cōparate: ſiue abſolute: neċe eſt vt ifra nos ifern⁹ ſit. Nā ſi ponaf cōparatiue opꝫ ſaltē duos inferos eē: ꝛ alteꝝ eē altero iferiorē: ꝛ tn̄ vtrūq3 ifra. ḡ infra nos. ¶ Itē appet h̄ ex eo qḋ dr̄ Iſa. c. 7. ſ. pete tibi ſignū a dn̄o deo tuo: ſiue in pfundū iferni: ſiue in excelſuꝫ ſup̄: vbi Iſaias duas diſtinxit locoꝝ poſitiōes. ſ. ſup̄: ꝛ ifra ſup̄ dixit eē excelſū: ifra dixit pfundū iferni. ¶ Itē neċe eſt poni ifernū in terra: ꝛ nō in aere: q2 p̄cipue pena iferni eſt in igne: ſꝫ in caliginoſo aere nō eſt ignis. ḡ nō eſt ifern⁹. Aſſumptū iducif: q2 pene ifernales ſunt maxie. ḡ fieri debēt in q̄litate maxie afflictiua: ſꝫ nll'a magis: aut eq̄ afflictiua eſt vt caliditas igniſ: opꝫ ḡ ignē poni vbi ifern⁹ fuerit. Firmi⁹ aūt adhuc pꝫ ex eo qḋ hr̄ matth. 25. c. ſ. ite maledicti p̄ris mei in ignē eternū: q pat⁹ eſt diabolo: ꝛ angelis ei⁹ ab origine mūdi: ignē igr̄ p̄cipuā iferni penā poſuit: vel magis ipꝫ tāq̄ totā iferni penā deſignauit. Q̄ aūt in aere caliginoſo ignis nō ſit manifeſtū eſt: qm̄ regiōes elemētoꝝ diſtincte ſunt: ſꝫ aer caliginoſus eſt in media aeris regiōe. ḡ ibi ignis neq̄q̄ eſt. ¶ Huic rōni qſq̄ fortaſſis obuiabit dicēs: q̄ ſic in terra ignē ponim⁹ q̄q̄ ipa elemētū: ꝛ ſpera diſtincta ab ignea regiōe eſt: ꝛ q in terra ifernū collocāt in ea ignē ponūt: ita in aere caliginoſo ignē: ꝛ ifernū poni licebit. ¶ Rn̄dēdū his eſt: dicta ſtare nō poſſe: nā ſi in aere caliginoſo ifernalia icēdia poſuerim⁹ nll's effect⁹ ſequef de his q̄s ſeq nālr̄ videm⁹. Si. n. in caliginoſo aere ignis eēt poneref locuſ ille calidus: ꝛ q̄dē valde calidus. ḡ nō poſſent ibi gigni grādines: ꝛ niueſ q̄ ex magno frigore gn̄anf: idē de fulminib⁹: ꝛ pluuijs ꝛ oib⁹ methaoroiciſ iprſſiōib⁹: nulla qppe ipaꝝ gigneref: ſi loc⁹ ille calid⁹ poneref: cū oia hec fiāt p exceſſuꝫ frigoris: niuis ꝯdēſantis. Locus aūt maxie frigoris ꝛ cuiuſcūq3 caloris q̄ntūlꝫ puı multū diſtāteſ ſūt. aer ḡ caliginoſus itēſe frigid⁹ eſt imo frigidiſſimus: ꝛ nō eſt ibi calor aliqs igne⁹ nec ifern⁹.

B Lingue p̄ncipa es ſūt tres.

Primo rō.

Scḋa rō.

Tertia rō.

Quarta rō.

Quinta rō.

Sexta rō.

D Pena iferni maxima in igne.

Matth. 25 capi.

D Obiectio.

E Rn̄ſio.

¶ Rn̄ſio ad rōnes ſupius allatas ꝛ q̄dā de demonib⁹.

Capi. 97. A

Ad rōnes aūt ꝓpoſitas iducētes ifernū in caliginoſi aeris q̄dā locari pticula faſ facil

Ad p̄ᵐᵐ rō- ter rñderi pōt. ¶ Ad p̄ᵐᵐ cū dr̄ iſern⁹ eſt in loco vbi q̄litates
nem.⁹ afflictiue ſunt inteſiſſime: ſʒ in aere caliginoſo frigiditas intē
ſiſſima ioci⁹ vniuerſi ē. Infern⁹ ḡ ibi ē. Dōm q̄ ex hͦ mō arguē
di īducit pōr⁹ ɔ̄rīū. Nā in iferno nō ſolū eſt vna q̄litaſ actiua
īteſa: ſʒ oēs: ſi tñ in caliginoſo aere eēt: ſolū ibi ponet̄ frigidi
tas īteſa: ⁊ nll'a caliditas: ⁊ cū in caliginoſo aere ſit ſola fri-
giditas: vt in p̄dictis īductū eſt. eēnt ḡ hͦ mō oēs pene iferni
Ad 2ᵐᵐ rō- vna pena. ſ. in frigore qḋ euidētiſſime falſuʒ eſt. ¶ Ad 2ᵐᵐ rō
nem. nē qͥ arguit̄ de dicto apl'i. ſ. nō eſt nobiſ colluctatio aduerſuſ
carnē: ⁊ ſanguinē: ſʒ aduerſus p̄ncipat⁹ ⁊ ptātes ⁊ rectores
teneb: ar͂ hap͂: ⁊ ſpūales neq̄tias ī celeſtib⁹. ¶ Rñdet̄ q̄ ſi ex
B hac auctoritate īduci poſſit q̄ demones in aere ſint: nō tñ pʒ
Demones q̄ īfernus ſit in celeſtib⁹. ſ. in aere. Demones nāqʒ bipartiti
ſunt bipͥtiti ſunt. Quidā. n. tēptātes ſunt. Alij aūt punientes ⁊ puniti. In
q̄ ſciēdū eſt q̄ vbicūqʒ demōes ſunt īfernū ſuū ſemp̄ ſecū por-
tāt. i. ſemp̄ hñt penā quā in īferno habituri erāt: et ſi ibi ſemp̄
eēnt. ¶ Sʒ adhuc qdā ſunt q in īferno ſunt vbi ſunt aīe dā-
natorᷓ: ⁊ iſti demones puniunt̄ ibi: atqʒ aīab⁹ vt miniſtri dei
penas parāt. Hi aūt neq̄q̄ nos ad malū ſuggerēdo ſolicitāt:
nec alicui nr̄m realr̄: aut in ɔceptu ledūt: q: de carcere illo in-
C fernali nō exeūt: ⁊ iſti nō ſunt in aere: nec īfern⁹ in q̄ iſti maċi
Demones pati ſunt in aere eſt. ¶ Alij demōes ſunt ad tēptandū hoīes
aerei tēptāt deputati: q bonos ⁊ malos īdiſtincte ſolicitant ad praua: pe-
⁊ bonos ⁊ nas q̄ʒ corpales: ⁊ alia nocumēta aliq̄ñ bonis: ⁊ aliq̄ñ malis
malos. īferūt. Qʒ aūt demōes nefarios hoīes īterdū tēptent appet ex
eo q̄ hr̄ Jo. 13. c. de iuda cū dr̄ accepta bucella panis īgreſſus
eſt in eū ſathanas. ſ. q̄ poſtq̄ panē ɔſecratū de manu xp̄i ac-
D cepit merito p̄uaricatiōis ſue cepit eū diabolus acri⁹ tēptare:
Demones q̄ añ tēptauerat. Nec eſt ſenſus q̄ intrauerit demō in iudā
dupl'r in ad torq̄ndū eū: vl' ad loq̄ndū p̄ eū ſicͭ in obſeſſis ab ſpiritibus
hoīe ītrāt. imundis: vl' arreticis eſt. Quia de iuda nihil tale ɔcedit̄: ſʒ ī-
trauit fortiter tēptās: ⁊ ad nefanda ſcelera ipellēs. ¶ Itē de-
mones tēptant bonos viros ſicͭ appet de btō petro: q tēptat⁹
Luc. 22. c. fuit tp̄e paſſiōis xp̄i ad negādū eū. De hͦ luc. 22. c. dr̄. Symon
Symon ecce ſathanas expetiuit vos: vt cribraret ſicͭ triticuʒ:
ego tñ orabo p̄ te: ne deficiat fides tua: ⁊ tu aliq̄ñ ɔuerſus cō
firma fr̄es tuos. fuit tñ petr⁹ tēptat⁹ a demone: ⁊ ſupat⁹. Ter
. n. xp̄m negauit. ¶ Itē demōes cruciādis hoīb⁹ p̄ſunt eoſqʒ
cruciāt: ſicͭ pʒ in obſeſſis a demōib⁹: ⁊ arreticiſ. Hi. n. a demōi-
bus puniunt̄. Demones aūt aliq̄ñ viuētes bonos p̄miūt: īter-
duʒ v̄o nefarios. De malis pʒ vt in egyptijs. Demones. n. in-
tulerūt plagas egyptijs q pctōres erāt. de q̄ p̄s. 77. miſit ī eos
irā ſuā īdignatiōeʒ p̄ angelos malos. Qʒ aūt boni q̄ʒ a demo-
nib⁹ puniant̄ viuētes: pʒ ī Job q vir bon⁹ erat: cuiqʒ ſacra ſcri-
E ptura comēdat: tñ illū ſathanas tēptauit: ⁊ infligit oēs pena-
Nō ɔiffert⁹ litates q̄s ptulit: vt pʒ Job p̄ ⁊ 2ᵒ. c. ¶ In hͦ aūt nihil differt
an bonos an bonos vel malos: iſti demōes dū viuūt puniāt: q: hͦ ſecre-
vel malos to dei iudicio agit̄: cui ſathane miniſtratiōi puniēdo ɔueniat.
demōes dū Iſti aūt tēptātes aut punientes nō ſunt in iferno ſʒ in aere. Et
viuunt pu- de his logt̄ apl's cū ait nō eſt nobis colluctatio aduerſus car
niant. nē: ⁊ ſanguinē: ſʒ aduerſus ptātes: ⁊ p̄ncipat⁹: ⁊ rectores te
nebrar͂ hap͂ in celeſtib⁹. i. in aere hitātes qḋ celū in ſacra ſcri-
ptura appellat̄. Manifeſte. n. de his loquit̄ cū dicat eē nobis
colluctationē nō aduerſus carnē: ⁊ ſanguinē: ſʒ ɔtra aereas
ptātes. Colluctatio. n. tēptatiōeʒ: ⁊ pugnā quādā ſignat. ḡ il-
li q̄b⁹ nobiſcū colluctādū eſt in aere ſunt. Alij aūt demōes in
F iferno ſunt: ⁊ ɔ̄ hos nō eſt nobis colluctatio vlla: q: nihil in
In aere ca- his reb⁹ agūt: ⁊ iſti nō vocant̄ aeree ptātes: ſʒ īfernales. In-
liginoſo nō ductū ḡ pʒ ex hac apl'i aucte in aere caliginoſo īfernū neq̄q̄
eſt ifernus. eē: ſʒ in terra eū eē dici neċe eſt. ¶ Hāc poſitionē a p̄ri⁹ poete
q̄q̄ fidei catholice ignari tenuerūt: ſicͭ pʒ ex virgiliana poſi-
tione in 6ᵒ Eneidos: ⁊ Seneca in tragedia p̄ma cuius titu-
lus eſt Hercules furens: carmine 6ᵒ. ⁊ Ouidius methamor-
foſeos libro. 4. ⁊ Iuuenalis ſatiricus in ſatira ſcōa.

Capi. 98. ¶ De qualitatibus quibuſdā inferni.

A **Accedendū** aūt poſt hec acuti⁹ ad v̄itatē de loco
iferni omiſſis cūctis errorib⁹ ſupra
B ex pte tactis: ⁊ ex pte ip̄robatiſ. Dōm q̄ īfern⁹ eſt in terra: nec
Sit⁹ iferni. tñ in ſupficie terre ſʒ in denſitate. ſ. itra terre groſſitiē ī ſpera:
⁊ mole ei⁹. Et vbi īfern⁹ eſt ponit̄ q̄dā vacuitas terre: q̄ tene-
bris craſſis plena eſt: ita q̄ in toto orbe tenebroſior loc⁹ nll's
eſt: ⁊ hͦ q: ad illā ptē īferor͂ nullus de aſtris radij penetrare
pōt: vt illuſtrēt illā horrēdā tenebrā: atqʒ eternā noctē: nā in-
fern⁹ in remotiſſimo loco vniuerſi eſt reſpcū aſtror͂: nā in cē-
tro terre eſt. Nullus aūt loc⁹ a celo diſtatio: eſt q̄ cētrū mūdi.

In hac aūt īferor͂ īfelici ſede calor itēſior eſt q̄ ſit in toto vni
uerſo: nā ibi eſt ignis magis vrēs q̄ in toto orbe: tñ lucis ni-
hil hʒ ignis iſte: ſʒ vt nimia tenebra. Et hͦ vt cū ignis iſte p̄ ex-
ceſſiuū: ⁊ ineffabilē calorē dānantiſ ītollerabiles dolores iufli-
gat p̄ lucē nullū p̄ſtet oblectamētū: nā lux delectabiliſ ē ī ocu-
lis nr̄is: vt ait Salomō eccl'iaſtes. c. xi. ſ. dulce lumē: ⁊ delecta
bile in oculis holuʒ videre ſolē. Cā aūt h⁹ nimie obſcuritatis
in īfernali igne vr̄ eē ex mā in q̄ ſomētat̄. Ignē. n. hūc in pice C
pabulū ſuſcipe aiunt. Nullus aūt ignis nigrior eē poterit q̄ Infern⁹
ignis picis: ⁊ reſine. nā tot⁹ vr̄ velut qdā fumus teterrimus: q̄rē ob
aut q̄lʒ fumo qcq̄ obſcuri⁹. De igne aūt nihil penit⁹ hr̄e vide ſcurus.
ret̄ niſi ei⁹ inteſiſſim⁹ atqʒ ītollerādus calor hͦ p̄deret. Poſi-
tio aūt hor͂ ſatiſ rōnabilis eē vr̄: nā ī oīb⁹ alijs ignib⁹ hͦ appet.
Nō. n. ſunt oēs ignes eq̄l'r lucidi: ſʒ q̄dā lucidiores: ⁊ alij ni-
griores ſc̄m dīaʒ cōbuſtibiliū rer͂: qḋ freq̄ntiſſima experientia D
cūctis notū effecit. ¶ Ampli⁹ aūt in hͦ gehēne loco aq̄ frigi- In īfer-
diſſima eſt. in q̄ qui dānati ſunt affligunt̄: nā ſicͭ calor nimiuſ no ē aq̄
pena afflictiua eſt: ⁊ magna frigiditas. vtrūqʒ ḡ p̄ cruciatib⁹ frigidiſ-
ipſor͂ tradi debuit. Nec abre: aut abſurde dictū qs eſtimaue ſima.
rit ī iferno aquā fore: nā cū ibi vex͂: corporeūqʒ ignē eē nō am
bigat̄: ita neqʒ aquā eē irrōnabile eſt: ſʒ poti⁹ rōni valde ɔſen
taneū: vt a duob⁹ extremiſ maxim⁹ ɔficiat̄ cruciat⁹. ¶ De iſta
penalitate apō īferos Job ait. c. 24. trāſibūt ab aqs niuiū ad Job. 24
calorē nimiū: ⁊ hͦ eis duriſſime pene īcitamētū eſt: vt tāta ī eiſ capi.
diſtēperies ſit: nā cū nimis īfrigidati fuerunt ſeui⁹ calor aget:
⁊ cū vehemēter calidi fuerit itēſius frigiditas cruciabit. Sicͭ
ſup̄ de eo q nimiū in manib⁹ frigus pañes eas igni applica
bat dixim⁹. Grauiorē. n. iſte fridtatē p̄cipiet: acriuſqʒ crucia-
bit: cū man⁹ gelidas igni applicuerit: q̄ cū eas in pura frigidi E
tate tenebat. ¶ De agētib⁹ aūt nālib⁹ q̄ in iferno tāq̄ organa In īfer-
vel inſtr̄a cruciat⁹ poſita ſunt: dōm eſt q̄ nō hēant ibi agēdi no agen
modū nālē: q: agētia nālia q̄ñ ſūt in eq̄li gradu poᶜ actiue eq̄- tia nālia
liter agūt in maʒ eq̄ diſpoſitā: vt ſi ſint duo calida: aut duo fri nō nālr
gida in eq̄lib⁹ gradib⁹ neċiuʒ eſt eor͂ eē actiōeʒ eq̄lē. Cū v̄o fue agunt.
rint in eq̄les q̄litates actiue ſequunt̄ ineq̄leſ actiōes. In īfer-
no tñ ɔ̄rio eſt: q: ibi ɔſiſtit ignis vnic⁹: ⁊ vni⁹ modi: vl' q̄titra
tis gradualis in calore: tñ nō eq̄l'r agit in aīas dānator͂: ſʒ q̄-
dā magis: q̄dā v̄o min⁹ affligit̄. Ex p̄ite. n. illo igne eq̄li ſʒ naʒ
nō tñ ibi q̄libet affligit̄ q̄tū ignis afflictiu⁹ eſt: ſʒ q̄tū ſcelera
ſua exigūt vt cruciet̄. ¶ Dōm ſil'r de illa aq̄ frigidiſſima: quā
apō īferos ſacra ſcriptura ɔfirmat: nā illa eq̄lis ī modo eiuſdē fri F
giditatis apō oēs ex̄ñs nō eq̄l'r oēſ cruciat: ſʒ vt eor͂ vitia me Agētia
ruere. ¶ Et ſic rei hui⁹ diffinitio eſt q̄ apō īferos ſunt agētia nālia pe
nālia penar͂ illatiua: nō tñ puniūt q̄tū punitiua ſunt: ſʒ q̄tū nar͂ iſi
deo placet vt puniāt. ¶ In his penis iferni nll's ordo in p̄ma ni non
nēdo ē: nā cū aliqs fuerit ī magno calore trāſferret̄ ad nimiū agūt vt
friguſ. Cū aūt fuerit in frigore trāſfert̄ ad calorē: ⁊ alie diſpro pnt ſʒ vt
portionate mutatiōes in ipſis puniūtis fient q̄ ol repugnāt or- de⁹ vult.
dini: vt pʒ Job. c. 24. trāſibunt ab aqs niuiū ad calorē nimiū: G
iſta tñ eſt ɔditio ſediū īnferor͂. Uocat̄. n. loc⁹ vbi nll's ordo ſʒ Crucia-
ſempitern⁹ horror inhabitat. Sic pʒ Job. 10. c. In taxatiōe tñ ti ī frigo
penar͂ iuſtiſſimus dei puniētis ordo eſt: nā q̄libet ſolū tantū re aliq̄
punit̄ q̄tū p̄meruit: ⁊ ſic ſe hñt differēter gradus penar͂ ſicͭ cruciāt̄
fuerint differētes gradus culpar͂. Plurima. n. apō īferos ſūt ī calore.
de q̄bus qcq̄ agi poſſet: ſʒ de ei⁹ ɔditiōib⁹ dicta ſuffecerint. Job. x. c.
¶ Quedam de portis inferni. Ca. 99.

Adhuc aūt circa īferor͂ ſedes q̄dā vlteri⁹ cogitātes A
īfernū oſtia q̄dā hr̄e dixerūt. ſ. q̄ porta patēs
q̄dā ſit q̄ aīe in ɔ̄pas īfelicitatiſ introeāt ſedes. Sic. n. ethnā mō- B
tē terre ſiculor͂ īferni os appellāt. ¶ In q̄ ſit hec ɔcl'o: ethna Ethna
mons: vulcan⁹: ⁊ veſſeuus nō ſunt apture ad eū locū q a no ⁊ vulca
bis vocat̄ infernus. Cū. n. q̄buſdā viſuʒ ſit iferni q̄dā ora eē nus nō
ethnā mōtē terre ſiculor͂: q vulgariter mōgibel dr̄ de his īfe- ſūt por
ror͂ apturis eē aſſerūt. Alij aūt mōtes hmōi ſunt: vt vulcan⁹ te īferni
in eadē īſula ſiculor͂. Ueſſen⁹ q̄ʒ ſil'r mōs eſt in cāpania, puin
cia italie. In his. n. oīb⁹ ſunt magne vorag ines patētes ⁊ ob-
ſcure: ita vt īterdū ignes eructuēt cremātes q̄qʒ e vicino ad-
iacētia loca tātūqʒ illi⁹ ignis efficatiā eē in cremādo pʒ: vt ſa-
xa q̄ʒ q̄ſi liq̄facere: aut in cinereʒ ɔuertere videat̄. De his. n. a
q̄buſdā īdubitato aſtruit̄ q̄ īferni ora q̄dā: vl' voragineſ ſint:
q: ibi igneſ eructuari videt̄ q̄s ad nihil aliō: nec ex aliq̄ alia cā
eē putāt: niſi q̄ ex gehēnali carcere p̄deāt. In quo oēs q ſti-
gias ſedes ponūt tā catholici q̄ gētiles ɔſonāt. ſ. q̄ apō infe-
ros ignis ſit. Ouidi⁹ aūt q̄a vt ſ̄e poeta figmētis ſtudet q̄cq̄
hec īterdū ad q̄ſdā al's v̄itates detorqueat. De mōte ethna: ⁊
eructuationib⁹

E Ethna terra gigantū. eructuationib⁹ igniū de eo aliter ſentit. Terrā.n.ſiculoꝝ in qua ethna mōs eſt olim terrā gigātū fuiſſe p̄ſupponit: in q̄ ni
bil fallif: cū oroſi⁹ auctor certiſſim⁹ in libro 3° de ormeſta mū-
di h̄ aſſerat. Dicit ēt ab antiq̄ ibi gigātes cū dijs pugnauiſſe:
D Gigātes pugnarunt cū dijs. vt eis eiectis celū eripent: in q̄ vt affect⁹ nō careret effectu mō
tes mōtib⁹ ſuppoſuerūt: vt ait Ouidi⁹ methamorfoſeos lib. p̄.
Hoꝝ aūt gigātū p̄nceps atq; ſtatura ꝓcerior typheus fuit: q
ꝓ mirāda ſui: atq; icredibili magnitudie de terra genit⁹ ē: ac
ſi de ſemine humano nemo tm̄ cōcipiet vt formari potuerit.
E Typheus p̄nceps gigantū. Huic totā ſiculoꝝ inſulā ſuppoſitā ferūt cum alijs eiuſdē fa-
ctionis: ⁊ cōpugnatiōis p̄ncipib⁹ aliaꝝ terraꝝ mōtes ſuppo
ſuereſ. ¶ Cōtinet aūt ſicilia tres mōtes p̄cipuos.ſ.ethna pa
chinū ⁊ peloꝝ. Libe⁹ aūt q vn⁹ de mōtib⁹ ſiculoꝝ eſt cū p̄di
ctis aliq̄ ex p̄te coincidere vr̄: ⁊ ob h̄ inſula illa poetico voca-
F Sicilia h̄z tres p̄cipuos mōtes. bulo: ⁊ antiq̄ ſcriptoꝝ more triuacria dicta ē q̄ſi tres hñs mō
tes. Acroſ.n.in greco mōs eſt. Cū aūt tota hec inſula typheo
gigāti ſupiecta ſit iſte montiū p̄ticule typhei p̄tib⁹ diſtribute
ſunt.ſ.ꝙ ſup caput: ⁊ fauces ei⁹ ſit mons ethna: ſup pectora
⁊ ventrē pachin⁹ mōs iniect⁹ ſit: ſup crura aūt pelorus mōſ:
aut altiſſimū ꝓmōtoriū pateat. ¶ De ethna ſup caput ⁊ fau
ces iacēte typheo hr̄ p Ouidiū methamorphoſeos.14.in p̄
ſu: cū de trāſitu vlixis p terraꝫ ſiculoꝝ lr̄a dr̄e vellet ait: iāq;
gigāteis iniectā faucib⁹ ethnā liq̄rat: ⁊c̄. ideſt iā trāſierat vli-
xes ethnā q̄ eſt iniecta ſup fauces typhei gigātis. Et tūc cū
de cā eructuātiū igniū de mōte ethna q̄rif reddet Ouidi⁹ h̄ ꝓ-
uenire ex ſpiraculo gigāteo. Aſtruit.n.poetico more gigātē il
lū terra p̄ſſuꝫ nōdū oppſſum: ſꝫ ſub terra viuere. Iſte.n.igneū
G In ſicilia q̄re ſūt terremot⁹. chaos ex ore vomit p mōtis illi⁹ apturā. Et cū iſula illa trina
cria ſiue ſicilia vt vulgari vocabulo vtar freq̄ter terremotib⁹
ꝯcutif dicit h̄ eē: q: toto gigāteo corpori ſupiecta eſt: qui cū ſe
in alterutrū lat⁹ verterit cōmutās poſitionē neče eſt vt penit⁹
a fundamentis iniectā concutiat inſulā.

Ca. 100. ¶ Quedam de terremotibus.

A **Contra** hāc aūt ouidianā poſitionē de ethna monte
argui nō expedit: q: cū in re poetica ſit neče
eſt vt cū ſolū in cortice fuerit p̄gſita nō modicā ꝯtinet falſita-
B Terremotus q̄ilo generanf. tē. De eructuatiōe aūt hoꝝ igniū: qm̄ de h̄ p̄ncipalr̄ ingrif i-
fra dicef. ¶ De freq̄nti aūt terremotu inſule ſiculoꝝ cā p3: q:
terremot⁹ ſit ex incluſis ſpiritib⁹ ventoꝝ: ⁊ ſortificatis p aliq̄
tp̄a p groſſitiē terre: exhalatiōes ⁊ vapores qb⁹ cū nō pateat
adit⁹ ſi fortiter ꝯcuſſerint neč̄ium eſt terre fieri q̄ſdā apnonē:
vt icluſus exhalet vētoꝝ ſpūs: ⁊ ꝯcutiaf terra ex iteriori im-
pulſu ventoꝝ collidentiū: ⁊ ex aptiōe eoꝝ in exitu de h̄ Ar.
in 2⁹ metheoroꝝ. In terra aūt ſiculoꝝ hec maxīe ſubſiſtūt pp
C Terremot⁹ frequētius ſūt i locis mari timis ⁊ mōtuoſis. duo. p̄ q: tota terra ſiculoꝝ mari affluif cū inſula q̄dā a ꝯunē
ti italia diuiſa ſit in locis ſcille: ⁊ caribdis: vt ait Solin⁹ in po
liſtor. Loca aūt apō mare crebri⁹ terremotū ceteris parib⁹ pa-
tiunf: qm̄ in illa magis ventoꝝ ſubintrat ſpūs. Scḋa aūt cā
eſt: q: tota illa terra eſt mōtuoſa: in mōtib⁹ aūt: q: terre tumo-
res ſunt: pluref cauerne ſunt q̄; in terra plana: ⁊ ob h̄ neče ē
eē plures terremot⁹. De hac aūt igniū eructuatione in ethna
mōte alr̄ ſentit Uirgilius in 6° eneidos: q: aut illā voraginē
etiā iferni os eē putat: aut ſe h̄ exiſtimare oſtēdat: vn̄ cū vellet
itroducere Eneā loq̄ntē patri ſuo anchiſe exiti apō iferos: ⁊
recipiēti ab eodē ingſitoꝝ reſpōſa q̄tū ad futuꝝ ſtatū gentiſ
ſue: q̄ romanoꝝ effecit populos de p̄ſonis iſignib⁹ vrbis ro-
me q̄ poſtea pullularēt: nō poſuit eū itroijſſe in iſernū in aliq̄
p̄te itineris: qḋ a troiana vrbe vſq; ad ſiculoꝝ terrā eſt: cū in
toto illaꝝ terraꝝ iteriectu nulla talis eructuātiū igniū ponaf
vorago. In ſicilia aūt q: ethna mōs ignes eructuat: ⁊ vulca-
nus itroduxit ibidē Eneā loq̄ntē ad ſybillā cumanā de ciuita
te cumaꝝ: vl' vt ait Marcian⁹ in 2° de nuptijs mercurij: ⁊ phi
ſiologie ſybillā eritreā ab eritra ciuitate: quā iō cumanā appel
D Porta inferni vulgo notiſſi. lauit antiq̄tas: nō ꝙ cumiſ nata ſit: ſꝫ ꝙ ibi vaticinauerit. Ad
eā aūt Eneas locut⁹ ē: vt illū itroduceret in iſernū. ¶ De hac
aūt ethne mōtis ruptōe: q̄ ignes eructuat vulguſ cōi diffinit
ſnia iſerni eē apturā: qḋ exiſtimāt: q: inde igneū globos ꝓdi-
re ſciāt. Ex h̄ aūt iſerni ſedes ibi arguūt. Et q: vt facile vulg⁹
ſolet qbuſdā exitib⁹ multa impie cumulare addunt in hac
ethnei mōtis voragine gemētiū aiaꝝ audiri lamēta. ¶ Nec
h̄ qdē vulgo dūtaxat vr̄: ſꝫ ⁊ q̄dā doctores catholici h̄ tenēt:
de h̄ franciſcus de mayronis in 4⁹ ſuo ſniaꝝ in ꝯſlatu circa
finē cū agit de vlī reſurrectiōe. Dicit.n. ꝙ poſt diē iudicij clau
det dñs mōtē gibellū: ⁊ alia foramina iſerni. Uocat aūt mōtē
gibellū eū quē poete ⁊ antiq̄ ſcriptores ethnā vocāt: qm̄ mōſ
gibellus vulgari celebraf ſermōe. De v̄itate tm̄ hui⁹: ⁊ cauſis
eructuatiōis apō antiq̄s phos p̄quiſitū eſt: multis tm̄ cā igno
E Empedocles ſiculuſ ab ethne ignibus cōbuſtus. ta māſit. ¶ Empedocles vō q: phs: ⁊ poeta erat oriundusq;
de terra ſiculoꝝ nimis conat⁹ eſt vt ingreret hui⁹ eructuatōiſ
cām: cūq; h̄ ingſitur⁹ voragini illi ꝓpius accederet ab igne: ⁊
fumo ſubito erumpēte p̄focat⁹ ē: vt certiſſimi hyſtoriographi
tradūt. Orati⁹ tm̄ iter poetas qdē magn⁹: ſꝫ in hac p̄te velut ni
mis mordax ⁊ liuidus iſamauit empedoclē dicēs ipſū deſide-
raſſe vt tāq̄; imortalis de⁹ haberef: ad cui⁹ experimētū de ſe po-
pulis exhibēdū poſitis veſtib⁹ in flāmas ethne voraginis in-
ſiliſſe. De h̄ idē in libro ſuo de artificio ſuo poetico ait: dicā ſicu
liq; poete narrabo iteritū: de⁹ imortalis haberi dū cupit empe
docles ardētē frigidus ethnā inſiliſſe ſalſis liceat p̄ire poetis.
Capl. 101. ¶ Ethna ⁊ alij ſiculoꝝ mōtes nō ſunt inferni porte ⁊ que-
dam de exhalationibus igniū.

A **Ex antiquoꝝ** aūt poſitionib⁹ nō plene p3 de ru
ptura ethnei mōtis ⁊ igniū eru-
ctuatiōe qd ſit: ⁊ a qua ꝓuenit origine: ⁊ an iſerni ſedis aptu
ra q̄dā velut oſtiū ſit: aut qḋdā alteꝝ. ¶ Dōm tm̄ rōnabilr̄ vr̄
⁊ ſm ſolidā ſatis v̄itatē: ethnā mōtē ſiculoꝝ aliaſq; ſilr̄ terre
rupte voragies flāmas eſtuātes iſerni ora nō eē: nec eructua
tos ide ignes ex iſerno venire vllaten⁹. Sꝫ hec nālr̄ cauſanf
diſſoluēte terremotu: ⁊ apiente ſic in pleriſq; terre locis ſepiſ
ſime mōſtrāt patētes hyat⁹: nā cū terra agēte motu ſuo ex vi-
ſcerib⁹ ſuis rūpif iterdū fractura apta relinquif. Interdū aūt
cū ſemel diſſoluerit in ſe ip̄aꝫ p̄tib⁹ coeūtib⁹ recludif. In qbuſ-
dā aūt veri⁹ ſine vllo terremotu p̄tes terre igne adurēte cōbu
B Ignis exhalationes in plurib⁹ locis vn̄ ſiūt. ſte ſunt: q̄ cū adiuſtis paulatim ad terre ſupficiē vſq; ꝓuenerit
rupturā fieri adiuſtis: ⁊ diſcōtinuans p̄tibus neče eſt. Cā aūt
eructuatiōis flāmaꝝ in his locis eſt: q: in eis abūdat ſulphu
rea mā: q̄ eſt de maxīe velociter iflāmabilib⁹: ſic p3 in nutrimē
tis igniū: q: cū ignē leuē ſcintillātē excuſſuꝫ de lapide in cō-
buſtū pānū ſuſcepe volum⁹ nō repim⁹ aliq̄; mām ita faciliter
inflāmabilē: q̄ ab illo igniculo debili inflāmef niſi p̄teꝫ papiri
ſulphure liniam⁹ qua facilr̄ ignis icēdif. In his ēt terre hya-
tib⁹: ꝯcauitatibuſq; aerei ſpūs ſunt: q cū iterdū cōmoti colli-
danf ad ſulphureā māꝫ ipa ex ꝯcuſſiōe nalr̄ caleſit: ⁊ q: velo
citer iflāmabilis eſt cito inflāmaf: ⁊ tūc magna ps ſulphuree
māe cremari incipit: atq; cōbuſtionis flāme p terre rupturas
efflant. Fit aūt h̄ ſpālr̄ in ethna mōte: q: ibi ſulphuree māe co
pioſa moles eſt. Preter hāc tm̄ mōtis voraginē ſunt alij hya-
C In veſſeuo mōte baſuſ phs ac poeta incendio aſſumpt⁹ ē. tus terre qb⁹ flāme ꝓdeunt: ſic eſt mōs vulcan⁹ in iſula ſicu-
loꝝ. Eſt ēt veſſeu⁹ mōs in cāpania: de q̄ crebro igniū eructua
tiōes ſiūt: ibi nāq; baſuſ poeta: ac q; phs p̄ſei ſatirici poete ma
giſter incēdio aſſūpt⁹ eſt: ſic empedocles ethnei mōtis vora-
uit icēdiū. De hac veſſeui mōtis flāmaꝝ eructuatiōe ait boe-
tius de ꝯſolatiōe lib. p̄ metro. 4. qḋ icipit qſqſ cōpoſito ſeren⁹
euo. In q̄ ſentire ſe ꝓdit nullū iſerni os eē: ſꝫ mltis terrā abū-
dare ꝯcauitatib⁹ in qb⁹ ventoꝝ ſpūs latēt: ille q̄ꝫ cauernoſita
tes ſulphure plene ſunt vbi ex ꝯcuſſiōe vētoꝝ ad ſulphureā
māꝫ ipa ſuccēdif: flāmaꝝq; ꝓdeūt globi. Et q̄ꝫdiu ſulphuree
illi⁹ māe crematio durauerit manebit eructuātis ignis glob⁹:
cū vō māe cōbuſtibilis moles defecerit eructuātiū flāmaꝝ re
ſidebit vapor exundās. Sic.n.ait ibidē: aut q̄ties ruptis va-
guis caminis: torquet fumificos veſſen⁹ ignes. Si.n.illa iſer
ni ora crederet eēnt directe patētia ora ab infimis ꝓuenictia
gehēne ſedib⁹: ⁊ p eadē ſemp ignis ille ſpiraret: ſꝫ nō ſemp p
eādē p̄tē ſpirat: ſꝫ dicit eē varios caminos.i.clibanos: vl' for-
naceſ in qb⁹ ignis ſit: ⁊ ꝙ de oib⁹ ſiat viciſſim: vl' accn̄talr̄ eru
ctuatiōes: qḋ eſt eē varios caminos q: multi ſunt. Mōs aūt
vagus eſt: q: nō ſemp ex eiſdē flāmas exeſtuat: ſꝫ ex qbuſdā
nūc: poſtea vō ex alijs nullo obſeruato ordine. Cōditiōes aūt
ſulphuree māe q̄tū ad h̄ ꝙ in terre cauernis ſit: ⁊ ꝙ cito iflā
E Balneoruꝫ aq̄ q̄re ſunt calide. mabilis eſt: ⁊ inflāmef ex leui ꝯcuſſione patēt adhuc ampli⁹
i ꝯcuſſiōe aq̄ꝝ balneoꝝ. ¶ Aque qppe balneoꝝ calide: atq;
pene feruētes de ipa ſua ſcaturigine manāt: qḋ iuxta Ar. do
ctrinā: ⁊ alioꝝ phoꝝ iō euenit: q: aque iſte p locā ſulphuroſa
meant ex q̄ꝝ trāſeuntiū ipetu ſulphurea iflāmaf mā: ipaſq;
trāſeūtes calefacit aq̄s. Et ſicut fuerit maior copia ſulphuree
molis in loco ſcaturiginis: ⁊ trāſit⁹ fontaliū aq̄ꝝ: ita ide orte
aq̄ maiorē: minorēue iduēt caliditatē: ex q̄ accidit q̄dā balnea
ita calida eē vt vix ſuſtineri queāt: alia vō tepeſcunt.
Capl. 102. ¶ Ethna vulcanus veſſeuus mōtes nō ſunt inferni ora.
Solidioribus aūt adhuc inducif fulcimentis
ethnei mōtis: atq; vulcani: veſ-

B ſeniq; cāpanici vagas: ceteraſq; voragines īferni ora nō eē:
Ignis nec illas flāmaꝝ eructuatiōes de iferna ꝓdire ſede. ¶ Nā ſi
ethne non de īferno ignis ille eructuaret aut ꝯtinua eructuatio foret: aut
ſꝑ eructuat nūq̄ inde eructuaret. Sꝫ h̄ falſuꝫ eſt q: aliqñ ignis iſte eru-
ctuat: ⁊ nō ſemꝑ: ḡ ab īfernoꝝ locis ignis iſte nō efflat. Cō-
ſequētia pꝫ q: ignis īferni ſemꝑ vniformiter ardet: ⁊ in eodē
gradu calid⁹ eſt: ne vnq̄ dānati refrigeriū vllū hēant: vl' quiſ
modo ab alicu⁹ pene rigore ſoluant. Si ḡ gehēne ignē tāto
ſemel icremētis adauctū ꝯceſſeim⁹: vt ab ipo centro terre ad
ſupficiēvſq; ꝑtingat: ⁊ ſuꝑ eā eructuet cū eq̄lis ſemꝑ ſit: ſemꝑ
in eodē gradu ſuꝑ terrā eructuaret: ſꝫ h̄ falſuꝫ eſt: q: aliq̄ tpe
iſte eructuatiōes fiūt: alis aūt fieri nequnt: aut nō fiūt: nō eſt
C igr̄ iſte ignis ab iferna efflat⁹ ſede. Ad h̄ aūt qſpiā rñdere co-
Obiectio. nabit' hūc eſſe tartareū ignē: ſꝫ nō ſemꝑ eructuari: q: nō nal'r
efflat ab īfimis: ſꝫ ad maloꝝ punitōeꝫ. Hāc ḡ eructuatiōeꝫ ali
qñ de⁹ fieri patit': aut poti⁹ iubet: ⁊ efficit: vt mali torq̄ant' ſp:
D tñ nō efficit: q: maloꝝ punitio ab illo igne neceīa ſemꝑ nō eſt.
Rñſio. ¶ Cui rñdendū eſt ſtare nō poſſe: nā ſi iſte ignuū eructuatio-
nes diuino nutu ex igne īferni ad hoīuꝫ pctoꝝ punitiōes fie
rent: ſic ignis egreſſus ē de altari holocauſtoꝝ: ⁊ cōbuſſit na-
dab: ⁊ abiu filios Aarō delinq̄ntes in ſacerdotio ſuo: cū ob-
Leui.io.c. tuliſſent ignē alienū: quē deus vetuerat: vt hr̄ leuitici.io.c. ⁊
ignis q̄ꝫ a dn̄o egreſſus cōbuſſit ducētos: ⁊ q̄nq̄gīta viros: q
īſurgētes in moyſē: ⁊ Aarō offerebāt thura corā dn̄o: vt pꝫ
Nū.16.c. nū.16.c. nūq̄; eēt aliq̄ ialiū ignuū eructuatio: qu aliq viri pec-
cantes cremarent': aut aliq̄ coꝝ ignis aſſumeret: aut fructus
terre coꝝ voraꝫ flāma diſſiparet. Sꝫ hec falſa ſunt. Nā inter
dū ꝑua flāmaꝝ exeſtuatio fit: ita vt cū in ipoꝝ mōtiū vertici-
bus emicuerit ad iferiora q̄q;: ⁊ plana nō deſcēdat: ita vt ſe-
piſſime eructuate flāme ꝯtemini mortaliū directe: vel idirecte
E īferāt nocumētū: nō ḡ fiūt iſte inflāmatōes a deo illas ſpāl'r fa
Cuiuſdam ciēte. ḡ nec ab īferna ſede ignis iſte eructuat. Aliqs aūt q̄ deē
obiectio. ſūt alr' ꝓbare conabit'. ſ. q̄ iſte ignuū eructuatiōes ab īferno
nullatenꝰ ſint: nā ſi ꝑ has mōtiū voragines īfernalis ignis erū
peret ille eēt total'r obſcur⁹: ⁊ pice⁹ ipo teterrimo fumo obſcu
rior: qm̄ ignis gehēne hmōi ē cū piceā māꝫ in fomētū hēat: ēt
vt dānati nullū lucis ſue ꝑſtet oblectamētū: ſꝫ ignis q ꝑ ethnei
F atq; vulcāi mōtis: alioꝝq; hyat⁹ erūpit lucidus ē ſic hic cōis
Rñſio. nobis ignis. ḡ nō eſt ab īferna ort⁹ ſede. ¶ Huic rñdēdū ē nī
hil huic iduci: nā dato q̄ iſte voragies īferni ora eēnt: ignisq;
eructuāo de ſtigijs erumpēt locis poterat eē ita lucidus ſic ē.
Nā ignis lux aut fuſcedo: ⁊ in h̄ magis aut min⁹ hr̄e de luce
ex nā fomēti ꝓuenit: ſm q̄ fomētū ei⁹ magis: aut min⁹ diſpo-
ſitū ē ad lucē vl' fumoſitatē atrā cauſandā i igne: cū ignis iſte
quē nos ꝯſpicim⁹ nihil aliō q̄ꝫ fum⁹ īflāmat⁹ ſit. Et q̄ꝫq̄; īfer-
ni ignis ab origine obſcur⁹ ſit: q: mā piceā ē: quā in īferno ꝓ
fomēto hꝫ: tñ cū erūpat ad terre ſupficiē trāſiēs ꝑ ꝯcauitates
cauernoſas terre lucētē māꝫ ſulphureā īflāmaret: atq; ex eodē
cauſata mā lucida eēt: iuxᷓ ſulphuris ꝯditionē. nihil ḡ rō iſta
īducit: de eo qō iprobare intēdit. Hoc tñ ꝓ nullo ſuſcepto ex
ꝑlibatꝫ ꝯcluſuꝫ manet foramina ethnei mōtis: q alio mō vul-
go mōs gibellus dr̄: ⁊ vulcani: atq; veſſeni: alioꝝq; hmōi lo
coꝝ rupturas nō eē īferni ora nec ꝑ ea vaporē igneū ex īferna
Capi.io3. ſede exhalare. ¶ Obo penes ſupiora: ⁊ q̄dā alia.
A **Sed adhuc** ex eiſdē fundamētis qſq̄ arguet di
cēs q̄ iſta ſint ora īferni ⁊ ignis ide
ille erūpat. Et qñ dicebat' ſuꝑ arguēdo q̄ ignis īferni nunq̄
ad h̄ ſufficit vt exeat ꝑ terre voraginē ſꝫ ipſe accedit vſq; ad
aliq̄ ptē groſſiciei terre ⁊ ad hāc ſemꝑ ꝑtingit regulariter ibi
aūt iuenit mām ſulphureā quā īflāmas maior efficit' ⁊ ꝑtiget
pōt vſq; ad terre ſupficiē. Et ſic ignis īferni erūpit ꝑ ruptu-
ras ethnei mōtis: ⁊ alioꝝ mōtiū q: q̄ꝫq̄; ipſe ꝑ ſe ad exeūdum
ſufficere nō valeat: tñ cū maior fiat ex īflāmatione ſulphuree
B māe quā i medio iuenit ꝑtigit ad emicādū ſuꝑ terre ſupficiē.
Rñſio. ¶ Ad h̄ dicēdū q̄ ſtare neqt nā poſito iſto caſu neceſſe erat
vt ignis ethne mōtis: ⁊ vulcāi: atq; alioꝝ ſemꝑ erūperet: aut
poſtq̄; ſemel erūpe deſiuiſſet nunq̄ amplius erūpet: ſꝫ h̄ fal-
ſum: ḡ poni neqt q̄ iſte ignis īferni ſedib⁹ euaporat⁹ ſit. Con
ſequētia pꝫ q: cū ignis īferni ſm iſtuꝫ modū ponat' accedere
vſq; ad aliq̄ ptē groſſiciei terre ⁊ nō vſq; ad ſupficiē crema-
ret ſulphur qō ibi eēt: ⁊ totū qō in medio ē ꝑ qō ille ignis erū
pit ad ſupficiē terre. Quia ignis poſtq̄ in aliq̄ mā cōbuſtibili
īcēdit' nō extiguit' quouſq; illa totaliter exuſta ſit: niſi ab aliq̄
extiguat'. Et ſic ſi aliq̄ mā eēt in illo ſpiraculo īfernal' voragi-
nis ſulphurea cōbuſtibil' illa nō ceſſaret cōburi quouſq; cō-
buſta eēt: cū vō ſemel foret exuſta nihil vltra maneret cōbu-
rēdū: iō nō poſſet vlterius erūpe ꝑ illud os īferni ignis: ſꝫ fal
ſuꝫ eſt: q: freq̄nter: ⁊ iterpollate ignuū eructuatōes fiūt: ḡ nō
eſt ignis īferni nec vorago patēs inferni. Modus tñ quo h̄
fit eſt: q: qlꝫ hoꝝ mōtiū multas ꝯcauitates ſulphure plenas
hꝫ: ⁊ īflāmat' ſulphur in aliq̄ eaꝝ: ⁊ dū illa ꝯcuſſio durauerit
ardet ſulphur: ⁊ fiūt eructuatiōes ignuū: ⁊ q̄ꝫq̄; vnius ꝯcaui
tatis ſulphur ardeat poſtea alterius ꝯcauitatis īflāmabit' ſul
phur: ⁊ fiet eructuatio: ⁊ ſic nō ſemꝑ in eodē loco mōtiū fiet
ignuū ſcēſiōes. ¶ Et h̄ eſt qō ſignat boeti⁹ metro.4. libri pri- Boetius met⁹.4.
mi de ꝯſolatiōe ꝑallegato cū ait: aut quoties ruptis vagus ca lib. pmi.
mini: torquet fumificos veſſenus igneos. q: dicit vagū eē veſſe de ꝯſol.
nū in caminis ſuis: ḡ nō ſemꝑ in eodē loco ardet: ſꝫ nūc i vna
pte: nūc aūt in alia. ¶ Ex ꝑdictis ḡ iductum pꝫ q̄liter ethnei
mōtis vorago īfernaꝝ ſediū aptura nō ſit: nec ignis inde eru-
ctuāſ de īferno erūpit. ſic aūt in aliīs locis ſiliuꝫ eruptionuꝫ.
pꝫ ēt vñ tales ignuū eructuatiōes fiūt: ⁊ pp qd. ¶ Cū ēt ppl's
dicit lamēta gemētū aīaꝝ in ethne mōtis audiri voragie. di-
cēdū q̄ ppl's facil' plura fingat q̄ poete magiſq; poetis q̄ vul C
go credēdū eſt: q: poete ſciūt qō fingūt: ppl's āt qō dicat igno- Popu-
rat. Iuxta exigētiā aūt de ſtatu aīaꝝ dubitatiōis. ſ. an aīabus lus faci
poſt mortē gaudia: aut dolores vlli accidāt ex pte ſatiſfactuꝫ liter fin-
eſt: ſꝫ adhuc plura dicēda manēt: cū de ſola īfernoꝝ poſitiōe git.
hactenꝰ dictū ſit: ⁊ h̄ qdē nec vſq; ad vnguē ꝑductū ē. ō aliīs
āt q̄ aīaꝝ ſtatū poſt mortē ꝯcernūt ꝯſequenter dicēdū erit.
¶ De purgatorijs locis. Ca.io4.
Ab exordio eni cū de ſtatu aīaꝝ corꝑe ſolutaꝝ A
agere iceperamus dictuꝫ eſt tria eē
ꝑncipalia aīaꝝ receptacula. ſ. ſtigias ſedes: ⁊ purgatoria lo-
ca: atq; empiree eterne felicitatis manſiōes. ¶ De ꝑ āt ex pte
hactenus actū eſt nūc vō: ſꝫ breuius de ceteris: qd catholica
fides q̄due poete aut rō nālis in his aſtruere queat ediſſeren B
dū eſt: ſꝫ ſuccinto qdē ſermōe. ¶ Nūc igit' de.2⁹ hoꝝ recepta Purga
culoꝝ. ſ. de purgatorijs locis agendū eſt. qd purgatoriū ſit: ⁊ toriū qd
vbi ꝯſtruēdū ſit. In q̄ ꝑ qbuſdā obrepit dubitatiōis ſcrupul⁹ ⁊ vbi ſit
an aliqs locus determinatus ad purgationē ꝑpꝛius aīabus
ſit: an varijs locis ſiue vbi peccauerūt puniant'. de q̄ fortaſſis
aliqd poſterius differet'. nūc tñ velut in ſupioribꝰ ſatis iductū
pꝫ: vnū atq; determinatū eē īfernaꝝ ſediū locū: in quo dāna-
tis aīab⁹ eterna ſupplicia penali acerbitate cluēda ſint: ita ⁊
vnū: atq; certū eē locū aīab⁹ exercēdis purgatorie clemētia:
vt in ꝑfectā ſatiſfactionē penaꝝ ꝑpeſſiōe reſarciāt pari ſnīa ꝓ C
culdubio determinādū eſt. ¶ In q̄ aīaduertēdū in gn̄ali ē cir Aie mo
ca ſtatū obeūtiū. q̄ cū qs ſine charitate mortali nexu iplicit⁹ riētium
extremū diē clauſerit īfernis ſedib⁹ mācipat' eterna aīaduer- multipli
ſiōe pilectēdus. ¶ Quidā in charitate decedūt patratoꝝ ſce- ci ſtatu
leꝝ cōmiſſa dolētes ſꝫ his nō plene ꝓ ſingulis penaꝝ ptib⁹ inuenīū
ſatiſfactū eſt: vt culpe quātitas exigebat. his qdā plene ſoluē tur.
di penaꝝ debita locus ꝑſigit': in quo tādiu manēt quouſq; ſꝫ
altiſſimā dei ſapiētiā: atq; arbitriū ſufficiēter ſceleꝝ ſingl'arū
q; culpaꝝ debita luerīt. deīde vō in eternā empireaꝝ ſediuꝫ D
felicitateꝫ ꝑducunt'. ¶ Hic āt purgatorij locus vſq; ad iudi- Purga
ciū diē dūtaxat extēdet'. vſq; ad quē terminū cūcti qbus aliqd torium
ꝑteritaꝝ maculaꝝ in viuētib⁹ nō plene abſterſaꝝ eluēdū eſt vſq; ad
ſufficiēter ꝓ q̄ſtiſcūq; cōmiſſis agere poterūt: ita vt cū iudicij diē iudi
dies aduenerit nlli ibi manēdū ſit: nec i eternū q̄ſq̄; erit: q ibi cij dura
puniri debeat: aut poſſit: infernalis aūt ſedis dura penalitas bit.
eterna ē. In h̄ tñ adhuc itēdēdū eſt q̄ q̄ꝫq̄; eluēdoꝝ ſceleꝝ q̄ E
purgāda ſūt vn⁹ determiate loc⁹ aſſignat⁹ ſit: accidit tñ qbuſ- Aie ali-
dā aīab⁹: vt i varijs locis ꝓ impfecta cruciet' ſatiſfactiōe. Qđ du que ſpe-
pl'r euenire dignoſcit' ꝑ qdē q̄ aīe iſte i eis locis puniūtōes q̄ſ- ciali pur
dā ferāt. i qb⁹ q̄dā eis facinora acta ſūt. Hoc. n. ſatꝫ rōni ꝯſen- gatorio
taneū ē. ¶ Alio mō ꝑdicta euenire q̄unt: vt iterdū defuncto- aliquā-
rū aīe i qbuſdā locis hoīb⁹ cogniti patiāt': ⁊ ſi i eis nūq̄: inīq- do pur
tatis q̄cq̄ egerit pp h̄ ſolū: vt ab aliqb⁹ videri: ⁊ audiri q̄ant gantur.
q̄ pacto eaꝝ cognoſcat' ſtat⁹: atq; his q cognouerīt pctoꝝ fu
giēdoꝝ ſtimuluſ magn⁹ ſit ne i talia icidāt gn̄a tormtoꝝ: aut
vt aliqb⁹ punite aīe colloq poſſint ſtatū ſuuꝫ exponētes: atq;
remedia liberatiōis velociora ingrāt: de his mlta Grego. in.4. Grego.
dyalogoꝝ. Qđ vō aīe q̄ ſupplicijs non plene adēptoꝝ vicioꝝ 4⁹ dyal.
maculas: aut reat⁹ q̄ſdā pene i varijs locis tollerēt ex ꝑdictis
cauſis accīs ē: regulariter tñ vn⁹ oib⁹ loc⁹ ꝑfix⁹ ē in q̄ncūq;
nōdū expletoꝝ in ſatiſfactiōe ſceleꝝ ſatiſfactio expleat'. De h̄
aūt virgilius cū i lib.6⁹ eneydos de purgatiōe aīaꝝ: q̄ ad cā-
pos eliſios trāſiture ſūt agit tres purgatiōis deſcribit formas
.ſ. in igne:

ſcʒ in igne: in aq̄: ⁊ aere. Alie.n.ḡ exercent penis veterū ma
loꝝ ſupplicia expēdūt: alie pendunt inanes ſuſpēſe ad ven-
tos: aliiſ ſub gurgite vaſto: iſectū eluit ſcelus: aut exurit igni
.ſ. ꝙ aie de ꝑteritꝭ ſcelerib⁹ penas tollerāt: ſʒ q̄dā ponunt ſuſ-
penſe ad vētos: alie igne cremant. Alie aūt ſub aq̄ꝝ ꝓfundi-
tate ſūt. Hos aūt punitiōis modos in aiab⁹ Augu. catholice
loquens ꝯcedit: ⁊ aſſerit. Ipe.n. platonē: ⁊ virgiliū nimis ſe-
quit de his in libris de ciuitate dei: his tñ ꝯceſſio ad hūc locū
vnū ꝑtigi opꝫ: q eluēdis ſcelerib⁹: purgādiſq; aiab⁹ ꝑfixuſ ſit.
Hic aūt īfra terre magnitudinē ē.ſ.i ei⁹ groſſitie ſic in ꝑcedēti
bus de īferni ſedib⁹ dcm̄ ē: nec q̄ſq; ali⁹ loc⁹ purgatorii ſituā-
do ꝯuenit: niſi terre ꝓfunditas: qm̄ iſernalis atq; purgatorii⁹
loc⁹ ꝯtermini ſunt. ℂ Nota q̄dā penes ſupra dicta.

F — Purgatorii locuſ ē infra terrā. Ca. 105.

A

Ad hec aūt vt his ampli⁹ ītēdat aiaduertēdū eſt ꝙ
more ſacre ſcripture ois locuſ penalis: q̄ aie
corꝑe ſolute pctōꝝ penas luūt īfern⁹ large appellat: h⁹ nois
origo eſt: qm̄ ois talis loc⁹ īfra nos ē: vt in ꝑlibat̄ explicuim⁹.
Iſte aūt īfern⁹ ſic gn̄alr ſumpt⁹ q̄tuor hʒ loca: q̄ ſyn⁹: vl̄ ptitio
nes q̄dā appellant: ꝑm⁹ hoꝝ dānatoꝝ īfern⁹: vl̄ lacuſ dr̄: qm̄
in h̄ aie ī eternū dānate acerbe puniunt. Scd̄s aūt purgato-
rii⁹ loc⁹ eſt: in q̄ aie inexplete ſatiſfactiōis purgatoria clemētia
exercite reliquas explent. Terti⁹ hoꝝ ſyn⁹ ē pueroꝝ limb⁹ ī q̄
eterna cecitate dānati ſunt puuli ī originali culpa decedēteſ:
ſiue a iudeis: ſiue xp̄aniſ: ſiue qbuſcūq; gētib⁹: aut cuiuſcūq;
rit⁹ originē traxerint. Quart⁹ ⁊ extrem⁹ locoꝝ ē ſyn⁹ abrahe:
q ſctōꝝ patꝝ limb⁹ dr̄ q̄ añ xp̄i mortē ſctōꝝ patꝝ aie tenebāt.
Qꝫ aūt in īferno diſtinctiōes aliq̄: aut ſyn⁹ ſint appet ex eo ꝙ
hr̄ ps. 85. cū dr̄ liberaſti aiaʒ meā ab īferno inferiori. appet ḡ
aliū īfernū nō eē ita ꝓfundū: vt ille ē: de q̄ ſe dauid a deo libe-
tū gratulat: alioqn nulla eēt īfernoꝝ collatio: collatio eqdeʒ
duoꝝ ad min⁹ hītudo relatiua ē. ℂ Ampli⁹ aūt in īferno di-
ſtinctiōeʒ q̄ſdā ieſſe locoꝝ appʒ ex eo qd̄ xp̄s retulit: ⁊ hr̄ luc.
16. c. vbi de diuite epulone agit q comedebat ſplēdide: ⁊ de la
ʒaro mēdico: q ſil' eadē die mortui ſūt: factūq; eſt vt moreret
mēdic⁹: ⁊ portaret ab angelis in ſynū abrahe. Mortu⁹ ē aūt
diues ⁊ ſepult⁹ ē in īfernū: eleuās aūt oculos ſuos cū eēt in
tormētis vidit abraā a lōge: ⁊ laʒaꝝ in ſynu ei⁹: ⁊ ipe clamāſ
dixit miſerere mei: ⁊ mitte laʒaꝝ: vt īingat extremū digiti ſui
ī aquā: vt refrigeret linguā meā: q2 crucior ī hac flāma. Et di-
xit illi abraā fili recordare: q2 recepiſti bona in vita tua. Laʒa
rus aūt ſilr mala. Nūc aūt hic ꝯſolat: tu aūt cruciaris. Et po-
ſtea cū aliā cām adderet q̄ h̄ ipoſe eē ꝓbabat ait: ⁊ ī his oīb⁹
īter nos: ⁊ vos cahoſ magnū firmatūſ: vt hi q velint hic trā-
ſire ad vos nō poſſint: nec īde huc trāſmeare. Appet ḡ diſtin
cta eē īfernoꝝ loca cū cahos īter vtrūq; noiatū locū abraā eē
aſtruxerit. Xp̄s dʒ dixit ꝙ diues vidit laʒaꝝ a lōge: qd̄ ad idē
titatē loci nō ptinet. Qꝫ ḡ īter īfernalia loca diſtinctio aliq̄ ſit
lucide: atq; ſolide cōprobatū ē: ꝙ tñ ſit q̄druplicis diſtinctio
ſyn⁹ nōdū pʒ: ſʒ ꝯceſſis: q̄ dicta ſūt: ſatꝭ rōnabilr īduci pōt: ⁊ ī
eis q̄ ſubiungent ampli⁹ id aget. Predicte aūt īferoꝝ q̄tuor
portiōes ſic diſtinctos acceperūt ſit⁹: vt īfern⁹ dānatoꝝ: q ꝑ-
mus ē in maxia ꝓfunditate locat⁹ ſit.ſ. in cētro terre. Aliȷ̄ aūt
tres ſyn⁹ ꝯſeq̄nti ordie ſup eū locati ſūt. Hoc aūt appet auctē
pſalmiſte ps. 85. cū dr̄ dn̄e libaſti aiam meā ab īferno īferiori.
opʒ ḡ īferiorē poni īfernū illū: d̄ q̄ dauid ſe a deo libatū refert:
qd̄ de īferno q ē ſyn⁹ abrahe: ſiue ſcōꝝ patꝝ limb⁹ dici neqt.
Ab ipo.n. dauid neq̄q̄ libat⁹ ē: ſʒ ibi cū ceteris ſcōꝝ aiabus
vſq; ad xp̄i reſurrectōeʒ detent⁹ ē. De limbo ēt puuloꝝ itelli
gi neqt: qm̄ dauid circūciſuſ ē: p circūciſionē aūt ī veteri teſta
mēto originalis macula tollebat. ad eū ḡ locū dauid ire neqt
poſtq̄ ſemel circūciſus ē: nec de penis purgatoriȷ̄s agit. Ad
hos.n. ſcm̄ vitꝫ dauid deſcēdiſſe nō aſſerit: ſʒ aiaʒ ei⁹ corꝑe
ſolutā moꝫ ad ſynū abrahe deſcēdiſſe. De īferno ḡ dānatoꝝ
dic̄ ſe libatū: nō ꝙ in eo aliqñ fuerit: q2 q ibi ſemel ē nūq̄; īde
exire valet: ſʒ q2 ne illuc deſcēderet a deo factū ē qd̄ libatiō vo
cat. In h̄ aūtē īferno dānatoꝝ penalis acerbitas eterna ē: vñ
aie q̄ ſemel tartareis illis ſedib⁹ puniēde mācipate ſunt exire
poſtea ī eternū nequnt. Sic.n. ꝯfitet ſacra ſcriptura in genis ī
īferno nll'a ē redēptio. Iſte.n. dānatoꝝ īfernalis loc⁹ ab origi
ne mundi ꝯſiſtit. Sic ait xp̄s matthei. 25. c. īte maledicti ꝑris
mei: q par⁹ ē diabolo: ⁊ angelis ei⁹ ab origine mūdi. In h̄ ēt
dānatoꝝ loco ab origine mūdi ſemꝑ aliq fuerūt: q punirēt.ſ.
diaboli: q ꝯfeſtim vt creati ſunt peccauerūt atq; tartareis illiſ
ſedib⁹ poſiti ſūt. Deide v̄o diſcurrētib⁹ tēpoꝝ ꝑmordȷ̄s hoiuʒ
q̄ʒ aie in eo loco puniēde mācipate ſunt q̄ꝝ ꝑmuſ fuit chaym

B — Infern⁹ gn̄aliter ſumpt⁹ hʒ q̄tuor loca.

C — Infern⁹ hʒ loca diſticta.

D — Liberat aliqs ab aliq̄ malo cuʒ ꝑſeruat ne cadat.

E — Infern⁹ ē ab originē mūdi.

ꝑmogenit⁹ ade: hunc.n. Augu in. 14. ⁊ 15. de ciuitate dei re-
fert ꝙ ciuitatꝭ diaboli caput extiterit. Hec aūt ꝑuerſa ciuitas
exitū ſuū in penis īferoꝝ hʒ. Ex eo aūt tpe miſeraꝝ aiaꝝ ſup
plicia in gehēna manēt: atq; in eternū manebūt.

F — Chaym primus mortaliuʒ ī iferno Capi. 106.

ℂ De ſcda purgatoria ſede.

A

Quatuor aūt ꝑdictoꝝ ſinuū: aut portionū īferni
gn̄alr dicti ſuꝑ diſtinctoꝝ 2ᵃ purgato-
ria ſedes ē: q̄ ad h̄ data ē: vt aie q̄ culpaꝝ ſuaꝝ penas dū ī vi-
ta fuerūt nō expleuerūt plene ſuſcipiāt reſarciētes. Hic aūt lo
cus ſuꝑ īfernū dānatoꝝ ē: in q̄ penaꝝ multiplicitas ē: ſʒ ꝑci-
pua in igne ē. Hic.n. locus demōes nll'os hʒ: q ibi penas neq
tie ſue hēant: aut purgādas aias torq̄ant: qn poti⁹ nec ꝑmit-
tit deus: vt animabus igne purgatorio punitis aſſiſtant: cuʒ
puniunt: vt in ꝑcedētibus declaratū eſt. Hic aūt purgatoria-
rū penaꝝ locus ab origine mūdi: ſicut inferni ſedes ꝯditus
eſt: atq; in eo poſit⁹: ibi tñ ab origine mūdi: q penas illas tol-
leraret: nemo fuit: ſic̄ de īferno dcm̄ ē: nā ī īferno dānatoꝝ ab
origine ꝯſtitun ſeculi demōes ꝓ iniq̄tate ſua maxīe cruciāt.
In loco aūt purgatorioꝝ ſupplicioꝝ demōes nulli ſunt: qm̄
ōmonū ſupplicia eterna ſūt: pene aūt purgatoriȷ̄ loci aliq̄ tpe
finiunt. ℂ Aie q̄ʒ hoiuʒ ibi nulle eē potuerūt ab orbe ꝯdito:
nā a ꝯditiōe orbis vſq; ad mortē ꝑmi hois.ſ. abel anni multi
fluxerāt ſic̄ refert methodi⁹ martyr ī libro de cilicidib⁹.ſ. de ſe-
culo p millenarios cōputato. Toto aūt h̄ tpe nll'o penis pur
gatoriȷ̄s mācipat⁹ fuit. De abel v̄o dubiū eſt an cū aia ei⁹ cor-
pore ſoluta fuit purgatoria petiſſet loca: in qb⁹ alicui⁹ ſaltē le
uis pcti inexpletā cōpleret ſatiſfactionē: an moꝫ ad ſcōꝝ pa-
trū euolaſſet ſynū. Hoc tñ ſcōʒ certi⁹: v̄iſimiliuſq; eſt: qm̄ ⁊ ſi
q̄q̄; viuēs peccauerit pena martiriȷ̄ vniuerſa deleret pctā ſic̄
in aliqs martirib⁹ ꝯfitemur: ꝑſertim cū de eo ſaluator nr̄ teſti-
moniū ꝑhibeat: ꝙ iuſtoꝝ ꝑmus fuit: vt pʒ matthei. 23. c. In h̄
aūt aduertēdū ē: q̄ſ fuerit ſtat⁹: aut ꝯditio morīētiū ab origine
ſeculi. In ꝑ⁹.n. etate orbis ꝯditi: q̄ cū orbe nouiter ꝯdito īcho
anᷣs vſq; ad diluuiū ꝓtēdit anni fuerūt duo milia ducēti qn-
q̄ginta duo ſm cōputationē trāſlatiōis ſeptuaginta īterꝑtū:
⁊ ſm hebraicā v̄itatē: atq; biblie nr̄e lr̄aʒ mille ſexcētis qnq̄-
ginta q̄tuor anniſ māſit: vt ait Augu. de ciuitate dei lib. 15. in
hac morīētiū ꝯditio hec fuit.ſ. ꝙ q decedebāt: aut añ q̄; ad an
nos diſcretiōis: ⁊ liberi arbitriȷ̄ ꝑuenirēt vſuʒ decedebāt: aut
cū iā ꝑueniſſent: ſi añ vſuʒ liberi arbitriȷ̄: ⁊ diſcretōeʒ decede-
rēt nō erat in eis aliq̄ actualis culpa: q̄ eos īferni dānatoꝝ di-
gnos efficeret: ſʒ in eis ſolū originalis erat macula: in q̄ na-
ſcebant. Ad vitā aūt eternaʒ hac macula deformati itroduci
nō poterāt: ſʒ ad vnū de q̄tuor locis īferoꝝ enarratoꝝ ire ne-
ceſſe erat. Nō q̄dē ad dānatoꝝ infernū: vt ꝑlibatū eſt: nec ad
purgatorioꝝ ſupplicioꝝ loca: qm̄ ad hec nll'o niſi q iā rōnis
cōpos actualr deliq̄rat: ⁊ de cōmiſſis dolēs incōpletā ſatiſfa
ctionē egerat ducebat. Manebāt ḡ duo loca.ſ. ſyn⁹ ſcōꝝ pa-
trū: ⁊ pueroꝝ limb⁹.ſ. q ī originali macula decederēt: ad pue
roꝝ limbū eos ferri nece erat: q cecitatis magne loc⁹ ē in q̄: ⁊
ſi pene doloꝝ nulle ſint: eſt tñ ꝑpetua triſtitia de carētia diui-
ne viſiōis p quā ē btitudo. Si aūt ab originali macula abſo-
luti erāt ſynū abrahe q alio noie ſcōꝝ patꝝ limb⁹ dr̄ petebāt:
in q̄ vſq; ad xp̄i paſſionē nll'a pena exerciti ꝑmanebāt. ℂ In
h̄ tñ ꝯſiderādū eſt q̄ſdā voluiſſe in ꝑ⁹ etate pctm̄ originale in
nll'o deleri potuiſſe donec ad annos diſcretōis hō ꝑueniſſet:
tūc v̄o p ꝑᵐ actū bonū quē in deū dirigeret ſiue ſacrificiȷ̄: vel
alteri⁹ cerimonie: aut ſaltē amoris īttinſeci macula illa abſter
geret. Quo pacto q̄cūq; paruuli in ꝑ⁹ etate ſeculi deceſſiſſent
nece erat ī eternū eē dānatos: qm̄ originali macula carere nō
potuerūt: qd̄ ſatꝭ graue ē vt aliqd̄ tps de⁹ hoib⁹ ſine ſalutis re
medio dederit: qd̄ ad dei bonitatē fortaſſis ſatꝭ diſſonat. Aliȷ̄s
aūt vr̄ ꝙ in hac etate p ſacrificia: ⁊ oblationes adimeret ori-
ginalis macula: qd̄ ſi ad eos ī qb⁹ macula deleri dʒ referre vo
lueris graui⁹ ē q̄; id qd̄ dcm̄ a ꝑmis eſt. Aliȷ̄s aūt placet ꝙ in
puulis remitteret culpa originaliſ p fidē parētū: ſic̄ puuliſ ba
ꝑtiʒatis ī fide parētū baptiſmus ꝯfert: maiorib⁹ aūt ſacrificia
ad deletioneʒ culpe ꝓficiebāt. ℂ De h̄ magiſter ſniaꝝ in 4ᵒ
diſtinctione ꝑᵃ: ⁊ ibidē Grego. ait: qd̄ apud nos valet aq̄ ba-
ptiſmi: h̄ valet apud veteres: vel ꝓ puulis ſola fides: vl̄ ꝓ ma
iorib⁹ v̄tus ſacrificioꝝ. ℂ Hec autē vltima poſitio iuſtior eſt:
magiſq; bonitati dei ꝯſentanea: qd̄ ſic itelligēdū eſt.ſ. ſi puuli
in illa etate naſcerent a parentib⁹ fidelib⁹.ſ. deū verū colētib⁹:
⁊ credentib⁹ ea q̄ ſolū in vr̄: ⁊ a nā ſuſcipiēda ſunt.ſ. ꝙ deus
eſt: ⁊ in ſe credētib⁹: atq; ſperātib⁹ remunerator ſit: iuxta apo

B — Purgatoriū ē ſuꝑ īfernū.

C — In purgatorio nll'o ē demon.

D — Purgatoriū ē ab origine mūdi.

E — Pena martiriȷ̄ ſatiſfacit ꝓ oībus peccatis.

F — Tps ab origine mūdi vſq; ad diluuium.

G — Noᵐ.

H — Originalis culpe deletio multiplex.

I — Noᵐ.

ſtolũ ad hebꝛeos.c.xi. Moꝝ vt naſcebant̃ pueri ab originali culpa ſaluabant̃:q2 fides parẽtũ cũ iã eẽt nõ expectabat vlteriora tpa:i qb' hẽret efficaciã:ſ3 eã imediate hẽbat. Quo dato ipoſſe erat aliquẽ õ puul' nat̃ i pª etate a fidelib' parẽtib': deũq3 colẽtib' ſi añ tp̃s diſcretiõis: ⁊ vſus liberi arbitriȷ̃ moꝛerẽt̃ ꝑiſſe eternalr̃:qm̃ moꝛ vt naſcebãt̃ liberati erãt ab originali culpa. In q̃ meli' cũ eis agebat̃ q̃3 cũ puul' nati tpe date circũciſionis.nã ſi añ octauũ diẽ pueri hebꝛeoꝝ eo tpe q̃ circũciſio erat moꝛerẽt̃ culpa originali i eis remitti nõ poterat cũ p circũciſionẽ:q̃ i die octauo ↄferebat̃ abſtergẽdũ erat. ℂ Nec enim circũciſio ꝑueniri poterat:vt añ octauũ diẽ fieret: q̃3q̃3 qdã h̄ ſenſerit: qð vr̃ tenere magr̃ ſniaꝝ i.4. i fine pª diſtĩctiõis õ h̄ magis dixim' ſup geneſi3 i.c.17. ℂ Ex h̄ at̃ alteꝝ accidebat.ſ.q i pª etate ſi aliq puuli añ ãnos diſcretiõis moꝛtui ſũt õ linea filioꝝ chayn illi eĩnalr̃ pierũt:aut rariſſimi ſaluari potuerũt. Cui' cã ẽ qm̃ p lineã chayn ĩcepit: ⁊ tẽdebat̃ ciuitas dyabolivt ait Aug li.15.õ ciuitate dei. ⁊ oẽs fere illi mali viri erãt deo nõ adherẽtes:atq3 ĩfideles filiȷ̃:ḡ eoꝝ ex ipoꝝ fide nullũ ↄſeq poterãt emolumẽtũ: cũ illa nl'la foret.aut ſi aliq eoꝝ bõi erãt: ⁊ fideles rariſſimi fuer̃. ℂ In linea at̃ ſeth filiȷ̃ ade q̃ fuit ſcða linea ḡnatõis i pª etate a ↄ̃trario accidẽ neċe fuit:cũ oẽs ferviri bõi eẽnt:atq3 õo fideles:qð ſacra ſcriptura õ eiſ teſtat̃ vocãſ filioſ chayn filioſ hoĩu3: ⁊ filioſ ſeth filioſ õi:vt p3 ge.6º.c.cũ dr̃ ĩgreſſi ſũt filiȷ̃ õi ad filias hoĩu3: ⁊.ſ.filiȷ̃ ſeth ad filias õ ſtirpe chayn. ℂ Cũ at̃ aliqſ a p̃re fideli nat' ñ fuerat ita vt abſtergẽda originali macl'a parẽtũ fides minie ꝓfeciſſ3 ab ea libari ñ poterat quſq3 diſcretiõis tpa: ⁊ liberi arbitriȷ̃ attigiſſ3 vſũ. Et h̄ ẽ qð dic̃ Gre.ſ.q i parẽtib' ꝓficiebat vi' ſacrificioꝝ.ſ.ad h̄ q tolleret̃ macula originali i pentib' erat vi' ſacrificioꝝ.qð ĩtelligẽdũ ẽ qñ aliqs effect' parẽs.ſ.etat̃ mater: ⁊ nõdũ fuiſſet in eo deleta macula original' deleret̃ p ſacrificia. ℂ Dr̃ at̃ de ſacrificiȷ̃s.nõ qdẽ q nõ eẽt ali' modus õlẽdi hãc maculã i adultis illi' etat̃ niſi p ſacrificia.nã ⁊ p oẽs alios act' cerimonialeſ oblatiõis cuiuſq3: ⁊ laudis diue: ⁊ oꝛonũ vl' ieiunioꝝ:aut q̃ꝛũcũq3 cerimoniaꝝ in deũ tradẽnũ. De ſacrificiȷ̃s tñ dr̃:qm̃ nihil magis erat in oĩb' actib' latrie deitat̃ expſſiuũ:aut ſignificatiuũ q offerẽs crederet eẽ aliq̃3 deitatẽ q̃3 offerre ſacrificia ⁊ ob h̄ ea de' magis ſibi accepta dicebat q̃3 reliq in ſtatu veteris teſtamẽti. Et nõ ſolũ p act' q̃ſcũq3 cerimonialeſ in deũ culpa originalis in adultis delebat̃:ſ3 ẽ p quẽcũq3 actũ in charitate:qð app3 p quẽcũq3 actũ charitat̃ moꝛtalia pctã delent̃ ⁊ efficit̃ hõ grat' deo:ſ3 nemo grat' deo eẽ põt q ad moꝛtẽ eternã obligat' eſt:qm̃ q deo grati ſũt ei ſũt vniti dicẽte ap'lo 2ª ad choꝛin.c.6º q diligit deũ vn' ſpũs ẽ cũ eo:ſ3 ptib' dei:aut vnitis deo debet̃ eterna felicitas.ḡ neċe erat q p pᵐ actũ charitatiſ tolleret̃ originalis culpa. Quo fit vt qñ p aliqs de cõmiſſiſ pctis doleret aut qñ veniẽs ad adultã.ſ.diſcretiõis etatẽ op' aliqð in charitate faceret nl'la actuali culpa ꝓcedẽte pcti originalis macula tolleret̃. Primu3 p3 qm̃ ↄ̃tritio de cõmiſſis remiſſionẽ pctõꝝ opat̃. Remiſſio aũt p ḡram fit:ſine q̃ collata pctã aboleri impoſſe eſt:cũ ipa ſit formalr̃ redẽptiua pctõꝝ:vt dicit ſcũs Thomas ſup 3ᵐ ſniaꝝ diſtinctõe.20. De' aũt ſolũ efficiẽter culpã delet:paſſio õo xp̃i ꝓmeritoꝛie. S3 ḡra cũ nl'la culpa ſtat.ḡ ipoſſe ẽ in eo q de cõmiſſis tũc ↄterebat̃ originalẽ manere culpã. Scðm p3.ſ.q ſi qs ad etatẽ diſcretiõis ꝑueniens:nl'a ꝓcedẽte in eo culpa actuali aliquẽ actũ bonũ i charitate ageret.ſ. dirigẽdo in deũ neċe erat in eo deleri originalẽ culpã. Nã hũc opantẽ aliqd dirigẽdo i deũ:in q̃ nl'a actualis macula ꝓceſſiſſet neċe erat eẽ in charitate. Charitaſ aũt cũ nulla culpa:aut macula:vel reatu eterne moꝛtis ſtare põt.ḡ in eo deleret̃. Alioqn daret̃ q aliqs poſſet tota vita i charitate manẽs: ⁊ ſm eã operans:atq3 decedẽſ eterna dãnari moꝛte: qð ↄ̃ſus impoſſe eſt.p idẽ ipoſſe eſt in charitate exiſtẽtẽ hr̃e maculã originalẽ:q2 illa manẽte ſum' filiȷ̃ ire: ⁊ vaſa moꝛtis obligati ad moꝛtẽ eternã:p3 ḡ quid de paruuloꝝ ſtatu dicẽdu3 ſit qui ante vſu3 liberi arbitriȷ̃ in ꝑma etate decedebant.

Capi.107.

ℂ Quedam ad ſupꝛadicta.

A Nunc õo dicendũ eſt ſi illi q in hac pª naſcentis ſeculi etate decedebãt erãt ꝓuecti ad vſu3 diſcretiõiſ: ⁊ etatẽ aliq̃lr̃ adultã. ℂ Pro q̃ ↄſiderãdũ eſt q eo tpe hoĩb' nulla a deo ꝑcepta vite regulatiua tradita erãt:nec obligabãtur ad aliquẽ ſpãlẽ modũ viuendi:aut colendi deũ:ſ3 in lege nãe viuebãt.ſ.q nullã aliã legẽ regulatiuã habebant niſi eã quã nã eis tribuerat. Vocat̃ aũt nã ipſa ↄditio ſpeciei humane:eſt nãq3 hõ ſm ſpẽm ſuã ĩtellectũ hñs:qui in pꝛacticũ:ſpeculatiuũq3 diſtinguit̃. In pꝛatico aũt ſunt ea q̃ directiõi agẽdoꝝ ꝓficiunt. Sicut ḡ nobis ĩtellectũ hr̃e nã eſt:ita ⁊ ꝓpoſitiones q̃ in ĩtellectu nr̃o ſunt nullo docẽte:ſ3 ipſa determinãte nã ex ꝑncipiȷ̃s rõnis pꝛatice nãlia ſunt: ⁊ hoĩeſ ingẽiũ p ea dirigunt̃ dicunt̃ viuere p legẽ nãe qm̃ ꝑceptũ lex ẽ.ꝑcepta ḡ agendi q̃ nãli en ſũt nãlis lex appellant̃. ℂ De hac lege loq̃tur ap'lo ad romanos.c.2.dicẽs gẽtes q̃ legẽ nõ hñt nãlr̃ ea q̃ legis ſunt faciũt eiuſmõi legẽ nõ hñtes ipi ſunt ſibi lex:qui oñdũt opus legis ſcriptũ in coꝛdib' ſuis teſtimoniũ reddẽte illis ↄſcia ipoꝝ: ⁊ ĩter ſeinuicẽ cogitationũ cauſantiũ: aut ẽt defendẽtiũ. Iſtiſ ḡ lex nãe eſt vt ḡnalr̃: ⁊ ſat̃ õe dixerim' q̃cq̃d ↄſcia totalr̃ faciẽdũ:aut vetãdũ dicit. ℂ Ideo qſq̃s agit ↄ̃ſ õ ſcientiã peccat dicẽte ap'lo ad romanos.14.oẽ qð nõ eſt ex fide ẽ pctm̃.i.qcq̃d eſt ↄ̃ id qð hõ credit eẽ bonũ:ẽ pctm̃. Et pn̄cipaliter:atq3 magis expſſe hoĩes in hac lege nãe obligabant̃ ad decẽ ꝑcepta decalogi q̃ poſtea de' dedit iſrl'itis in mõte ſynai:vt p3 Exo.20.c. In h̄ aũt tpe ꝑme etatis idola nl'a fuiſſe referunt̃:qm̃ hoĩeſ recẽter in memoꝛia habebãt ſeculũ creatũ foꝛe a deo: ⁊ illũ eẽ veꝝ deũ:ſ3 in 2ª etate idoloꝝ cultus cepit exoꝛdiũ. Colebãt aũt tũc hoĩes deũ:ſ3 ad nullũ modũ cultus ſpãlr̃ obligati erãt:cũ nulla lex determinãs ꝓceſſiſſet: ſ3 aut i ſacrificiȷ̃s ſic:vel alr̃ factis:vl' oꝛonib':vl' ieiuniȷ̃s:aut diuiniſ laudib':vl' q̃buſcũq3 actib' in hũc modũ. In his.n.ſi originalis culpa deleta nõ fuiſſet ex fide parẽtũ in puulis qñ ad adultã etatẽ ꝑuenirẽt.ſ.in q̃ vſu3 liberi arbitriȷ̃: ⁊ aliq̃lr̃ diſcretionis hẽrent in pᵒ actu facto in charitate directo in deũ remittebat̃ reat': ⁊ ↄferebat̃ ḡra:ſic̃ tpe date circũciſionis in veteri teſtamẽto p ipa3 circũciſionẽ fiebat: ⁊ nũc in nouo teſtamẽto p baptiſmũ efficit̃. Tales aũt qñcũq3 poſt h̄ moꝛerent̃ in originali macula decedere nõ poterãt:nec dãnari in eterna tenebꝛa limbi pueroꝝ. De his ḡ dõm eſt q aut in pctis actualib' moꝛtalib' diẽ claudebãt extremũ vltimate ipenitẽtes: aut in charitate: ⁊ de cõmiſſiſ dolẽtes decedebãt:ſiue i ĩnocentia p' remiſſionẽ originalis culpe añ aliq̃3 actualẽ culpã. Si õo peccatis moꝛtalib' grauat': ⁊ ipenitẽs eo tpe qs deceſſiſſet ĩfernalib' incẽdiȷ̃s mãcipabat̃ ſic̃ nũc in ſtatu noui teſtamẽti fit: ⁊ fiebat in veteri. Si aũt qs peccaſſet: ⁊ in charitate decedẽs de eis doleret remittebant̃ ei:nã ſicut nũc p ↄ̃tritionẽ cũ ꝓpoſito ↄfitẽdi: ⁊ obediẽdi eccl'ie in ſatiſfactõe pctõꝝ tollunt̃ reatus:ita ⁊ tũc: ⁊ ab origine creati ſeculi in q̃cũq3 gẽte h̄ obtinuit:vt ſola ↄ̃tritõe peccamina delerent̃. Vñ ẽt ſi qs eo tpe tota vita idola coluiſſet:aut aliȷ̃s ſe facinoꝛib': ⁊ flagitiȷ̃s immiſcuiſſet moꝛ vt de eiſ doleret remiſſa erãt dicẽte ezechiele. Si ipius egerit penitẽtiã ab oĩb' pctis ſuis oĩum iniq̃tatũ ei' q̃s opatus ẽ nõ memoꝛaboꝛ.c.18.eq̃lẽ.n.vigoꝛẽ ↄ̃tritio oi tpe h3.

ℂ In his aũt q de pctis dolẽtes in pª etate õcedebãt diſtiguẽdũ eſt:q2 aut peccaminũ ſuoꝝ ſatiſfactiõe3 viuẽtes expleuerãt:aut neq̃q̃. Si õo cõpleuiſſent aĩe a coꝛpoꝛib' ſolute moꝛ in limbũ ſcõꝝ patꝝ q ſinus abꝛahe dr̃ deſcendebãt:vbi vſq3 ad xp̃i paſſionẽ ꝑmanebãt nullã penã ſentiẽtes. Si õo plenã de cõmiſſis ſatiſfactiõe3 nõ egiſſent ad purgatoꝛia loca ferebant̃ vbi tãdiu manebãt q̃uſq3 ꝑfectã ſatiſfactõe3 iplerẽt. Si aũt aliq̃s de punit̃ i purgatoꝛia clemẽtia añ xp̃i paſſionẽ explere pctõꝝ debita ſupplicia ↄtingeret tráfferrebant̃ in ſynũ abꝛahe:nã expletis ſuppliciȷ̃s debitis nl'li in purgatoꝛio loco q penalis eſt manẽdũ erat. Deinde aũt i limbo ſcõꝝ hẽ aĩe manebãt expectãtes ſaluatoꝛis paſſionẽ añq̃3 ad vitã eternã nemo ꝑtingere potuit.

ℂ De decedẽtib' in 2ª etate.

Ca.108. A

Cum de ↄditiõe decedẽtiũ in pª etate õctm̃ ſit:nũc ad eos q in 2ª etate vitã clauſere tráſcẽdũ eſt. ℂ In 2ª etate iã puerilis ⁊ ꝓcedẽtis ſeculi q̃ totũ tp̃s ↄtinet a diluuio factovſq3 ad tp̃s q̃ abꝛaã egreſſuſ de meſopotamia venit in terrã chanaã: ⁊ accepit circũciſionẽ ãno vite ſue nonageſimo nono:vt p3 geñ.17.c.fluxerũt ãni trecẽtioctogita octo anni:vt p3 cõputãdo ãnos ḡnationũ ſingularũ a tpe diluuiȷ̃ vſq3 ad natiuitatẽ abꝛahe:q oĩa hñt̃ gene.xi.c. ⁊ his ſupaddendo annos nonagintanouẽ:q̃s egerat abꝛaã cũ circũcidit carnẽ ꝑpucȷ̃ ſui. In h̄ aũt toto tpe fuit eadẽ ↄdino decedẽtiũ: q̃ fuit in eis qui añ diluuiũ deceſſerũt: ⁊ eedẽ diſtinctiões de illis habẽde ſunt:vt de ꝑoꝛib'. In h̄ aũt differt q in tota pª ſeculi etate idola nulla fuiſſe referunt̃. In tpe aũt poſt diluuiu3 vſq3 ad datã circũciſionẽ abꝛahe multe gẽtes idola coluiſſe legunt̃. Obligatio aũt nulla magis tũc:aut determinatio ad cultũ diuinũ:aut lex data erat q̃3 in pª ſeculi etate: ſ3 adhuc ſola lex nãe in hoĩb' ꝑmanebat. Totũ aũt tp̃s qð ab abꝛahe circũciſione

Aug. li.15. de ciui. dei.

Gene.6.c.

B

Lex nãe ⁊ ꝑcepta ei'.

Ap'lo ad ro. 2.capi.

C

Lex nãe obligat ad decẽ ꝑcepta.

D

Idola ceperũt i 2ª etate

E

De pctis dolẽtes i pª etate differẽt.

B

Scða etas mũdi.

C

Tpo 2ª etas mũdi.

circũciſione vſq; ad legez datá iudeis in mõte ſynai fluxit q̃drigentoꝝ ⁊ ſex annoꝝ eſt: vt appet lanſſime ex cõputacõe quã fecim⁹ gene.15. ⁊ Exo.12.c. In h̃ aũt tpe differẽs modus fuit moriẽtiũ q̃ſtũ ad ſtatũ aiaꝝ a corpe ſolutaꝝ: q̃ in aliis tẽporib⁹. Nã tũc iudei deſcendẽtes de gñe abrahe ab originali macula: ⁊ reatu ſola circũciſiõe liberabanꝭ: q: q̃cq; a pu⁹ hoibus ſaluis ab originali reatu p parentũ fidẽ cẽt: q: de⁹ iã dederat ſpẽale p̃ceptũ abrahe ⁊ ſemini ei⁹ erat ablatũ in eis iſtõ remediũ ⁊ ſola circũciſiõe ſaluãdi erãt qõ ad viros extendiꝭ q̃bus iẽrat ſexus potẽs recipe circũciſionẽ. In feminis aũt nihil tale fiebat ſ; p ipaꝝ parẽtũ fidẽ ſaluabanꝭ: ſiẽ dicit Gregorius ⁊ hr̃ 4⁹ ſniaꝝ diſtinctione p̃⁹. Jõ ſi aliq iudeoꝝ nõ circũciſi ad adultã etatẽ pueniſſẽt in qua aliq̃s cerimonias ſacrificioꝝ aut alterius generis facerẽt in deũ dirigẽtes: aut eũ diligerẽt nõ tollereꝭ pctm̃ originale q̃uſq; circũciderenꝭ. Sicẽ ſi qs a xp̃ianis parentib⁹ ortus ſciẽs ſe nõ baptiſatũ ⁊ ad etatẽ adultã iã pueẽt⁹ nõ ſe faceret baptiſari. Jõ ſi de iudeis decedentib⁹ agaꝭ a tpe date circũciſiõis vſq; ad datã legẽ moyſi: dicẽdũ eſt q aut iſti moriebanꝭ añ circũciſionẽ vel poſt. Si enim añ circũciſionẽ morerenꝭ eternalr̃ dãnabanꝭ ad limbũ puuloꝝ. Si vo poſt tps circũciſionis facte morereꝭ aut i pctõ mortali ipenitẽs decedebat: aut i charitate: ⁊ de cõmiſſis dolens moriebaꝭ. ❡ Si.n. decederet ipenitens iferniis ſedibus mãcipabaꝭ. Sic.n. ⁊ nũc q charitate puatus moriꝭ mox infernali icendio detrudiꝭ: ſempq; hec lex cõiſ extitit. Si aũt decedens i charitate decederet: aut aliqñ actualr̃ peccauerat: aut nõ. Si.n. inocens foret. ſ. vt poſt deletã originalẽ culpã nũq̃ gcq̃ mortale cõmiſiſſet in ſynũ abrahe q limb⁹ patꝝ dĩ deducebaꝭ. Si vo aliqñ mortale cõmiſiſſet: nũc tñ in charitate decederet: aut de cõmiſſis debitã ſatiſfactionẽ expleuerat aut neq̃q̃ ſi expleuiſſet idẽtidẽ in ſynũ abrahe ducebaꝭ. Si vo i expleta foret: tãdiu purgatoriis detinebaꝭ incẽdiis: q̃uſq; inexpletã cõpleuiſſ; ſarcinulaꝝ remiſſionẽ. Cũ aũt plene facta foret i penalitatib⁹ ſolutio ſi añ mortẽ xp̃i h̃ accidiſſet ad libũ patꝝ i educebaꝭ vt ibi vſq; ad xp̃i mortẽ expectãs redẽptõez maneret.

❡ De circũciſione penes gentiles.

Cum aũt de hiſ q de genere abrahe circũciſionẽ ſuſceperũt dcm̃ ſit. õ gẽtilib⁹ q eo tpe. ſ. a circũciſione data vſq; ad dationẽ legis fuerũt dicẽdũ ẽ. ❡ De qb⁹ h̃ p̃ pſtat q nõ tenebanꝭ ad circũciſionẽ. nã circũciſio abrahe ⁊ ſemini ei⁹ tradita ⁊ iniũcta eſt vt habeꝭ geneſ.17.c. Cũ dĩ dixit deus ad abrahã tu cuſtodies pactũ meũ ⁊ ſemẽ tuũ poſt te i gñatiõib⁹ ſuiſ. h̃ ẽ pactũ qõ obſeruabiſ iter me ⁊ vos ⁊ ſemẽ tuũ poſt te circũcideꭍ ex vobis oẽ maſculinũ ⁊ circũcideꭍ carnez p̃pucij vr̃i vt ſit ſignũ federis iter me ⁊ vos. Gẽtiles ḡ ad hãc circũciſionẽ datã nõ obligabẽꭍ: qm̃ nõ fuit itẽtio legiſlatoris eos obligare cũ ad eos lex data nõ ſit. ❡ Si tñ aliq õ gẽtilib⁹ ad circũciſionẽ trãſiſſẽt p eã delebanꭍ i eis peccata. ſ. originalꝭ macula ſiẽ i iudeis accidebat. Jõ aut gẽtiles illi⁹ tpis circũcidebãꭍ aut nõ: ſi circũciderenꭍ: dicẽdõ ẽ õ eis penitꝭ ſiẽ õ iudeis q: in nullo differebãt. Si ãt nõ circũciderenꭍ aut õcedebãt añq̃ puenirẽt ad vſũ liberi arbitrij ⁊ etatẽ alicui⁹ diſcretiõis aut nõ. Si añ vſũ diſcretiõis: aut erat adẽpt⁹ originalꝭ culpe reat⁹ aut nõ. ſi nõ erat adẽpt⁹ p fidẽ parẽtũ vt i p̃cedentib⁹ õclaratũ eſt ad pueroꝝ libũ originali depſſi macula: in eternuz dãnati ferebãꭍ. Si ãt adẽpt⁹ reat⁹ foret ad ſynũ abrahe iter ſcõs p̃res õſcẽdebãt. Si vo poſtq̃ diſcretõis attigiſſent etatez morerenꭍ aut i mortali õcedebãt culpa aut neq̃q̃. Si vo mortalib⁹ depſſi õcedebãt i eternũ gehẽnalib⁹ icẽdiis mãcipãdi erãt. Si aũt vitio mortali carẽtes õcederẽt: aut añq̃ actualr̃ peccauerunt aut gcq̃ cõmiſerũt mortiſeꝝ. Si ãt nũq̃ peccauiſſẽt ad ſynũ ſcõꝝ patrũ ferebãꭍ. Si vo aliq̃ eis mortifera labes õcta foret: aut de ea plene ſatiſfactũ i penalitatib⁹ erat: aut nõ: ſi ſatiſfactũ foret ad ſynũ ſcõꝝ patrũ deſcendebat hmõi. Si vo nõdũ futura ſatiſfactio ipleta eſſet tãdiu i purgatorio õtinebaꭍ q̃uſq; ad nouiſſimũ q̃drãtez pſolutũ foret. Cũ ãt hec ipleta eẽt ſi añ xp̃i mortẽ h̃ accideret ad libũ ſcõꝝ patrũ trãſferend⁹ erat. ❡ Predicta pbanꭍ. nã gẽtiles q: ad ſuſcipiẽdã circũciſionẽ obligati nõ erãt ſaluari poterãt ea nõ ſuſcepta. iõ ſi õcederẽt i inocẽtia. ſ. abolita originali macula añ oẽm õctã culpã aut de peccatiſ ſuis dolẽtes plena p̃cedẽte ſatiſfactõe neẽe erat vt ſaluarenꭍ ſcõꝝ patrũ libũ petentes. nec poterãt gehẽne icẽdiis mãcipari. Quo ſuſcepto ingreꭍ quez locũ iſti õcedentes petebãt: dici negt q iſti vita defũcti eterne felicitatiſ peterẽt ſedes. nemo nãq; vitã eternã adipiſci potuit q̃uſq; xp̃s redẽptiõis nr̃e p̃ciũ ſoluit. ❡ Idẽtidem ãt dici negt ſic decedentes. pueroꝝ libũ petere: qm̃ illi dũtaxat illic manent q originali ſoluz culpa grauati deceſſerũt. hi ãt qm̃ hãc maculã iã depoſuerant limbo pueroꝝ teneri neqbãt. ❡ Amplius ãt nec dici poteſt hos apud purgatorias manere ſedes. nã purgatoria clementia illis ſolũ eſt q de cõmiſſis dolentes iexpleta iñ penitẽtia deceſſerũt. q tñ inocens mortuus eſt: aut de cõmiſſis plena iam ſatiſfactione nihil p q puniẽdus ſit h; apõ purgatorias ḡ ſedes neq̃q̃ manebit. Manet ḡ dũtaxat ſyn⁹ abrahe q eſt loc⁹ ſcõꝝ patꝝ in q talr̃ decedẽtes debeãt pmanere. Ex p̃dictis ḡ iductũ p; q gẽtiles q a tpe date circũciſionis vſq; ad datã legẽ in mõte ſynai deceſſerũt ſi inocẽtes aut de cõmiſſis plena bita ſatiſfactiõe defuncti ſũt ſynũ abrahe q ẽ loc⁹ ſcõꝝ patrũ petebãt.

❡ Qui ex gentilib⁹ ad purgatorij loca iẽdebãt.

Si vero gẽtiliũ qſpiã cõpleta nõdũ ſatiſfactiõe ſed de pctis dolẽs ⁊ ex pte ſatiſfacto deceſſiſſet: purgatoria clemẽtia i ſedib⁹ purgatoriis exercẽdus erat: qõ appet. Nõ.n. hic gehẽnalib⁹ ſuppliciis mãcipãdus erat cũ de cõmiſſis doluiſſet: idẽtidem qm̃ h̃ ſuſcepto nihil differret aliquẽ ipenitentẽ vltimate mori aut de vniuerſis dolẽdo ſcelerib⁹ qõ falſuz liq̃t. ❡ Amplius aũt pḣẽnitatẽ felicitatis hũc aſſeq nõ pting ebat: qm̃ añ ſaluatoris paſſionẽ nemini h̃ ptingens fuit. Preter h̃: q: q in vite eterne felicitate ſuſcipiẽdi ſũt ab oĩb⁹ maculis ⁊ reatib⁹ abſoluti eẽ debẽt: q vo aliquã pene pticulã explẽdã hñt nõdũ ab oĩb⁹ reatib⁹ abſoluti ſunt. ḡ ad vitã eternã nõ admittunꭍ. ❡ Idẽtidem aũt dici negt hos in pueroꝝ limbo locãdos qm̃ hic locus eis ſolis debet q macula originali depſſi deceſſerũt. Qui vo de cõmiſſis dolẽteſ aliq̃li p̃miſſa ſatiſfactiõe: ⁊ ſi nõ plena deceſſerũt culpa originali nõ grauanꭍ ad limbũ ḡ pueroꝝ deficiẽtes nõ tẽdũt. Ad ſynũ q; abrahe hmõi decedẽtes tẽdere neq̃unt: ibi qppe ſoli detinenꭍ q iuſti vſquequaq; ſunt nihil eluendũ ſuppliciis hñtes. Hi aũt aliqd adhuc flãmis exurendõ hñt: q: nõdũ plene ſatiſfecerũt. manet ḡ eis dũtaxat purgatori⁹ locus vbi vſq; ad penaꝝ pſolutionẽ clemẽter exercẽdi ſunt. Gentilis ḡ q de cõmiſſis dolẽs nõdũ plena ſatiſfactiõe decedebat ad purgatorias nec̃io tẽdebat ſedes. ❡ Ampli⁹ aũt neẽe erat vt cũ gẽtilis q ob inexpletã ſatiſfactiõez purgatoria adierat loca decedens: cũ ibidẽ qõ viuenti defuerat expleuerit ad ſynũ abrahe trãſferaꭍ: qõ appet. Hũc.n. q ſemel purgatoria clemẽtia exercit⁹ eſt ad gehẽne cruciat⁹ trãſferri eſt ipoſſe: cũ a purgatoriis loco ad penalitatẽ acerbã gehẽne minime trãſeaꭍ. Ad limbũ q; pueroꝝ a purgatoriis ſedib⁹ trãſmigrare impoſſe eſt: qm̃ in limbo pueroꝝ illos dũtaxat puniri pſtat: q̃s originalis culpa grauat: in purgatoriis vo ſedib⁹ actualiuz culpaꝝ inexpleta cõpleꭍ ſatiſfactio. ab vno ḡ in alteꝝ trãſit⁹ impoſſis eſt. Preter hec aũt a minori pena in maiorẽ trãſit⁹ nunq̃ fit ſ; ecõtra. pene tñ purgatorie minores ſunt dãnis limbi pueroꝝ: qm̃ in limbo pueroꝝ manere eternũ malũ eſt. Purgatoriis aũt implicari penis tpale malũ eſt. a purgatoriis ḡ locis i locũ limbi trãſit⁹ nullꝰ fit. ❡ Ampli⁹ aũt q purgatoriũ ignẽ egrediꭍ, oĩuz facinoꝝ ſuoꝝ penas eluit: pene aũt pctis corrñdẽt. q ḡ ignez iã exit purgatoriũ gehẽnalia incẽdia aut pueroꝝ limbũ amplius nõ ſuſtinebit. vterq;.n. penalis loc⁹ eſt q̃q̃ varie. Hic q; purgatorio iã liberat⁹ igne padiſi felicitatẽ aſſeq nõ poterat: nã eterne vite ianua vſq; ad ſaluatoris mortẽ cunctiſ pcluſa manſit. reſtat ḡ ſolus abrahe ſynus de receptaculis aiaꝝ corpore ſolutaꝝ. Appet ḡ aias gentiliũ que purgatoria clementia p̃teritaꝝ maculaꝝ penitus exſoluiſſent cruciat⁹ in ſynuz abrahe mox transferendas eſſe.

❡ De lege data in monte ſynai.

Tempus aũt a lege data in mõte ſynai iudeis eundẽ p oĩa vr̃ hr̃e modũ: q̃ſtũ ad pditionem decedẽtiũ: q tpe date circũciſiõis. ſ. ex q data eſt vſq; ad legez datã. Qõ p̃ ĩ gentilib⁹ appet: ipi qppe nullã data lege maiorẽ obligationẽ q̃ añ habuerũt: nã ſic ad circũſionẽ obligatoſ eos nullaten⁹ eẽ pbauim⁹: ita ⁊ de lege data pformiter dicẽdũ eſt. Nã circũciſio eſt ianua ad totuz vetus teſtamẽtũ: ⁊ ea ſuſcepta obligaꭍ qs ad veteris teſtamenti cerimonias vlr̃: vt p; ad Gal.c.5. cũ dĩ ego paulus teſtificor oĩ hoĩ circũcidenti ſe q debitor ſit vniuerſe legis faciẽde. Sicut ḡ nemo xp̃ian⁹ eẽ valet niſi baptiſmate dilutus ſit: ita nemo ad legẽ obligat⁹ erit: aut intrare poterit: niſi caro preputij eius circunciſa fuerit. Gentibus autem ad circunciſionem obligatio nulla erat ergo nec ad legẽ. ❡ Amplius aũt hoc p; quoniã lex neminẽ

Margin notes (left): Exo.12. capi. — Grego. — D Circũciſio fiebat vt õlerẽt culpã originalem. — E Lex ſp cõiuniſ extitit: vt p peccato mortali apõ ſeroſ plecteremur. — Ca.109. A — B Gẽtiles nõ tenebanꭍ ad circũſionem. — C Si quiſ ex gentilib⁹ circũcidebaꭍ delebanꭍ ei⁹ pctã q̃ admodũ ⁊ ſemini abrahe.

Margin notes (right): D Gentileſ ſaluari poterant abſq; circũſione. — E Nemo añ xp̃i mortez celi gl̃iaz ẽ adeptus. — Capi.ijo. A — B Quib⁹ debeaꭍ puerorũ limbus. — C Gentileſ ex purgatorio i ſynũ abrahe: q̃nq; admitti poterant. — D Pene purgatorie minores ſunt dãniſ limbi — Capi.iij. A — B Circũciſio ianus ẽ ad totũ vetus teſtamẽtuz. — C Lex nemine obligat: niſi eoſ qb⁹ data eſt.

obligat niſi eos qb' data eſt. Lex aũt data in mõte ſynai ſolis
Exo.19.c. iudeis impoſita ẽ: qđ appet Exo.19. vbi deus blãditijs quibuſdã
collatoꝝ bñficioꝝ iudeis ſuadet vt eius legẽ ſuſcipiat. Cũ ait
vos ipi vidiſtis qđ fecerim egyptijs ⁊ quõ portauerim vos ſup
alas aqlaꝝ ⁊ aſſumpſerim mihi. Si ḡ audieritis vocẽ meã ⁊ cu
ſtodieritis pceptũ meũ eritis mihi i peculiũ de cũctis pplis ter
D re. mea enĩ eſt ois terra: ⁊ vos eritis mihi in regnũ ſacerdota
Judeis lex data eſt eorũ cõſenſu. le ⁊ gens ſcã. Et poſtea ſeqr quõ pplˀs ↄſenſit accipe legẽ cuꝫ
dĩ. Rñdens ois pplˀs ſil' ait: cũcta q̃ locutus eſt dñs: faciem'.
Ecce ḡ qliter ſpali ↄſenſu eoꝝ lex data eſt: ⁊ ſi eã recipe recu
E ſarẽt deus eã nõ dediſſet. Ad gentiles aũt h ſcm̃ nõ eſt: q: nec
Deˀ de lege gentiles nõ luit ↄſuler. ipſi ſuſcipe ↄſenſerũt nec deus aliqs pplˀos ↄſuluit an legem
ab eo ſuſcipe vellẽt: ad obſeruãdã ḡ hãc legẽ nemo niſi iſrae
lite tenebãt. Preciſe ḡ gentiles q tpe date legis erãt ad obſer
F uatiõeꝫ legis nãe tenebãt. gentilib' aũt ab hoc tpe vſqꝫ ad xpi
Lex gẽtiliũ q̃ ad iſta vſqꝫ tpa obſuata eſt. mortẽ ⁊ euãgelij publicationẽ ideꝫ ſtatus mãſit nec qcqꝫ ob
ligatiõis acqſitũ eſt. Jð dicẽdũ eſt q ſi qs gentiliũ an etatẽ di
ſcretiõis decederet: ſi fide parẽtũ original' culpa ei abolita ne
quaqꝫ foret: aut ad etatẽ aliqꝫ diſcretiõis pueniens i ea dũta
G xat originali labe maneret ad pueroꝝ lĩbũ tẽdebat. qđ appet.
Locˀ i queꝫ iuſti mortui tẽdebãt nã ad lĩbũ ſcõꝝ patrũ hmõi aĩa ferri neqbat: qm̃ ille iuſtoꝝ
locus erat ſicut nũc amenitas padiſi. decedẽtes aũt i originali ma
cula iuſti nõ erãt ad eũ ḡ locũ nõ deſcẽdebãt. ¶ Amplius vo
padiſi felicitatẽ ij adipiſci neqbãt: qm̃ hic locˀ nulli aut iuſto
aut iniq̃ an ſaluatoris mortẽ reſeratˀ ẽ. Preter h qm̃ eoꝝ hic
ſolũ locus eſt q oi labe mũdi ⁊ oi reatu penaꝝ abſoluti ſunt.
Qui aũt originali macula iſiciunt vtrũqꝫ hoꝝ hñt: padiſi ḡ fe
licitatẽ nõ attingebãt. ¶ Jdcircõ aũt purgatoriis ſedib' imo
H rari nõ poterãt: qm̃ hic locus eoꝝ eſt q de cõmiſſis dolẽtes ſa
Quib' cõſcriptus ſit purgatorij locus. tiſfactiõeꝫ inexpletã hñt: q tñ originali macula decedẽtes gra
uant: i peccato mortali obeũt nec de ↄtractis dolẽt: aut culpa
in eis deleta eſt purgatorias ḡ ſedes neqꝫ adibãt. Nec qdeꝫ
in gehẽnalib' ſupplicijs hmõi decedẽtes detrudunt: qm̃ ſolũ
illi ſupplicia patiunt gehẽne q i mortalib' decedentes de pa
tratis neqꝫ doluerũt. Qui vo ſola originali tenẽt labe ⁊ nul
la adhuc actualia facinora cõmiſerũt gehẽnalib' neqꝫ cru
ciatib' addigent: Solũ ḡ limbˀ pueroꝝ manet de locis aiaꝝ
I corpe ſolutaꝝ. ad hũc ḡ ibant. Finalr ḡ diffinitũ ſit q gẽtiles
Gentiles q moriebant an vſuꝫ liberi arbitrij ppetua limbi pena dãnati ſunt. ab exordio orbis ↄditi ſi dicere voluerimus: aut a tpe circũci
ſiõis date vt pprius dicamus: an vſuꝫ liberi arbitrij in culpa
originali decedẽtes aut ſi puenientes ad vſuꝫ liberi arbitrij ⁊
aliqꝫ diſcretiõis i ea dũtaxat morerent: ad limbũ pueroꝝ de
ſcẽdebãt ibi i eternũ manſuri. Finalr qꝫ diffinitũ ſit gẽtiles ſiue
ab initio creati orbis ſiue a circũciſiõe data an vſuꝫ liberi ar
bitrij deleta originali culpa decedẽtes aut ad etatẽ diſcretiõis
puenientes ⁊ in inocentia deleta originali macula obeũtes vl
de patratis ſcelerib' plena ſatiſfactiõe pmiſſa ad ſynũ ſcõꝝ
patrũ vſqꝫ ad xpi mortẽ deſcendebãt pmanſuri. Hoc aũt neciuꝫ
pꝫ. nã ſic decedẽtes gehẽnalib' ſupplicijs teneri nõ poterãt.
illi enĩ dũtaxat iis tenent malis q de patratis ipenitentes de
cedunt. Jn his aũt nlla mortalis macula fuit aut ſi fuit, pſtiſ
q̃tũ ad culpã ⁊ oẽm pene reatũ deleta eſt. hi ḡ gehẽnalib' nõ
mancipãt locis: nec rurſus padiſi felicitatẽ aſſeq pñt: q: h nlli
an mortẽ redẽptoris datũ eſt. Nec hi qꝫ purgatorias petebãt
ſedes. Hic. n. locus eoꝝ eſt q cũ de actualib' mortalib' doluie
rint plenã eoꝝ viuẽtes ſatiſfactiõeꝫ nõ egerũt. hi tñ aut neqꝫ
de actualib' qppiã hñerũt aut de eis pſus ſatiſfactiõeꝫ exple
uerũt ḡ purgatoria nõ exurent flãma. ¶ Ad limbũ qꝫ puero
rũ his deſcẽdendũ neqꝫ eſt: qm̃ hi q originali labe iſecti de
ceſſerũt tenẽt dũtaxat. Hi aũt dũ viuerẽt hmõi depoſuerũt ma
culã eis ḡ ſolũ ſynˀ abrahe de oib' aiaꝝ receptaculis manet.
Capi.iii. ¶ Quedam pertes ſupradicta.
A
Repetentibus ḡ nobis eãdẽ ↄcl'onẽ dõm eſt q ſi gẽtilis ab orbe ↄdito vſqꝫ
B ad mortẽ ſaluatoris depoſita originali labe inocens moreret
Synˀ abrahe limbus ſcõꝝ prũm appellatur. aut de cõmiſſis plena ſatiſfactiõe pmiſſa ſynũ abrahe q lim
bus ſcõꝝ prũꝫ dr petebat. Si vo qſqꝫ gentiliũ ab orbe icipiẽ
te vſqꝫ ad xpi mortẽ de cõmiſſis ſcelerib' ipenitẽs decederet
gehẽnalib' icendijs in eternũ mãcipabat. Hoc aũt oi etati gẽ
ti ⁊ ſexui ⁊ pfeſſ oi vniuerſale eſt. Nihil. n. ad h differt an de
xpianis: aut iudeis: ſarracenis: aut qbuſcũqꝫ gentib' decedẽs
fuerit. Si aũt aliqs de gentilib' toto h tpe. ſ. vſqꝫ ad xpi mortẽ
de cõmiſſis petis plena pmiſſa ſatiſfactõe decederet ad limbũ
abrahe deſcendebat: vt pꝫ ex rõnib' ſupra aſſignatis. Si vo
qſpiã de gẽtilitate de patratis ſibi q̃cũqꝫ ſcelerib' dolens mo

reret ſatiſfactione nõdũ finita aut nõ cepta: ſolo dolore vo de
cõmiſſis pcedente: toto hoc tpe: nece erat vt ad purgatorias
deſcenderet ſedes tãdiu ibi pmanẽdus q̃uſqꝫ ad nouiſſimũ q
drantẽ debitas exſolueret penas. His vo pſolutis ad limbuꝫ
ſcõꝝ. ſ. ad ſynũ abrahe trãſferri nece erat. Ad iferni qppe cru
ciatus deſcẽdere nõ debebat: nec ad pueroꝝ limbũ nec ſynũ
abrahe: nec padiſi amenitatẽ ↄſcendere poterat ex rõnib' ſu
pra aſſignatis in h caſu. Cũ vo ſatiſfactio vſqꝫ ad vnguẽ fini
ta foret ad ſynũ abrahe trãſitˀ erat vſqꝫ ad redẽptoris mortẽ.
¶ Que dr̃ia fuerit iter iudeos q an legẽ datã poſt circũſiõeꝫ Ca.iiii.
ipoſitã erãt ad eos q pˀ legiſlatõeꝫ vſqꝫ ad xpi mortẽ extiterũt
Nunc vo de iudeis dõm eſt cũ de gẽtilib' egerimˀ: ſi q A
bus h diffiniẽdũ eſt: paruã inẽ dr̃iaꝫ eiõs q ſub
data lege fuerũt vſqꝫ ad xpi mortẽ ab eis q fuerũt a data circũ
ciſione vſqꝫ ad legiſlationẽ. Jn h. n. differrebãt: qm̃ iudei q a
data circũciſione vſqꝫ legiſlationẽ extiterũt ad ſolã legẽ circũ
ciſiõis obligati erãt. Jn aliis aũt poterãt facere ex arbitrio: dũ
tñ non militarẽt ↄ̃ pcepta legis nãe expſſa aut ↄ̃ qđcũqꝫ ↄſcie
dictamẽ. Jð nũqꝫ mortaliter iſti peccarẽt niſi cũ aut circũcidi
recuſabãt vel negligebãt ſi ↄtingeret aliquẽ adultũ in circũci
ſuꝫ fore: vel vt puenientius dicamus ſi parẽtes circũcidere aut
negligerẽt aut recuſarẽt: vl' cũ ↄ̃ legẽ nãe agerẽt. Cũ vo lex ſu
ſcepta eſt nõ ſolũ ad circũciſionẽ ſupra legẽ nãe obligati erãt
ſed ẽt ad oia legis mãdata ↄ̃ que agẽtes mortaliter peccabãt
ſm ipiˀ legis determinationẽ. Jn ceteris aũt plena erat ſimi
litudo iudeis q an legẽ datã poſt circũciſionẽ ipoſitã erãt ad
eos qui poſt legiſlationẽ vſqꝫ ad ſaluatoris mortẽ extiterũt.
¶ Si. n. aliqs poſt datã legẽ iudeus incircũciſuſ vſqꝫ ad xpi
mortẽ decederet: ad limbũ pueroꝝ deſcẽdebat: nã limbˀ ẽ ſe
des eoꝝ q dũtaxat originali macula deprimunt. hi aũt in ea
ſolũ decedebãt. illuc ḡ eis tẽdendũ erat. Si vo poſt datã legẽ
vſqꝫ ad mortẽ ſaluatoris qſqꝫ de iudeis poſt circũciſionẽ in
totali inocẽtia decederet: aut de cõmiſſis plena ſatiſfactione
pmiſſa limbũ ſcõꝝ patꝝ. ſ. ſynũ abrahe petebat: eedẽ qppe in
h rõnes ſunt q̃s in pcedẽti tpe date circũciſiõis: an datã legẽ
eẽ oſtendimus. Si vo qſpiã de iudeis a data lege vſqꝫ ad xpi
paſſionẽ ſuſcepta circũciſione ⁊ de patratis ſibi petis dolẽs:
plena tñ nõdũ hita ſatiſfactiõe aut nõdũ cepta moreret pur
gatoria clemẽtia vſqꝫ ad vniuerſoꝝ ſupplicioꝝ debitoꝝ pſo
lutionẽ exercẽdus erat: i pozib' rõnes date ſũt. Cũ vo ſatiſfac
tũ eẽt p cõmiſſis ad ſynũ abrahe vſqꝫ ad ſaluatoris paſſionẽ
trãſibat. ¶ De ſtatu q̃dã decedentiũ. Ca.iiii.
Alius aũt ſtatˀ decedẽtiũ fuit a morte ſaluatoris vſqꝫ A
ad publicationẽ dati euangelij q a pozib' diffe
rens eẽ ↄuincit. Fuit aũt publicatio euãgelij poſt mortẽ xpi p
apl'os ⁊ coadiutores eoꝝ fideles facta. Dicit aũt facta publi B
catio euãgelij nõ qdẽ cũ p apud aliquã gentẽ euãgeliũ pdica Euãgelij publicatio qđ
tũ eſt ſꝫ cũ apud oẽs gentes ſufficienter vocẽ apl'oꝝ ⁊ alioꝝ
diuulgatũ eſt: ita vt credere poſſent q̃ vellẽt nec qſqꝫ euãgelij
ignorãtia pretenta ſe tueri poſſet. Qꝫ aũt ſtatˀ tpis huiˀ iterme
dij a ceteris tpib' differẽs ſit pꝫ p qdẽ de gẽtilib'. Hi. n. eo tpe
ad circũciſionẽ: aut ad legẽ moſaycã obligati nõ erãt ſic nec
an h obligabant. Sꝫ adhuc nũc magis ab obligatiõe recede
bãt qꝫ in pcedẽtib' ſeculis: pus qdeꝫ ⁊ ſi gentiles ad circũci
ſionẽ ceteraſqꝫ iudaicos ritˀ obligati nõ eẽnt: circũciſio tñ in
ſe pficiẽs erat ipiſqꝫ pfeciſſet gentilib' ſi eã acceptarẽt. Nũc
vo oia exinanita morte redẽptoris erant: ita vt in ſe circũciſio
⁊ cetera cerimonialia nulliˀ eẽnt vtutis ↄtentiua aut effecti
ua ⁊ ſi gẽtiles ad iudaiſmũ ↄuerterent nihil pfeciſſet aut of
feciſſet: ſꝫ eẽnt ſicut cũ liberi in lege nãe manebãt: nã ⁊ tpis iu
deis q a pmordio in his manſerãt cerimonijs nihil talis pde
rat exercitatio. Jdentidẽ aũt gẽtiles huiˀ tpis ad legẽ euãge
licã obligati nõ erãt: nlla nãpe lege obligati: nã ſup aliqs vir
tutẽ ↄſequit q̃uſqꝫ pfecte publicata ſit qđ nõ ↄtigit de euãge
lica donec p totũ orbẽ apl'oꝝ inſõnuit tuba ⁊ in fines orbis
terre eoꝝ efficatia vba audita ſunt. De gẽtilib' ḡ q h tpe ſiue
nõdũ puenientes ad vſuꝫ rõnis ſiue cũ aliq̃ ex pte attingẽtes:
qui tñ culpã originalẽ nõdũ exuerãt dicendũ eſt q decedẽtes
ad limbũ pueroꝝ trahebant. Qđ qdẽ oi ſeculo ⁊ etate gñale
eſt vt qcũqꝫ ſola originali depſſus macula deceſſerit ad pue
roꝝ tendit limbũ. Hic. n. locus macule illi pfixuſ eſt. De tpe ḡ
decedẽtis aut etate ſeculoꝝ nihil differt: cũ tñ originalis ma
cula dũtaxat pmaneat. Si aũt h tpe aliqs de gentilib' more
ret abolita originali culpa inocens adhuc manẽs vel de cõ
miſſis plena pmiſſa ſatiſfactõe ad paradiſi amenitatẽ fereba
tur. Jn

tur. In hoc aūt ſtat⁹ iſte a ceteris ꝑoꝛib⁹ ſeculis nimis differt: nā ꝑoꝛib⁹ ſtatib⁹ qcūqꝫ h̄ mō hñs extremū clauſiſſet diem ad ſynū abꝛahe ducebaꝑ: nūc vō ad vitā eternā: qḋ ſic īducitꝑ: nā q̄ Inocēs aut de cōmiſſis dolens: ⁊ plena ſatiſfactiōe expleta decedebat: gehēnalib⁹ claudi neqbat ſupplicijs: qm̄ ipenitēs nō decedebat. ¶ Amplius aūt purgatoꝛijs ſedib⁹ huic nihil eluendū erat: nā hic loc⁹ eis dūtaxat eſt ꝑfixus q̄ ſatiſfactiōez aut nō expleuerūt aut de pctis doluerunt: ſatiſfacere tñ nō ce perūt. Pꝛeter h̄ etiā ad pueroꝝ limbū deſcēdere nō debebāt hmōi: qm̄ eis loc⁹ ille ꝯgruit: q̄ oꝛiginali īfecti macula dūtaxat obeunt: in his aūt abolita iā eſt. ¶ Ad ſynum qꝫ abꝛahe ſiue limbū ſcōꝝ patꝝ deſcendere nō debebat: qm̄ iſte fuit loc⁹ iuſtoꝝ In q̄ detēti erāt quſqꝫ ſaluatoꝛ moꝛereꝑ q̄ moꝛte ſua hos qui detēti erāt ⁊ ceteros redimeret qſdā ſufficiēter ⁊ efficienter: qſdā aūt ſolū ſufficiēter: oēs vō efficiēter. Nō erit ḡ aliqs talis locus oppoꝛtun⁹ ad detentiōez aiaꝝ hṁōi: qm̄ ceſſabat cā detentiōis. ad vitā ḡ eternā ferri neċe erat: vel ſi poſt moꝛtē xp̄i añ publicatū euāgeliū decedentes purem inocētia aut cōpleta de cōmiſſis ſatiſfactiōe ad vite eterne nō trāſferrentꝑ amenitatē: nūqꝫ dareꝑ ꝙ talr̄ decedētes vitā ꝯſeq̄rentꝑ eternā: qm̄ nulla maioꝛ diſpoſitio fieri poterat ſiue ex ꝑte redēptoꝛis ſiue redēptaꝝ aiaꝝ ad h̄ vt illā ꝑhēnē ꝯſeq̄rentꝑ paradiſi felicitatē. Dicendū ḡ ꝙ decedētes eo tpe vt dcm̄ eſt: moꝝ ī ſedes ethereas ferebanꝑ. Si vō qſqꝫ de gentilib⁹ h̄ tpe. ſ. poſt moꝛtē xp̄i vſqꝫ ad plenā ꝓmulgatiōnē euāgelij decederet de cōmiſſis qḋē penitens: nec tñ plena eoꝛūdē ſatiſfactiōe ꝑmiſſa purgatoꝛia clemētia exercendus erat: vſqꝫ ad ſolutiōez vniuerſi debiti: ex rōnib⁹ ſupꝛapoſitis. Nō. n. erat ali⁹ loc⁹ ad quē ferri deberet. Cōpleta aūt ſatiſfactiōe delictoꝝ ad vitā eternā cōuolabat. ¶ In h̄ qꝫ hui⁹ tpis ſtat⁹ a ꝑoꝛib⁹ differebat: nā in ꝑcedentib⁹ ꝑſoluta debita ſatiſfactiōe aīe oīno purgate in ſynū abꝛahe trāſferebanꝑ: nūc aūt in vitā eternā. ¶ Rō aūt h⁹

C Sedes empirea locus eſt eterne felicitatis. diuerſitatis eſt: qm̄ purgataꝝ oīno aiaꝝ loc⁹ ip̄a eterne felicitatis ſedes empyrea eſt: ⁊ ad hāc toto tpe añ xp̄i moꝛtē ſcōꝝ viroꝝ aīe ꝯuolare debebāt. Sꝫ qm̄ illuc nemini niſi ꝑ ſanguinē teſtamēti mediatoꝛis patebat iter: detinebanꝑ quſqꝫ redēptoꝛ ſanguinē effudiſſet. Cū vō xp̄s moꝛtu⁹ eſt iā patebat iter cūctis diſpoſitis: nihil ḡ īpediebat qn aīe tūc ad vitā eternā diſpoſite moꝝ vt a coꝛpib⁹ egrederentꝑ vitā celeſtez peterent: iō nō detinebanꝑ ī ſynu abꝛahe nec in eo aliqua de ſanctis aīabus poſt moꝛtē mediatoꝛis manſit.

Ca. iiſ. ¶ Quedam penes ſupꝛadicta.

A **Sicut** aūt tp̄s a moꝛte ſaluatoꝛis vſqꝫ ad ꝑfectā publicatiōez euāgelij in gentilib⁹ decedētib⁹ a ceteris ſeculoꝝ ſtatib⁹ differēs fuit: ita ⁊ idē ad iudeos ꝯferendo dicendū eſt.

B Iudeorum lex ex xp̄i ſanguine ſoluta fuit. ¶ In h̄ enī tpe iudei ad circūciſiōez aut ad qcūqꝫ ꝑcepta legis moſayce obligati neq̄qꝫ erāt. cū ip̄a enī moꝛte redēptoꝛis legalis obligatio extīcta ⁊ ſepulta eſt. Si ḡ qſqꝫ iudeus eo tpe incircūciſus moꝛereꝑ nō ſeq̄baꝑ ex h̄ ꝙ ī peccato oꝛiginali decedebat. nā obligatio ad circūciſiōez extīcta erat. poterāt neꝑpe baptiſmate xp̄i ab oꝛiginali culpa liberari. Idē vidē āt h̄ medio tpe iudei ad legē euāgelicā ⁊ ad baptiſmatis ſuſceptiōez obligati nō erāt. nulla nāqꝫ lex vires obligādi cōſeqꝑ quſqꝫ plene ꝓmulgata ſit lex āt euāgelica h̄ medio tpe ꝓmulgata nō erat. iudei ḡ medij duoꝝ teſtōꝝ h̄ tpe ab vtroqꝫ liberi erāt. Nā qḋcūqꝫ illoꝝ obſeruātes ſaluarenꝑ: ſꝫ ad neutrū determinate obligati erāt vtrūqꝫ tñ illoꝝ exuere nō poterāt ſꝫ ad alteꝝ eoꝝ obligabanꝑ lꝫ nō determinate. Si āt neu-

Aplſ ad ro. 14. c. trū hac libertate vtentes obſeruare vellēt ſaluari nō poterāt: ſꝫ tenebanꝑ illud magis obſeruare qḋ eiſ ꝯſcia determinaſſet. Sılr determinat aplſ ad Roma. 14. c. vbi ḋ cerimonijs legiſ an h̄ tpe nōdū ꝑfecte publicati euāgelij obſuari ḋberēt: agit.

C Oē qḋ fit ꝯ fidē pctm̄ ē. Et dicit ꝙ illi q̄ credebāt ſe obligatoſ ad obſeruationē cerimoniaꝝ nō diſtinguētes diē: ⁊ oēz diē obſeruarēt: qꝛ ꝯſcia eis dictabat obſeruare debere: q̄ vō ītelligebāt ſe obligatos nō eſſe ad hāc obſeruationē: diſtiguētes īter diē: ⁊ oēm diē: nō debebāt obſeruare cerimonias: qꝛ nihil ꝯ ꝯſciaꝫ agendū erat cuꝫ oē qḋ ꝯ fidē fit peccatū ſit.

D Diuerſitaſ hoꝝ tēpoꝛuꝫ a ꝑoꝛib⁹ in bis q̄ moꝛiebātur īſontes. ¶ Hoc āt tpe ſi qs ḋ iudeis poſt ſuſceptā circūciſionē in īnocentia moꝛereꝑ aut de cōmiſſis ꝑfecta ſatiſfactiōe ꝑmiſſa ad paradiſi felicitatē ꝯfeſtim euolabat. In h̄ āt differt tp̄s iſtud a ſtatu elapſoꝝ ſeculoꝝ qm̄ in nullo ꝑteritoꝝ tēpoꝝ decedentes in īnocentia aut cōmiſſoꝝ expleta ſatiſfactiōe vitā eternā petebāt: ſꝫ in ſynu abꝛahe tenebanꝑ.

diuer. rō Diuerſitatis aūt rō eſt: qꝛ in ꝑteritis ſeculis vite eterne ianua clauſa erat cū xp̄s nōdū ſoluiſſet ꝑciū redēptiōis nr̄e: iō iuſti qui moꝛiebanꝑ qꝫqꝫ ad vitā eternā: diſpoſiti erant tñ in ſynu abꝛahe vſqꝫ ad moꝛtē redēptoꝛis ꝑſtolari neċe erat. In tpe āt qḋ iter xp̄i moꝛtē ⁊ euāgelij publicatiōez īterciḋit: qm̄ ſaluatoꝛ moꝛtē iā ſubierat ianua vite eterne cūctis ad hāc diſpoſitis patebat: nec opoꝛtebat decedētes ī hac diſpoſitiōe ad limbū ſcōꝝ patꝝ deſcēdere aut ad aliquē locū adire ꝑ aliqḋ tp̄s ꝑſtolaturi. Si vō aliqs de iudeis h̄ tpe de cōmiſſis hita ꝯtritione: nec dū tñ plena ſatiſfactiōe moꝛereꝑ clemētia purgatoꝛia exercēdus erat quſqꝫ ꝯcte labis exemiſſet reatū. Cū vō ois deleta foꝛēt ad ſynū abꝛahe nō trāſibat vt in ꝑcedentib⁹ ſeculis gñale erat ſꝫ moꝝ ad eterne vite felicitatem ꝯuolabat. Hec aūt ex pꝛepoſitis rōnibus patent.

Capi. iiij. ¶ De alio ſtatu decedentiū.

A **Alius** aūt ſtat⁹ a cūctis ꝑoꝛib⁹ differens poſt hos ſeqꝑ. ſ. poſt publicatiōnē ꝑfectā euāgelij vſqꝫ ad finē mūdi. In h̄ aūt tp̄s iſtud a ꝑoꝛib⁹ differt: qꝛ lex euāgelica q̄ iā publicata erat oēs hoīes ad cuſtodiā ſui obligabat: quā ſi nō obſuauerint ſaluari eos ipoſſe eſt. Hoc aūt eſt ꝙ nimis differt lex euāgelica a moſayca: nā totū tp̄s q̄ durauit ad libtatē gentiliū ꝯceſſuꝫ eſt. Nihil. n. ad hui⁹ obſeruatiōez obligati erāt: iō q̄qꝫ nō obſeruarēt nihil ī h̄ moꝛtalr̄ peccabāt. Legis aūt euāgelice modus ab h̄ diſtās ſatis eſt: nā qcūqꝫ ad hāc obſeruādā teneꝑ.

B Quātū peccet qui aliq̄ ex ꝑte fidez euāgelicaꝫ infringit. Et ſi qs alicui⁹ gentis ꝑpli nationis aut ꝑfeſſionis fuerit: q̄ hāc legez aut nullaten⁹ obſuare velit aut ī eā ex aliq̄ ꝑte ifringat moꝛtali grauaꝑ reatu ne quis mō ſolū poterit niſi eā obſuare īcipiat. Q aūt lex moſayca gentilē nullū obligaret ſꝫ dūtaxat iudeos appet: qm̄ eis ſolis data eſt ipſiqꝫ a deo ꝯſulti ſunt an eā vellent ⁊ bñfictoꝝ enarratōe ad eā acceptandā ſuaſi ſunt: alie aūt gētes nec ad h̄ ꝯſulte ſunt aut eis qcūqꝫ collatū eſt vt in ꝑoꝛib⁹ declaratū eſt: ⁊ hr̄ Exo. 19. c.

C Lex euāgelica oēs obliget. Lex aūt euāgelica oēs obligat: qꝛ oīb⁹ collata eſt oīb⁹ qꝫ gentib⁹ in voce aplōꝝ ⁊ alioꝝ conditoꝝ ꝓmulgata eſt. Sic. n. xp̄s iuſſerat: ⁊ hr̄ Mathei vltimo. c. ⁊ magis Marchi vltimo dicēꝑ

Mattheuſ Marchus euntes in mūdū vniuerſuꝫ ꝑdicate euāgeliū oī creature: q̄ crediderit ⁊ baptiſat⁹ fuerit ſaluus erit: q̄ vō nō crediderit cōdēnabitꝑ. Cā aūt q̄re lex euāgelica oēs gētes obligare debuit: lex

D cur lex euāgelica oēs obligauerit. lex vero moſayca ſolos iudeoſ aūt moſayca ſolos iudeos eſt: qꝛ lex euāgelica ꝯcernit ſtatuꝫ ꝑfectū oꝛdinantē hoīes ad eternā felicitatē: in q̄ eoꝝ totū bonū eſt. Fuit qꝫ iſta lex data in ꝑceptis vniuerſalib⁹ q̄ nō determinanꝑ magis ad modū viuēdi vni⁹ gētis q̄ alteri⁹ q̄obrem cuilibet ꝯuenire qūnt. Lex aūt moſayca nō ꝯtinebat ſtatū ꝑfectū deducentē hoīez ad ꝑfectōez ſicꝫ de ea aplſ diffiniuit ad hebꝛeoſ. c. 7. ſ. neminē ad ꝑfectū deduxit lex: ſꝫ erat qdā diſpoſitio ad ſuſcipiendā legē euāgelicā q̄ ꝑfectionē ꝯtinebat. ſ. vt

E Lex moſayca nō ꝯtinebat ſtatū ꝑfectū. hoīes aſſuefacti iugo legis ⁊ occupati in cerimoniali factiuſ īducerenꝑ ad obſuādā legē ꝑfectiōis. ſ. euāgelicā. ¶ Ampli⁹ aūt lex moſayca ꝯſiſtebat in qbuſdā ꝑticularib⁹ ꝑceptis tā cerimonialib⁹ q̄ iudicialib⁹ q̄ nō ꝯueniebāt oī natiōni: ſꝫ ei ſoli

Apoſtolus genti iudeoꝝ de q̄ meſſias naſcitur⁹ erat. Tā ꝑticularē. n. ſtatū ⁊ ꝯditiones ꝯcernebāt leges moſayce: vt ēt ſi oēſ alie gentes eas ſuſcipere vellent: eis nō ꝯueniret. Cū ḡ lex euāgelica poſt ꝑfectā ꝓmulgationē ſuā oēs hoīes ad cuſtodiā ſuā obliget neċe eſt vt ſi qſ nō ſuſcepto baptiſmo q̄ ad legē euāgelicā introit⁹ eſt ⁊ ꝑcipuū de ꝑceptis noui teſtamēti in eternū dānatus ſit.

F Duplex pcti genuſ. Erat. n. hic duplex pcti genus ⁊ vtrūqꝫ qdē ad eternā dānationē ſufficiēs. ſ. oꝛiginale qḋ nōdū deletū erat: qꝛ illud deleri nō poterat: niſi ꝑ baptiſmū cū oēs obligati erāt ad iſtū modū expiationis pcti oꝛiginalis ſicꝫ in iudeis tpe veteris teſtamenti nllō erat modus expurgādi oꝛiginalē labē niſi ꝑ circūciſiones ad quā ſpālr̄ obligati erāt. Erat aūt ⁊ ꝑter h̄ pctm̄ moꝛtale ſi hic q̄ nō baptiſat⁹ decedebat ad etatē diſcretiuā ꝑuenerat cū recuſaret illud accipe qḋ accipe obligabaꝑ. Hūc ḡ eternaliter dānari gehēnalib⁹ ſupplicijs mancipatū neċe eſt. Si vō aliqs poſt publicatū euāgeliū inbaptiſat⁹ moꝛiaꑹ anteqꝫ ad diſcretionis ꝑuenerit ānos labē oꝛiginalē nōdū exemit que niſi ꝑ baptiſmū h̄ tpe admi neqt. ad limbū ḡ pueroꝝ hunc deſcendere neċe eſt q̄ oꝛiginalis culpe loc⁹ eſt. ¶ Nec quidē gehēnalib⁹ incendijs mācipabitꝑ: qꝛ in moꝛtali actuali nō deceſſit cū iſte baptiſmū ꝯtēnere aut recuſare nō potuit q̄ nihil intelligere valuit. Si vō adulte fuerit etatis: qꝛ tā oꝛiginali q̄ actuali moꝛtifera ꝑmiꝑ culpa gehēnalibuſ adigi cruciatibus neċe eſt. Si aūt qs aſſumpto baptiſmo ac ꝑ h̄ oꝛiginali labe exempta in ꝑfecta inocentia deceſſerit aut de cōmiſſis dolens plenā eoꝝ ſatiſfactionē pꝛemiſerit ad vitā eternā moꝝ ꝯuolabit vt ex ſupꝛapoſitis rationib⁹ liquet. Si aūt ali-

quis ſuſcepto baptiſmate in mortali deceſſerit infernoꝝ detrudi ſedib⁹ neceſſe eſt. hoc quippe oīb⁹ tꝑibus gnāle fuit vt quicūqꝫ his ꝑſſus deceſſerit in eternū gehēne incendijs adigat. Cū aūt quiſpiā de peccatis plene dolens: plena tñ ſatiſfactiōe nōdū ꝑmiſſa deceſſerit purgatorijs ſedib⁹ detinet tādiu illa clementia purgatoria exercēdus: quadiuſqꝫ vniuerſe labis reatus exemerit. Cū vo hec cōpleta ſunt ad vitā eternā trāſire neceſſe eſt ad nullū alioꝝ locoꝝ tranſeundo. Nō.n. ad ſynū abrahe trāſibāt velut in ſtatu ꝑcedentiū ſeculoꝝ: ibi quippe iuſtoꝝ aie detineri ſolebāt: qm̄ nōdū redēptionis nr̄e ianua manifeſta erat. ¶ Ex ꝑdictis illatū pꝫ de ſtatu aiaꝝ a corpore ſolutarū. ſ. que loca peterent in quocūqꝫ tꝑe ⁊ ſtatu boies morerētur ab exordio ſeculoꝝ vſqꝫ ad finē eoꝛūdem.

Capi.li7. ¶ Pene purgatorij ab orbē condito vſqꝫ ad eius interitum ſunt durature.

A **Nunc** aūt redeūtib⁹ nob'is ad ea q̄ de purgatorio dicere cepamus: dicēdū eſt penas purgatorias ab orbe ꝯdito vſqꝫ ad eiuſdē ꝯſūmationē ꝑmanere: ita q̄ nullū fuerit tꝑs aut etas in q̄ hoīb⁹ pene purgatorie nō tollerarēt ſiue añ mortē ſaluatoris ſiue poſt eā. In hac āt purgatoria clementia q̄ in igne exercet añ mortē ſaluatoris tā aie gentiliū q̄ꝫ iudeorū puniebant. Qm̄ iudei i lege moſayca ſaluabant gentilib⁹ q̄ꝫ i ſolius legis nāe obſeruatiōe ſalus erat ēt ſi legē moſaycā nullatenus obſeruarēt. ad eā qppe obligati neq̄q̄ꝫ erāt: vt in ꝑcedētib⁹ declaratū ē. Cū ḡ hoꝝ aliq de cōmiſſis qdē dolētes nec tñ plena ſatiſfactiōe premiſſa decedebāt purgatorio igne oēꝫ ſcelerꝫ eximebāt reatū. Hoc idē a tꝑe mortui ſaluatoris vſqꝫ ad cōpletā euāgelij ꝓmulgatiōeꝫ māſit cū nec iudei ad moſaycā determinate nec euāgelicā obligati erāt lꝫ ad alterā īdeterminate tenerent. Gentiles vo ad neutrā tenebant vt i ꝑoribus iductū ē: iō quocūqꝫ ſaluabant. Promulgatiōe āt cōplete euāgelij nemo decedēs ad purgatorias ſedes tēdit niſi euāgelicā fidē ꝓfeſſus ſit baptiſmatis regenerat⁹ lauacro.

B Qui nunc ad purgatoriū ꝯtēdere poſſint.

¶ Saraceni āt iudei atqꝫ pagani ⁊ quoꝛūcūqꝫ rituū gentes purgatorijs ſedib⁹ teneri nequeūt qm̄ eos decedētes gehēnali carceri mācipari neceſſe ē. Hoc āt q: oēs quotcūqꝫ hmōi in originali atqꝫ mortali culpa decedūt actuali ſi etas capax ſit diſcretionis. Paruuli nāqꝫ eoꝝ nōdū rōnis attingentes vſū originali ſolū deprimunt culpa qm̄ baptiſma emūdatiuū nō ſuſcepūt. Qui vo iā adulti ſunt duplici tenentur piaculo originali. ſ. ⁊ actuali: originali quippe quia baptiſati non ſunt: actuali autem quia baptiſma contempſerunt.

Capi.liii. ¶ Quedam de xp̄i deſcenſu ad inferos.

A **De purgatoriis** āt ſedib⁹ xp̄s ad iferos poſt mortē ſuā deſcēdēs nullos traxit ad ꝑadiſi amenitatē eos ducēs. Nā q purgatorijs cruciatib⁹ exercebant ad ꝑſolutiōeꝫ debite ſatiſfactiōis his cruciatib⁹ imanebāt.

B Quō ſciēdū digna.

¶ Tūc ḡ q̄rit ſi xp̄s ad iferos deſcēdēs de purgatorio igne aliq̄s eduxit aut hi plene ꝓ cōmiſſis ſatiſfecerāt: aut neq̄q̄ꝫ. Si vo ſcelerꝫ ſuoꝝ plene eluiſſent cruciatibus labē i purgatorio igne iā eis manēdū nō eēt ſꝫ i ſynu abrahe quē ſcōꝝ patrū limbū dicimus. nō ḡ hi de purgatorijs ignib⁹ educerent ſꝫ de ſynu abrahe. Si vo aliq̄s a xp̄o eductos aſtruamus q plene ꝓ cōmiſſis nō ſatiſfeciſſent abſurdū ꝯfitemur. Hoc pacto dici neceſſe erit aliq̄s q nōdū plene mūdi ſunt manere in vita eterna. neminez eni illa admirāda nec tñ plene nobis excogitata felicitas ꝑadiſi recepit niſi oīb⁹ ꝓſus mūdū ingnamentis. Hoc ḡ uecius eſt vt dicamus xp̄m ad celos aſcēdētez nullū de his q purgatoria clementia exercebant ſecū eduxiſſe: ſꝫ hi cū cruciatib⁹ plene ꝯcretā exemiſſent labez ab his liberati ſupplicijs in celū ferebant. Hec āt incōcuſſe va ſunt niſi eueniſſe dicamus vt cū xp̄s in celos aſcenſurus eſſet aut ex tꝑe q̄ ipſe deſcendit ad iferos aliq de cōmiſſis expleuerit ſatiſfactiōeꝫ. tūc eni hi cū xp̄o exeūtes in celū ꝯſcendiſſent. ſic alios qn exituri erāt de purgatorijs ſupplicijs ſi xp̄s nō moreretur.

C Solutio.q. ſcitu digne.

¶ Propꝛie ḡ loquētib⁹ dicēdū eſt q̄ xp̄s nullos de purgatorijs ſedib⁹ eduxerit. nā ⁊ ſi aliq eo exeūte exierit eiꝫ tñ ex ei⁹ morte aut exitu ad h̄ q̄ de purgatorijs ſupplicijs exirent nil acceſſit nilqꝫ ꝯtulit. Profuit tñ eis quodā alio mō. naꝫ ſi xp̄s tūc morteꝫ nō ſubijſſet q̄q̄ꝫ iſti purgatoria ſupplicia exuerent in limbo tñ ſcōꝝ detinendi erāt ad ſedes empireas nequaq̄ꝫ aſcenſuri. Qꝛ vo tūc xp̄s mortuus eſt eos ad vite eterne felicitates ꝑduxit. Eos āt xp̄s vere ⁊ directe eduxit in celū ſecū ferēs q in ſynu abrahe tenebant q: hi ſoli ꝓꝑe redēptoreꝫ expectabāt: alij tñ ⁊ ſi eis ſaluatoris mors ꝓdeſſet tñ nō expectabāt.

¶ Amplius āt aiaduertendū eſt gehēnales cruciat⁹ ⁊ purgatorias penas ineq̄les duratiōe eſſe. nā gehēnalis afflictio eterna eſt. Quilꝫ nāqꝫ q illic tenet i his in eternū affligit nec villi quātūcūqꝫ lōgoꝝ ſecloꝝ ibi trāſegerit ſpacia exuere atroces illos cruciat⁹ dat. Qui vo purgatoria detinent ſede i eternū ibi nō manēt ſꝫ tādiu cruciant quādiu illos cruciari commiſſoꝝ q̄ntitas ⁊ diuina iudicatio cogit. Preter hec q̄ꝫ purgatorie pene cū eterne nō ſint nec ēt extremi examinis. ſ. diei iudicij tꝑs excedūt. Cū ipſo eni ordine ſeculoꝝ ꝯſumato purgatorij q̄ꝫ extiguunt cruciatus. poſt āt nemo ibi cruciabit quātacūqꝫ pctā ꝑceſſerit. Unde ſi qs añ diē iudicij ꝑ mēſez aut octo dies ſaltē vl' quātūcūqꝫ ꝑui diſcurſus tꝑalis inexpleta decōmiſſis ſatiſfactiōe q iuxta magnitudinē patratoꝝ ⁊ reſarciēdoꝝ ꝑ trigita aut q̄dragita ānos purgatorijs ſupplicijs exercēdus foret i pauco illo tꝑis diſcurſu totā h̄ ſeueritatē ꝑferret q̄ꝫcūqꝫ in trigita aut q̄dragita ānis ſolatur⁹ foret vt pēa illa diē iudicij nō excederet. Tota eni manēs duratio ad felicitatē ſcāꝝ ꝑtinet aiaꝝ. nihil ḡ illius ſibi i penalitatib⁹ ducendū eſt.

D Dīa penarū inferni ⁊ purgatorij.

Ca.lig. ¶ De limbo puerorum.

A **Cum** de duob⁹ locoꝝ gehēnaliū locis actū ſit de tertio ſupueniendū eſt. Hic.n. limb⁹ pueroꝝ appellat. Iſte.n. locus illis a deo diſpoſit⁹ eſt qui añ etatē capacē vſus rōnis decedentes in originali macula: q: baptiſati non ſunt: aut alio mō ab illa emūdati piaculo deꝑmunt: velut ꝑꝑius diceamus hi ſoli in h̄ detinent loco: qui in ſola originali macula diē claudūt ſiue iō originali macula expiati nō ſint: q: baptiſmatis eos vnda nō abluit ſiue cū circūcidi deberēt nō circūciſi ſunt aut eo tꝑe quo fides parentū eis ſuffragari debebat ex iniq̄tate parentū nihil ꝯtulit. Dico aūt in ſola originali macula decedentes: nā ſi qs originali macula ꝑſſus obeat cuꝫ q̄ ⁊ actuales plures hēat in limbo pueroꝝ nō manet: ſꝫ in tartareis ſedib⁹ collocādus eſt.

B Quib⁹ limb⁹ a deo preſcriptus ſit.

¶ Oēs nempe de ſtirpe adā geniti ꝑ decīſionē ſeminalē imediate originalē maculā ꝯtrahūt niſi h̄ de⁹ ſpālīter adimere voluerit vt in btā virgine factū creditur. Cauſat aūt hec originalis macula in nobis ꝓp pctm̄ ꝓthoplauſti ade iuxta apoſtoli teſtimoniū ad romanos. c. 5. vbi late inducit q̄ꝫ oēs in adā peccauerit ⁊ in ipſo moriunt: in xp̄o aūt oēs iuſtificati ſunt ⁊ viuificant. Hoc aūt eſt: qm̄ adaꝫ totius nāe humane pater erat: totāqꝫ in lābijs ſuis ꝯtinebat: potuit ḡ totā inficere ſꝫ ꝑ pctm̄ quicūqꝫ peccat inficit. Adam aūt q: in ſe totā ꝯtinebat ſpēm nō ſolū peccabat vt ꝑſona: ſed velut tota nā: iō cū ex hoc pctō infect⁹ eſt nō ſolū ipſe ꝑſonal'r infectus eſt ſꝫ ⁊ totā quā in ſe ꝯtinebat humanā īfecit ſpēm.

C Oēs q ab adaꝫ originēs trahūt originales culpam aufugere nequnt. aplō ad ro. 5. c.

Cū ḡ nos ꝑ ſeminalē naſcimur deriuationē maculā originalē ꝯtrahimus: nō qdē a parētib⁹ nr̄is imediate ſꝫ ab adā: naꝫ parentes nr̄i nō ꝯtinent in ſe totā nām: iō nām inficere neq̄unt. Perſonalis aūt coinquatio nō eſt ab vno in alteꝝ: ſꝫ eā in ſe q̄libet hꝫ. Dicimur ḡ in pctō nati originali: q: ab illo originē trahimus qui totā infecit nām. De hac etiā originali macula ait apoſtolus: oēs naſcimur filij ire. i. oēs qm̄ naſcimur ſumus in ira dei: nemo tñ in ira dei eſſe pōt: niſi merito pctōꝝ. ḡ q̄ncūqꝫ quis naſcatur: in pctō naſcit. Sꝫ iſtō nō eſt aliquod peccatū qō agamus: q: cū naſcimur nondū quicq̄ā boni aut mali egimus. ḡ eſt pctm̄ qō ꝯtrahimus ⁊ vocat originale: q: ex origine illud contrahimus. ſ. cū naſcimur imo cū in vtero ꝯcipimur in ipſa aie rationalis vnione ad corpus.

D A quo imediate trahatur originalis culpa.

Aplē.

¶ De hoc etiā pſalmiſta ꝑs. 50. ecce in iniquitatibus cōceptus ſuꝫ ⁊ in peccatis ꝯcepit me mater mea. non enim pōt eſſe cōceptio noſtra in peccato niſi de originali macula intellexerimus. nullū enīꝫ alteꝝ tunc vel agimus vel ꝯtrahimus. Niſi forte quis hec peccata aut iniq̄tates ad ꝯcipientem feminaꝫ: ⁊ non ad prolem ꝯcepiam referre malit. ſꝫ hoc nō ꝯuenit. nam tunc mater in peccato ꝯcipit cum a viro nō legitime accepto in fedus matrimoniale cognita ꝯcepit. dauid aūt de legitimo matrimonio natus eſt. Et dato q̄ per damnatam aut quouis modo illicitam copulam natus foret: talem turpitudinem de matre ſua non expreſſiſſet. de originali ergo peccato ꝯcepte prolis neceſſario intelligendum eſt. Si ergo proles cōcepta mox vt nata eſt obeat aut in ipſa ab vtero effuſione: ita vt ꝑus mortua q̄ꝫ plene nata ſit aut cum intra vterū fuerit nonduꝫ matura ad vterum relinquendum decedat: in peccato originali moritur q: nullo remedio emundatiuo abluta eſt.

pſal. 50.

Ca.lx. ¶ Quāto tꝑe mori q̄ſpiā non poterat abſqꝫ originali ſorde.

A **Ab orbe** ꝯdito vſqꝫ ad circūciſiōem datā abrahe vt qdā aſtruūt q̄cūqꝫ añ vſuꝫ rōnis decederēt originali

originali culpa ꝯtracti moꝛiebaẗ. Dicit eni peccatū originale toto
illo tpe duaꝝ etatū ſeculi aboleri nequiuiſſe: niſi aliqb⁹ cerimo-
nijs directis i deū vt ſacrificijs vel ſilib⁹ aut ſaltē qbuſcūq; acti
bus charitatis. hec aūt nulli iſſūt vſq; eā capacē rōnis etatē atti
gerit: ad illud igit̄ vſq; tps a pctō originali nemini ſalus eē
poterat. Quocūq; ꝗ qs toto h tpe moreret̄ p⁹ſq; ad etatē rō-
nis capacē pueniſſet i originali macula eū mori neceē erat. Sz
h nō ſimplr̄ ē veꝝ: qm̄ vt ſupi⁹ declaratū extitit tota duaꝝ eta
tū p̄maꝝ ſeculi diſcurſu puuli i fide pentū ab originali macu
la liberabaẗ ſic i veteri teſtō p circūciſiōes: ꝛ nūc p baptiſmū.
Sz h gnāle i eis remediū nō erat nā tūc fides pentū genitis
ſaluādis pficeret cū parētes fideles eēnt. ſ. de deo recte hñtes
fidē eiq; colētes nec ꝯuerſi ad ydoloꝝ iſanias plen i eoꝝ fi-
de ſaluarent̄. Si tñ parētes de deo nihil crederēt eoꝝ ꝗ nālr̄
cognoſcē poſſent: ſz ſimulacroꝝ iſiſterēt cultui ꝛ varijs ſup-
ſtitiōib⁹ filij puuli i fide pentū nō ſaluabaẗ cū pentū nulla fi-
des exiſteret. hi ꝗ vſq; ad etatē rōnis capacē ab originali elui
nō poterāt i q̄ actib⁹ ſuis mūdarent̄. Si vō hi i etate nōdū rō
nis capaci defeciſſent neceē erat i originali eos macula deceſ-
ſiſſe. ad limbū ꝗ pueroꝝ hos deſcēdere neceē erat. ¶ Poſt da
tā vō circūciſiōez vſq; ad legiſlatiōez factā i mōte ſynai iſrae-
litis oēs gentiles decedētes i pua etate an̄ rōnis vſuz neceē erat
in originali labe decedere: niſi fide pentū adiuuarent̄. Et qm̄
h tpe tota terra varijs ſupſtitiōib⁹ ꝛ ſimulacroꝝ cultib⁹ plēa
erat pentes cū fideles nō eēnt filios adiuuare fide ſua nō po-
terāt: de deo nihil recte ſentiētes: vñ oēs fere gentiliū filij tūc
an̄ rōnis vſuz deficiētes i eternū dānabaẗ ad limbū puerorū
deſcēdētes. Si aūt gētiles ad etatē peruenıſſent adulti in p actu
cerimoniali aut q̄litercūq; bono quē i deū dirigerēt quē theo
B
Act⁹ la-
trie apō
theolo-
gos qd
ſit.
logi actū latrie vocāt: q2 talē i deū referimus tanq; ei debitū
ſaluabant̄ ab originali macula. Jā vō q̄litercūq; ſe hñēnt ad
limbū pueroꝝ deſcēdere nō poterāt. Jn eo aūt tpe qō a lege da
ta i mōte ſynai vſq; ad publicatū euāgeliū fuit gentilib⁹ idez
modus a culpa originali eruēdi fuit: q in p̄cedentib⁹. ſ. vt fide
pentū i pua etate vel fide ſua ꝛ opatiōe i adulta. Judeis autē
poſt datā legē i mōte ſynai imo p⁹ datā circūciſionē i abrahā
vnicus modus emūdādi originalē labē fuit. ſ. vt circūciderē
Ge.17.c. tur puuli octo dieꝝ vt habet̄ gen.17. ¶ Jn feminis aūt q̄ cir-
cūciſiōis capaces nō erant pp carētiā ſexus fides ſufficiebat
pentū vel q̄dā ſacrificioꝝ cerimonie de qb⁹ ex pte dcm̄ ē: ꝛ aliā
C
Quō fe
mine ab
origina-
li culpa
diſſolue
rēt apō
legē mo
ſaycam.
D
Quot
dies apō
iudeos
durare
poterat
originał
macula.
qd īfra dicet̄. ¶ Jn his ꝗ pctm̄ originale nō excedebat diem
octauū deputatū ad maſculos. Jn feminis aūt ꝯfeſtim vt nate
erāt abolebaẗ originał macula: qm̄ i his fides pentū ſuffraga
baẗ ſz fides pentū nō magis ad diē p̄m̄ q̄ ſeptimū q̄ octauū
vel ad milleſimū ꝗ imediate vt nate erāt ſcie tollebaẗ i eis ma-
cula originał. Si forte p ſacrificia fieri hāc culpe abolitiōez di
ceremus ad tps ſacrificioꝝ differēda erat neccio abolitio pctī.
Et in h melius erāt feminis q̄ viris īter iudeos qm̄ paruuli
an̄ octauū diē īter iudeos decedētes q2 circūcidi nō poterant
eternalr̄ pibāt. ſcie aūt q2 imediate vt naſcebaẗ ſalue erāt ſecu-
riuſ q̄ maſculi ſe habebāt. Qualitercūq; ꝗ iudei ſe hñēnt nō
excedebat i eis originał culpa octauū diē. Jn gentilib⁹ aūt īter
dū pmanebat illa p totā vitā viroꝝ: ēt ſi cētū aut ducētis ānis
viuerēt imo plurimi gētiliū i pctō originali decedebāt ēt ma-
gnos pe viuētes. Hoc aūt iō accidebat quoniā plurimi gentiliū
ꝛ fere omnes filii infideliū parentū erāt. ſ. de deo male ſentiē
tium ꝛ idola colētiū ideo in pua etate i macula originali nō
expiabaẗ fide eoꝝ cū i eis nulla recta fides eēt ſz oīs puitas i
itellectu ꝛ affectu. Cū vō peruenıſſent ad etatē rōne vtētē ido-
loꝝ culture ꝛ alijs illicitis ſe tradebāt i h vſq; ad mortē pſeue-
rātes. vñ nihil i eis vnq̄ erat q̄ originalē maculaz exuere poſ
ſent: q2 actū nullū vnq̄ i deum dirigebāt. Jn hac aūt mori eos
neceē erat h pacto: cū nunq̄ abolita foret nec tñ ad limbū pue
roꝝ iſti deſcendebāt: q2 cū plurimis actualibus grauarentur
peccatis gehēne ſedes eos decedentes ſuſceptura erat.

Ca.ix. ¶ Omnes gentes p̄ter xp̄ianis poſt legem euāgelicam mo-
riuntur originali crimine infecti.

A **Poſt** publicationē aūt euāgelij oēs iudeos: ꝛ ſarracenos
paganos: ꝛ cuiuſcūq; rit⁹ gētes ꝛ pplos p̄ter eos
q fidē xp̄i pfitet̄ i pctō originali mori neceē ē. Q2 ad baptiſma
tis ſuſceptiōez oēs hoīes obligāẗ nihilq; aliud eis eē p̄t quo
originalis macula deleat̄. aut i equalēti. ſ. i ſanguie. Sz hunc
quoq; baptiſmuz appellamus: nā baptiſmus flāminis ꝛ ſan
guinis ſine deſiderio aut ꝯformitate aliq̄ ad baptiſmū flumi-
nis eē nequit. Soli aūt xp̄iani ſūt q ſine originali reatu de-
cedūt: qm̄ in eis baptiſmus regñatiōis lauacrū eſt ad emūda
tionē originalis macule ceteroꝝq; pctōꝝ ſi q̄ fuerint. Si tñ
qs eoꝝ nōdū renatus baptiſmi lauacro deceſſerit originales
nōdū exemit labē: iō eternalr̄ dānat⁹ libo pueroꝝ tanq; carce
ri ſempiterno mancipaẗ. Hec aūt vlr̄ vā ſunt: niſi cū qs filius
xp̄ianoꝝ parētū inaduertētia imbaptiſatus manet: ꝛ poſtea
hoc in obliuionē traſijt. ipſe aūt q filı⁹ xp̄ianoꝝ eſt rebaptiſa-
tū eſtimat cum adultā etatē pueneriit nec ingrere curat an ba-
ptiſatus ſit cū ceteri xp̄iani baptiſati ſunt. Si hic recte q̄ alma
mr̄ eccl'ia recipit crediderit cū deceſſerit originalē nullā culpā
hz. in eo. n. fides de baptiſmo ꝛ ceteris q̄ ortodoxa poſitio re-
cipit ſine baptiſmo originalē culpā deleuit quaz alias fides p
baptiſmū deletura erat. Huic aūt ad eternā ſalutē nihil obſtat
nō baptiſatū eē. eccl'ia q̄z p eo ōſuiecto orabit ēt ſi poſt eiuſdē
mortē ꝯſtiterit eū ſine baptiſmo deceſſiſſe. Sic habet̄ ex in de
cretalib⁹ in titulo ō clerico nō baptiſato. i. c. aplicā. vbi papa
auc̄te bti Augu. in .8. de ci. dei. qui ait. Sepe hoīb⁹ baptiſma Aug. in .8. de ciui. dei.
ſacrū ꝯferri inuiſibilr̄ opante in eis gr̄a iuiſibilis dei: cū neſcit̄
an baptiſatus qſpiā ſit: vel cū aq ſacramētalis omiſſa nō ob
cōtēptū: ſz pp inuincibilē ignorātiā fuit. idē ēt in eodē. c. beati
Ambro. auctoritate ꝯfirmat̄. ¶ Si tñ aliqs filı⁹ xp̄ianoꝝ ad Ambroſi⁹.
adultā peruenıēs etatē ſe nō baptizatū fuiſſe manifeſtis docu- B
mentis cōpererit baptizari dz. pōt tñ baptizari cū ꝯditiōe. imo Q. ūo ba-
dz ſm̄ formā quā tradidit eccl'ia. ſ. ſi tu es baptizatus ego nō ptizari de-
te baptiſo ꝛc̄. vt pz ex de baptiſmo ꝛ eius effectu. c. p. Quā- beat q du-
uis tñ aliqs dubitet ꝛ documēta manifeſta nulla inueniat q- bitat an ſit
bus edoceat̄ eū baptiſatū eē nō dz baptiſari: ſi filı⁹ xp̄ianoꝝ baptiſatus
eſt: ꝛ inter xp̄ianos ſemp nutritus. Si tñ cōpererit lucide ſe nec ne.
baptiſatū nō fuiſſe baptiſādus ē. Sic pz in decretalib⁹ in ti-
tulo de preſbytero non baptiſato. c. veniens.

¶ Quedam ad ſuperiora attinentia. Cap.x.

A **Si vero** qſpiā de ſacerdotibuſ fuerit miniſtrās in ſa
cerdotio ſuo de q̄ euidētiſſimiſ ꝯſtat pbatio
nibus q baptiſatus nō ſit: baptiſari dz. ꝛ ueꝝ pmouēdus ē
incipiēdo a p⁹ tōſura q̄q; iteꝝ oēs ordines nullo facto ſaltu
ſumpſerit. ꝛ h vſq; ad illū ordinē in q̄ miniſtrabat cū baptiſa
tus ē ſiue p̄ſbr vſq; ad p̄ſbyteratū ſiue dyachon⁹ vſq; ad dya
chonatū ꝛ ſic in ceteris. Sic hētur in eodē titulo de p̄ſbytero
nō baptiſato. c. ſi qs p̄ſbyter. Hi aūt ſacerdotes q ſe exiſtimāt ſe
baptiſatos cū nō ſint qn pmouent̄ nullū ordinē vere ſuſci-
piūt. Baptiſmuſ oliz ſacroꝝ noui teſtamēti ianua ē: iō eo nō B
ſuſcepto nullū ſacrm̄ ſuſcipi pōt: ordines aūt ſacra ſūt. ¶ Am Baptiſmuſ
plius aūt h apparet: nā ſi iſte ſic ordinatus aliquē p⁹us ordi- ianua ē ſa-
nem ſuſcepiſſet nō reordinaret̄. eccl'ia tñ eū ordinari iubet. ap cramētoꝝ
paret ꝗ eū nullū ordinē ſuſcepiſſe. ¶ Eſt q̄z aliud accidēs hīs nouı teſti.
ſacerdotibus q eū ordinati nō ſiu cōficere eucħie ſacrm̄ nō
poſſunt. hoc enim ſolius preſbyteri efficere eſt. Hi aūt ꝛ ſi vi-
deant̄ cōficere pferentes verba que alij veri preſbyteri pferūt
cum ꝯſecrant: nihil tñ efficiūt: qm̄ collatā ordinis ptātē nullā C
hñt. Uelut ſi qs pure laycus i apparatu v̄ba ꝯſecratōis pfer Purus lay
ret ēt totam miſſaz celebrans ꝑſpicuum eſt eum nihil efficere cus miſſaz
poſſe: qm̄ laycus eſt. ¶ Amplius aūt hi ſacerdotes nō bapti celebrās ni
ſati exiſtimātes ſe baptiſatos abſoluere nequeūt eos quoꝝ hil efficit.
peccata in ꝯfeſſiōe audierint. Abſolutio qppe actus ē a dua-
bus clauibus eccl'ie. ſ. a ſcia diſcernendi ꝛ ptāte ligandi atq;
ſoluendi: que ſimul in ordine ſolius ſacerdotij ꝯferunt̄. ad ſa
cerdotium ꝗ nō pmoti has claues nequaq̄ hñt nec abſoluūt
Sic aūt eſt de ceteris actibus qui ptātē alicuius ordinis exi-
gunt. nā cū iſti ordinē nullū hēant nequaq̄ poterunt efficer̄
qō intēdunt: aut agere vident̄. Cum tñ hi ſacerdotes nō ꝯſe-
crati celebrātes digne ꝛ deuote ꝯſecratiōis v̄ba pferunt exi-
ſtimātes ſe qcq̄ facere ſic ceteri veri ſacerdotes efficiūt: ꝛ p⁹ D
illum panē ꝛ vinum ſumentes q̄ arbitrant̄ in veꝝ corp⁹ xp̄i Jn q̄ ꝯdu
ꝛ ſanguinē v̄ſa tantā in oia ſua gratiā ſuſcipiunt ſicut ſi veꝝ ꝯtigat vt ſa
corpus xp̄i ꝛ ſanguinē ſuſcepiſſent: q̄q̄ ſm̄ veritatem nihil cerdos ex
niſi purum panem ꝛ vinū aſſumpſerint. Cauſa huius pz q2 mero pane
hic inuincibilis ignorātia eſt nihilq; hic obmiſſuz eſt ꝯtēptu ꝛ vino tātā
aut negligentia aliqua ſacerdotis. ¶ Jdēdē aūt in laycis q grām acci-
de manu talium ſacerdotū eucħie ſacramentum accipere co piat ac ſi eſ
nant̄ accidit. Nā cum iſti volunt eucħiam ſuſcipe arbitrātes ſet xp̄i cor-
illum ſacerdotem ſine vllo ſcrupulo cōficere poſſe: ꝛ hāc quā pus.
confecit eē eucħariſtiam quāquā corpus chriſti ꝛ ſanguinē
nequaq̄ ſuſcipiant ſed purum panem ꝛ vinum q2 ſacerdos
iſte conficiendi poteſtatē nō habuit: tantā tñ gratiā ſuſcipiūt
quantam verum corpus chriſti aſſumentes ſuſcepturi erant.

¶ Si aūt

¶ Si aũt hec ſic nõ ꝯſiſterẽt magna atq; intollerãda incõue niẽtia ſeq̄rent̃.ſ.multos ſine aliq̃ culpa ſua ꝛ nihil efficere vl teri⁹ potẽtes eternalr̃ dãnari. Hec aũt oĩ eq̃tati repugnãt. ni mis q̃ȝ diuine bonitati obuiarẽt. ¶ Ampli⁹ aũt cũ q̄s taliũ ſa cerdotũ aliq̄s ꝯfitẽtes audierit abſoluere negt: ꝛ ipſi q̄s talis ſacerdos abſoluere vr̄ nullatenus abſoluti ſũt: q: claues ad ligãdũ ꝛ ſoluẽdũ iſte nõ hũit. Deus tñ q̄ ſũm⁹ ſacerdos ẽ in h̃ caſu ꝯfitẽtes abſoluit: q̃ȝtũ ad id q̄ claues eccl'aſticoꝝ mini ſtroꝝ effecture erãt: q: hi q̄ ꝯfitẽt nihil vltra efficere q̄unt. Eſt enĩȝ hic error publicus ꝛ inuincibilis ignorãtia. Ↄ̃rũ.n. ſcīri negt nec p̃ſumi vllatenus rõnabile eſt. Ↄ̃ ſi act⁹ ordinis q̄s iſti adminiſtrãtes faciũt nulli⁹ eẽnt efficacie: oĩa ꝯfuſa eẽnt ꝛ plũimis magnũ dãnũ ĩmerit̃ ſeq̄ret̃. ¶ Dãnũ aũt publicũ p er rorẽ ꝯſentiẽdũ nõ ẽ: ſȝ magis vt error public⁹ veritati nõ no ceat. H̄.n. oĩs rõ recta dictat. ¶ Jura q̃ȝ hũana id ſequũt̃ vt pȝ digeſtis de iudicib⁹ in lege barbari⁹ philipp⁹ vbi dr̃ q̄ Barba rius Philipp⁹ ſu⁹ erat ꝛ pp̄ notã ſuitut̃ iudex eẽ nõ poterat q̄ romã vadẽs ignorato q̄ ſuꝰ eẽt iudex ꝯſtitut⁹ ẽ: q̄ cum ma gno tp̄e iudicaſſet in multis cãis diffiniuit: ꝛ recte q̄dẽ. Cõp tũ aũt p⁹ multũ eſt eũ ſeruũ fore cui ꝯñſ erat illũ iudicẽ ꝯſtitui nõ potuiſſe nec fuiſſe iudicẽ ꝛ ꝯñr ſñias ab eo latas nulli⁹ eẽ momẽti tãq̄ȝ a ñ iudice latas. Quia tñ cũct̃ ei⁹ ſentẽtias retra ctãs magnus error fortaſſis reipublice ꝛ ſingulis ĩ pp̄lo ñ ambigue ſeq̄bat̃ decretũ ẽ oẽs ab eo datas ſñias ratas eẽ. Jn ſacerdotib⁹ aũt de q̄b⁹ ſmo ſit ſil'r p oĩa ẽ. appet ḡ cũcta q̄ ab hmõi ſacerdotib⁹ ſcã ſt ꝛ ſiliq̃ȝtũ ad prãtẽ agẽtis nulla forẽt, ra ta tñ ꝛ plena efficatia manere ac ſi a veris ſacerdotib⁹ effecta fuiſſent. Hoc tȝ Bernardus in gloſa.c.ſi quis p̃ſbyter. in titu lo de preſbytero non baptiſato.

E
De⁹ ẽ ſũm⁹ ſacerdos.

Capi.lx3.
A
¶ Caſus in quo non baptiſatus ab originali culpa eximit̃.

Alius aũt caſus eſt in q̄ q̄ baptiſatus nõ ẽ ꝛ ꝯſtat ſibi baptiſatũ nõ eẽ ab originali labe ꝓrſus eximit̃. Hoc aũt vt ſi q̄s baptiſari velit ꝛ cũ baptiſari feſtinet in itine re morit̃: aut ſi q̄s baptiſari ceptus ꝑus expiret q̃ȝ baptiſmus expleat̃. Hi.n. ab originali ita plene mũdant̃ ac ſi baptiſmatiſ fonte renati forẽt: ꝛ q̄d in eis baptiſm⁹ cũ fide effectur⁹ erat ſo la fides cõpleuit. Sic pȝ i decretalib⁹ in titulo de p̃ſbro nõ ba ptiſato.in.c.aplicã. ¶ Sic q̃ȝ teſtat̃ btũs Ambroſius. Jpſe.n. impatorẽ valẽtinianũ baptiſatur⁹ erat q̄ cũ in itinere ꝓſitus eẽt vt ad baptiſmũ ꝓpitaret morte ꝑuẽtus ẽ de q̄ dic̃ Ambro ſius q̄ grãm baptiſmalẽ nõ ꝑdidit: aut veri⁹ ea nõ caruit inq̄ ens/vẽtrẽ meũ doleo: q: quẽ regñatur⁹ erã amiſi: ipſe tñ grãm quã ꝯſecutur⁹ erat nõ ꝑdidit. ¶ Jn ceteris aũt caſib⁹ quotieſ quis imbaptiſatus diem claudat originali culpa preſſus de cedit atq; limbo puerorum immergitur.

Ambroſ⁹.

Cap.lx4.
A
¶ Nõ oẽs i originali culpa ðcedẽtes i pueroꝝ lĩbo mãcipãt̃.

Jn precedentibus q̃ȝ dcm̃ ẽ ðcedẽtes dã taxat in originali ma cula ſedib⁹ lĩbi pueroꝝ detineri. Nõ.n. veꝝ ẽ oẽs in originali culpa decedẽtes in limbo pueroꝝ mãcipari. pleriq; nẽpe ori ginali macula p̃ſſi decedũt q̄ tartareis ſedibuſ ĩmergũt̃. velut in iudeis ſarracenis ceteriſq; paganoꝝ pp̄lis accidit. De his eni pſpicuũ ẽ q̄ oẽs i originali macula decedãt. nõ nulliũ eniũ danuũ h⁹ remediũ ẽ p̃ter regñatõis lauacrũ baptiſmale. in q̄ cũcte macule cuiuſcũq; gñis abluũt̃: has tñ gẽtiles nõ ablui baptiſmo te pȝ. ab originali ḡ macula eas i eo ritu manẽteſ ab ſtergi impoĩe ẽ. Sarraceni tñ iudei: atq; oĩuȝ paganoꝝ natio nes cũ eas ðcedẽ ꝯtigit ñ i lĩbo pueroꝝ: ſȝ gehẽnalib⁹ icẽdiis ĩmergũt̃: qm̃ p̃ter mortale q̄d origiale ẽ mlt̃a alia actualia hñt peta. Cũ vo q̄ſpiã in petõ actuali decedit ſiue p̃ter h̃ originale hẽat ſiue neq̃q̄ȝ tartareiſ ſedib⁹ collocat̃: vbi pcõꝝ ſuoꝝ actua liũ i eternũ penaſ luit ꝓ petõ q̃ȝ originali q̄d i lĩbo pueroꝝ paſ ſur⁹ erat ſuffert. ¶ Pro vtroq;.n. i iferno dãnatoꝝ ſufficiens ꝛ ꝯueniẽs ſȝ ſpẽȝ pena ẽ tã ꝓ actualibus ꝑ ſe q̃ȝ ꝓ originali. ¶ Jn lĩbo aũt pueroꝝ ↄ̃rĩs ẽ: qm̃ ꝓ ſola originali macula pe na ibi data ſuffic̃ ꝓ actualib⁹ vo neq̃q̄ȝ. nã origiali culpe ꝑua tiõis pena debet̃ ſic̃ culpa ꝛ act⁹ ei⁹ i ſola ꝑuatiõe ẽ actualib⁹ vo debet̃ pena ſenſus i actuali iflictiõe penaꝝ: ſic̃ ipa i actiõe ꝯſiſtit̃. Jn gehẽnali aũt mãſiõe dãnatoꝝ vtraq; pena ẽ: q: gra uior ẽ cruciat⁹: nõ tã originali q̃ȝ actuali pena hec ſuffic̃. ¶ Jn limbo aũt pueroꝝ ſola pena ꝑuatiua. nõ ḡ ſufficiet eis q̄ in tar tareis dãnatoꝝ ſedib⁹ collocant̃. Jn gẽtilib⁹ aũt vt cõtter h̃ ac cidebat potiſſime ab eo tp̄e q̄ idoloꝝ cult⁹ ꝛ varia ſupſtitio or bẽ poſſidere cepit. nã rari eoꝝ tũc erãt q̄ in originali nõ dece derẽt macula ẽt ſi multo tp̄e ſupuixerẽt. Nã ſide peutũ i ꝑua

B
Originali culpe ꝑua tiõis pena debetur.

etate nõ mũdabant̃: cũ vo ad diſcretiõiſ capacẽ ipſi ꝑueniſſẽt nõ hẽbãt aliq̄d q̄ talis macl'a elueret̃ cũ mox ydolatrie ꝛ aliiſ ĩmũdicũs traderent̃. hĩs igit̃ nõ i lĩbo pueroꝝ manẽdũ erat: ſȝ in tartareis mãſiõibus. ¶ Jlli aũt ad pueroꝝ limbũ deſcẽ debãt q̄ originali macula decedentes nihil alterũ imple ege rũt. Hi aũt erãt qui in etate ꝑuula morte occupati ꝑus morie bant̃ q̃ȝ peccandi acquirerent facultatem.

¶ Quedam de limbo puerorum.

Ca.lx5.
A

Jn hoc aũt de q̄ agit̃ pueroꝝ limbo pena ſenſus nul la ẽ.ſ.pena frigoris aut caloris ꝛ i hmõi alie q̄ ꝑtinẽt ad aliquã iflictõeȝ: ſȝ ꝑuatiue pene tñ.ſ.in ꝑuatiõe ſo la diue viſiõis ꝯſiſtẽtes. Hec.n. q̄ ꝑuãt btĩfica viſio ẽ in q̄ hoĩ b⁹ totũ bonũ q̄d hr̃e pñt ꝯſiſtit. Aĩe q̄ppe rõnales talẽ pfectio nẽ ſȝ nãȝ hñt: vt deũ itelligẽ poſſint ꝛ in eo delectari. Cũ vo a corpib⁹ ſoluunt̃ eis tp̄s ẽ vt deũ videãt ꝛ fruant̃. Si vo ꝯtin gerit eas corpe ſolutas deũ nõ videre nec in eo delectari pena illis ẽ: q: eo bono carent q̄d alias habiture eẽnt: niſi peccaſſẽt De⁹ aũt q: iuſtus ꝛ iuſtitia ẽ iuxta q̃litatẽ ꝛ q̃ntitatẽ culparũ penaꝝ menſurat q̃ntitatẽ ita vt in oĩb⁹ eq̄litas ſit cũ iuſtitia in eq̄litate ꝯſiſtat iuxta Ariſ.ethicoꝝ.li.5. Culpe aũt oẽs ꝑuatõeſ ſũt eaꝝ tñ q̄dã in ꝑuatiõe ſola alie vo in poſitiuo q̄dã fundãt̃ que aũt in pure ꝑuatiuo fundant̃ nullũ poſitiuũ ꝑſupponũt in actu volitiuo nec in actu executiuaꝝ potẽtiaꝝ fundat̃ ꝓ poſitiuũ penã de⁹ infligit. Quãobrẽ q̄ in aliq̄ actuali mortali de cedũt igne gehẽnali i eternũ cruciant̃. in h̃ aũt aiaꝝ recepta culo pene frigoris ꝛ caloris ſũt ꝛ ſil'es. q̄ pene ſũt in poſitiuo actu ꝯſiſtẽtes. ¶ Originał aũt macula ſup pure ꝑuatiuo fun dat̃ in ſola q̄ppe originał iuſtitie ꝑuatõe ꝯſiſtit quã tenere ob ligabamur. pena igit̃ q̄ ꝓ h̃ petõ iſligit̃ i pura ꝑuatõe ꝯſiſtit.ſ. vt q̄ in ſola originali labe decedũt in eternũ diua viſiõe ꝑuẽt in q̄ totũ hũanũ bonũ q̄d felicitaſ vocat̃ ꝯſiſtit. ¶ Jn h̃ aũt pue roꝝ limbo nulla in ſenſu pena ẽ.ſ. frigoris aut caloris aut al teri⁹ modi. ignis nãq; aut demões vl' aliq̄d dolorẽ aut pauo reȝ incutiẽs ibi nõ eſt. Oĩa tñ bona ꝛ delectatões q̄b⁹ ifelices aĩe ille ꝯſolari poſſent abſunt ita vt ifelices ꝓrſus ſint. Et ve lut in hac gehẽne ꝑticula hitantib⁹ interior tenebra eſt i ꝑua tiõe viſiõis diue q̄ ẽ lux intellectus nr̃i ita ꝛ exterior tenebra eſt.ſ. ꝑuatio interioris lucis.ſ. q̄ oculis videri dȝ. ¶ Eſt ḡ ibi i loco illo infelici eterna caligo atq; palpabiles tenebre ne ſal tem miſeris aliquod lucis obletamentum ſit.

B
Perfe ctio aie rõnalis a nã in ſita.

Ariſ.5. ethicoꝝ

E
Jn libo pueroꝝ nulla ſẽ ſus pe na eſt.

¶ De limbo puerorum.

Ca.lx6.
A

Jn hoc aũt pueroꝝ lĩbo ð q̄ agit̃ ab exordio orbis cõ diti nõ fuerũt q̄ hac eterna punirent̃ cecitate velut in inferno dãnatoꝝ a p̃mordio ſeculoꝝ q̄ punirent̃ fue rũt. Jbi nãq; demões ab initio extiterũt q̄ mox vt creati ſunt trãſgreſſores effecti tartareo carceri mãcipati ſũt. Poſtea aũt aliq̃ta ſucceſſiõe ſcl'oꝝ ibi q̃ȝ ſpĩſ hoĩuȝ eẽ ceperũt. Jn lĩbo aũt pueroꝝ nulli demões ſũt: q̄ puniãt aut puniant̃: ſȝ ſole aie in petõ originali decedẽtiũ. Sȝ ab exordio orbis ꝯditi.ſ. cũ ipſo orbe creato nemo ĩmediate in originali ðceſſit realit̃ ḡ popu latio lĩbi nõ cepit cũ orbis ꝯditõe ſic̃ populatio carceris gehẽ nalis. Aſſũptũ pȝ q: nemo in originali petõ decedere potuit niſi de poſteris ade. Hi ẽt q̄ nũc in lĩbo detinent̃ in nouiſſimo die examinis horrẽdi cũ ceteris q̄ aliq̄n hoĩes fuerũt reſurgẽt qm̃ reſurrectio gñalis erit: nihil q̄ppe ad hũanã ſpẽȝ vnq̃ȝ ꝑ tinuit q̄d ibi nõ reſurgat. De his tñ neccĩũ nõ ẽ vt corã dño ce teris aſtãtib⁹ in die iudicĳ p̃ſentent̃ in valle Joſaphat in qua iudiciũ futuꝝ a doctorib⁹ aſſerit̃. Sic̃ vr̃ ſonare illud Joel.c. 4. cũ dr̃. Quia ecce i dieb⁹ illis ꝛ in tp̄e illo cũ ꝯuertero capti uitatẽ Jude ꝛ hieruſalẽ ꝯgregabo oẽs gẽtes ꝛ deducã eas i valle Joſaphat ꝛ diſceptabo cũ eis. Et q̄buſdã interpoſitiſ dr̃: erũpite ꝛ venite oẽs gentes de circuitu ꝛ ꝯgregamini: ibi.n. ecumbere faciet dñs robuſtos tuos. ꝯſurgãt ꝛ aſcendãt gen tes in valle Joſaphat: q: ibi ſedebo vt iudicem oẽs gentes in circuitu. Ↄ̃ aũt hi nõ p̃ñtent̃ in iudicio rõ eſſe vr̃: q: iudiciuȝ fiet de his q̄ vnuſq̄ſq; praue egit aut ꝓbe vt q̄ peccauerũt iu ſtam opum ſuoꝝ viceȝ recipiãt videãtq; ſe corã toto orbe iu ſte ꝓ patratis dãnari. Hi aũt nihil egerũt ꝓ q̄ dãnari debeant ſed ꝯtraxerũt originale ꝓp̄ q̄d viſione dei ꝑuati ſunt in eternum nõ ḡ his opus eſt deo iudice petm̃ ſuum eis demõſtrãte: cuȝ nõ ipſi peccauerit: ſȝ a parentibus peccatũ contraxerint. Hoc aũt quidam exiſtimant ſed nos cũ ceteris corã deo iudicante preſentari aut nequaq̃ȝ nihil differt. ¶ Amplius auteȝ ſciẽ dum hos qui in limbo puerorũ patiuntur in eternũ ibi mãſu ros. pena quippe cuiuſlibȝ mortalis peccati in eternũ manet.

B
Soli po ſteri ade in orig' nali pcõ ðceſſẽrt

Joel.4. c.

E
Qui in libo ſũt pueroꝝ nõ ade rũt ante deuȝ vt ſubgcãt̃ tur ali cui ſnle.

Qui vo

D Qui vō in libo pueroꝝ ſūt in mortali peccato deceſſerūt.ori-
Origina- ginale qppe mortale eſt ꝗ̄uis de actualibꝰ nō ſit. Sicut ḡ q in
le pctm̄ actuali mortali decedit i eternū gehēnalibꝰ incēdijs mācipat
mortale ita q in originali dīe claudit i eternū in libo pueroꝝ illa inte-
eſt. riori ⁊ exteriori affligit tenebris. ¶ Sciendū āt de hoc puero
E ruꝫ limbo a xp̄o tpe paſſiōis ⁊ reſurrectiōis ſue nullos edu-
Notan ctos fuiſſe.oēs qppe de iferoꝝ locis educti ad vitā eternā cō-
dū de li- ſcenderunt ad eā tñ nemo aſcendit niſi q pfecte mundus eſt.
bo. De limbo ḡ pueroꝝ nullos ſecū xp̄s eduxit:quia illi i mortali
peccato qd originale dī:in eternum manent.

Ca. 127. ¶ Quartus ſinus apud inferos.

A Dum in prioribꝰ de tribꝰ receptaculis aiaꝝ in iferno
diſtinctis actū ſit de q̄rto aliqd enarrare ope
pciū erit. ¶ Eſt āt q̄rtus atqꝫ extremus ſynus iter ifernalia
Luchas loca limbꝰ ſcōꝝ patrū quē xp̄s cognoſci ꝺdit p beatū Luchā
16 c. ca.16.cū dī ſcm̄ eſt vt moreret mēdicus ⁊ portaret ab angelis
in ſynū abrahe.mortuus ē āt diues ⁊ ſepultꝰ eſt in ifernū.ele-
uās āt oculos ſuos cū eēt in tormentis vidit abrahā a longe ⁊
B lazaꝝ in ſynu eius. Hūc āt limbū ſcōꝝ patrū vocāt qꝛ in h ſo
Lymbus li viri iuſti ⁊ totalr ab oī ꝯtagiōe exēpti erāt. Nemo nāqꝫ ibi
ſcōrum erat q in mortali deceſſiſſet crīe aut q aliqd penalitatis p icō-
patrum pleta ſatiſfactiōe explendū hēret.iſ qppe ad alios tres ſynus ex
C in ꝑlibatis diſtinctū eſt ptinebāt. ¶ Deſcēdentiū vō ad ſcōꝝ
Qui de- patrū limbū modus hic erat.ꝙ q̄cūqꝫ adēpta originali macu
ſcende- la aliq de ſup̄ deſcriptis emūdatiuis remedijs in inocētia mo
bant ad reref ad libū hūc deſcēdebat ſi an̄ ſaluatoris mortē ꝺceſſiſſet.
libū ſcō Aut ſi qs ſemel adēpto originali reatu aliqua actualia flagi
rū pꝛius. tia ppetraſſet de qbus plene an̄ obitū ſatiſfeciſſet ad libū ſcō
D rū ſerebat. ¶ Hec āt ꝯditio decētiū ab exordio ꝯditi orbis fuit
Quāto vſqꝫ ad datā circūciſionē: ⁊ inde gn̄alr vſqꝫ ad mortē ſalua-
tpe hꝰ toris.ſiue gētilis ille ſiue hebreus foret. Q ſi q̄ſq̄ꝫ q̄ꝫ hoꝝ an̄
libi du- ſaluatoris mortē elapſoꝝ tēpoꝝ de cōmiſſis dolēs iperfecta
rauerit tñ ſatiſfactiōe ꝺceſſiſſet ad purgatorias deſcēdebat ſedes: vbi
ꝯditio. tādiu cruciatibꝰ purgatorijs exercebat: quouſqꝫ vniuerſum
pterite labis reatū exemiſſet deinde aūt ad ſcōꝝ patrū limbū
trāſſerebat. ¶ In hoc aūt q̄rto ſynu iferoꝝ penaꝝ locus nō
erat: qm̄ q ibi mācbāt nullā culpā aut reatū hēbāt pp q penna-
litatibꝰ affligēdi eēnt: nec qdē eis q in ſenſu ſunt nec eis q in
dāno.ſ.in tenebris interioribꝰ. ¶ Hūc aūt locū iō diuina boni
tas ab exordio ſcl'oꝝ cū ceteris aiaꝝ receptaculis ſtruxit: qꝛ
viri q quocūqꝫ tpe in inocētia aut cōpleta de cōmiſſis ſatiſfa-
ctiōe decederēt vite eterne felicitatē ꝯſeſti habituri erāt: qꝛ ad
hāc ſuſcipiēdā pfecte diſpoſiti erāt. ¶ Idcirco aūt ⁊ q de cō-
miſſis dolētes incōpleta tñ ſatiſfactōe decedētes purgatorijs
ignibꝰ tenebāt exēpta ꝓſus labe ad vitā eternā mox recipiē
di erāt. Et qꝛ toto ſeculoꝝ pteritoꝝ lapſu vſqꝫ ad ſaluatoris
mortē ianua vite eterne clauſa extiterat nōdū ſoluto pcio re-
dēptiōis nr̄e ſꝫ xp̄s morīēs vite portā reſerauit: neēe erat quē
dā poni locū in quo vſqꝫ ad id tpis aīe viroꝝ iuſtoꝝ ab exor-
dio ſeculoꝝ decedētiū pmanerēt. ¶ Hic aūt ē ille locus quē
ſcōꝝ patrū limbū appellamus q ad ſtabilr manendū nō erat
ſed vt ibi ꝓmiſſam atqꝫ ꝓculdubio affuturā ꝑſtolarent redē
ptionē.ſ.vſquequo padiſi porta reſerata foret. ¶ Hic autē lo
cus a ceteris tribꝰ aiaꝝ receptaclꝰ differebat: qm̄ i alijs aliqd
penalitas erat in h aūt nihil. Nā q in alijs tenebāt locis aliq
culpa grauabāt aut onus ſatiſfactōis inexplete eos p̄mebat
quāobrē vbicūqꝫ exiſterēt neēe erat vt aliq gn̄e penaꝝ affice
ref. ¶ Qui aūt in limbo ſcōꝝ patrū erāt nulla culpa tenebā
tur nec aliquā inexpletā cōpleturi erāt ſatiſfactōē: iniuſtū ḡ
ſatis videret eos aliquo penalitatum genere affligtari.

Ca. 128. ¶ Quedam de noībus limbi patrum.

A Hoc eniꝫ q̄rtū aiaꝝ apud inferos ſedes receptaculū: qd
nos ſanctoꝝ patrū limbū dicimꝰ ſacra ſcriptura ſy
nū abrahe freqn̄t appellat. Sic.n.pꝫ Luc.16.vbi xp̄s dic mē
dicū laſaꝝ ab angelis portatū in ſynu abrahe.diuitē qꝫ i tor-
mētis gehēnalibꝰ acriter afflictatū itroducit clamātē ad abra
B ham ⁊ ad laſarū q erat in ſynu eiꝰ. ¶ Nec nos cū qbuſdā ar
Synus bitremur hūc ſcāꝝ aiaꝝ locū an̄ xp̄i paſſionē ſynū abrahe: iō
abrahe vocatū qm̄ ibi abrahā p̄mus ſteterit.n a an̄ cū plerıqꝫ ad eum
vn̄ dictꝰ locū deſcenderūt. Sic.n.de ꝓthoplauſto adā pꝫ: q q̄uis a p̄nꝰ
ſit. peccās.poſtea tñ vir iuſtus ⁊ timoratus deo fuit.tāti.n. boni
ꝑuatio q̄ꝫ ꝯ expiri cepat in terreſtri padiſo qd idētidē culpa
ſua pdita nouerat eū nimis cautū reddidit atqꝫ vite eiꝰ exoſū
⁊ in ea velut in q̄dā diuturno luctu manētē atqꝫ i ppetuo de
ſiderio illiꝰ quā ſemel cognouerat felicitatis. Vn̄ ꝺ eo ſacra ſcri-
ptura teſtimōiū reddit ꝙ vir ſanctꝰ fuerit. Sic pꝫ ſapie.c.10.ſ. Sapie.x.c.
hec illū q p̄mꝰ formatꝰ ē orbis terraꝝ pr̄ adeo cū ſolꝰ eēt creatꝰ
cuſtodiuit ⁊ eduxit a delicto ſuo. ¶ Preter h āt an̄ oēs q ad
limbū ſcōꝝ deſcēderūt abel filꝰ ade p̄mꝰ fuit q qm̄ deū dilīgē
ter ac deuote colebat ꝺuſqꝫ ſacrificia illꝰ ſuſcepiebat extermi
natꝰ ē a fratre ſuo chayn vt pꝫ Gen̄.e.4. Tota aūt ſacra ſcri- Gen̄.4.c.
ptura de h teſtimōiū phibet ꝙ vir ſcūs ſit. ¶ Potiſſimū āt ē
xp̄i pconiū de eo ꝙ hētur Mathei.23.c.vbi dic vt veniat ſup Matheus
vos oīs ſanguis q effuſus ē a ſanguie iuſti abel vſqꝫ ad ſan- 23.c.
guinē Zacharie filij barachie.ecce.n.iuſtū vocauit abel. Hoc
ēt hētur ad hebreos.c.xi.ſ.fide plimaꝫ hoſtiā abel quā chayn
deo obtulit p quā teſtimoniū ꝯſecutꝰ ē iuſtꝰ teſtimōiū phibēte
munerıbꝰ eiꝰ deo ⁊ p illā defūctꝰ adhuc loqt. ¶ Hic āt cū obijt
ad limbū ſcōꝝ mox deſcēdit cū inocens moreret: nulla qppe
peccata i eo pceſſerāt qꝛ merito ad alia loca deſcēdere ꝺbuiſ-
ſet: ⁊ ſi aliq peccata hūiſſet iā de eis plene ſatiſfeciſſet cū ſcrī
ptura eū iuſtū vocet. Dato ꝙ abel q̄dā hūiſſet peccata q̄ viuē-
deploraſſet: de eis tñ nō plene ſatiſfeciſſet cūcta oblo ad ſatiſ-
factōēꝫ p martyriū extiguebat. Eo.n.q zelo dī latria ⁊ iuſti
tiā emulatoris fris ſui māu ꝯcidit ab oī onē ſatiſfaciēdi libatꝰ ē
ipa.n.martyrij ſuſceptio plena ⁊ ſuperogans ſatiſfactio erat.
C ¶ Hoc qdē catholicū documētū apd oēs theologicos doctores
Catholicū ē ꝙ ēt ſi qs ducēta milia patrauerit mala p qbꝰ et i vita dolcīt
documētū. i purgatorijs ignibꝰ āplꝰ q̄: p mille ānos manēdū eēt ſi p xp̄i
noīe aut p ꝯfeſſiōe cuiuſcūqꝫ ꝓbitas mortē ſubeat mox ad ſcō
rū etherea ꝯuolabit felicitatē. Martyriū qppe cuiuſcūqꝫ ſatiſ
D factōis facie de q̄tācūqꝫ magna ſit extiguit oblonē. ¶ Hoīs ḡ
Prius abel ex his pꝫ p̄m fuiſſe abel viꝝ ſctm̄ q ad ſcōꝝ limbū deſcēderit.
deſcēdit ad ¶ Poſt hūc āt deſcēdit adā pr̄ eiꝰ.ꝓuenāqꝫ abel q̄: adā mor
libū.ſ.pꝛius tuus ē:qꝛ pꝰ mortē eiꝰ adā genuit ſeth dicēs poſuit mihi dn̄s
Scōs adā. ſemē aliō p abel quē occidit chayn vt hētur gen̄.4.c. ¶ Poſt
adā tertiꝰ ad libū ꝺſcēdēs fuit filꝰ eiꝰ ſeth. Prius āt adā q̄ꝫ ſeth
Tertiꝰ ſeth mortuꝰ ē: vt colligit Gen̄.5.c.ꝯputādo ānos ade ⁊ filij eiꝰ ſeth
E ⁊ ānos qs hūit adā cū gēuit ſeth.nā adā vixit ānis octīgētis
Quot ānis poſtq̄: gēuit ſeth ⁊ ſeth vixit ānis nongētis ⁊ duodeci.ḡ cētū
vixit adā. duodeci ānis mōtuꝰ ē adā an̄ ſeth.q patent i eodē.c. Q āt ſeth
fuerit vir iuſtꝰ ꝺſcēdēs ad libū ſcōꝝ ꝯſtat: qꝛ oēs ꝺ ſtirpe eiꝰ viri
4ꝰ enos. ſci appellāt vſqꝫ ad finē hꝰ pꝛe etatis circa diluuiū cū iā oīs caro
corrupat viā ſuā vt appet Gen̄.6.c. ¶ 4ꝰ ꝺſcēdēs ad libū fuit
enos filꝰ ſeth.iſte.n.vir ſcūs fuit: qm̄ ſacra ſcriptura teſtat de
eo ꝙ iſe cepit inuocare nomē dn̄i ſup terrā vt appet Gen̄.c.4.
Sꝫ iſte mortuꝰ ē pꝰ ſeth ānis nonagīta octo qꝛ ſeth vixit poſtq̄
gēuit enos ānis octīgētis ſeptē. Enos vō vixit annis nongētis
q̄nqꝫ: vt pꝫ gen̄.5.c. Et ſic ꝺ ceteris viris ſcīs p linea ſeth: vſqꝫ
ad noe dōs ſat rōnabilr vr̄: ꝙ oēs ad libū ꝺſcēderit ſcōꝝ: po-
tiſſime ꝺ illis qs ſacra ſcriptura i illa linea enūciat. Qm̄ pter
hos mlti alij i eadē fuerīt linea q i ſacra ſcriptura n̄ ꝯputāt: ꝺ q
nō ē idē p̄ſumēdū qd ꝺ eis q ſcripti ſt: qm̄ nullꝰ q i linea ſeth
ſcriptꝰ in ſacra ſcriptura repit pijt i diluuio vt pꝫ ex ꝯputatōe
quā ſecimꝰ Gen̄.c.5. ¶ Mlti tñ ꝺ hīs q n̄ ſt i eadē linea ſcripti
F q̄ꝫ q̄ꝫ ꝺ eadē fuerīt diluuio aſſūpti ſt cū p aq: ſole octo aie ſalue Octo q ex
ſcē ſt.ſ.noe ⁊ tres filij ſui ⁊ vxores noe: ⁊ filioꝝ triū. ¶ Poſt diluuio exē
hos āt ꝺ noe māifeſtiꝰ adhuc ē: ꝙ ad libū ꝺſcēderit q̄ꝫ ceteri qꝛ pti ſunt.
ꝺ eo māifeſtiora teſtimōia ſūt i ſacra ſcriptura: vt pꝫ Gen̄.7.cū Noe.
dr̄.ingredēre ⁊ oīs domꝰ tua i archā:te.n.vidi iuſtū corā me i
gn̄atōe hac. ¶ De eo ēt teſtimōiū reddit ꝙ iuſtꝰ fuerit Eccli. Eccliaſticꝰ
44.c.ſ.noe iuētꝰ ē pfectꝰ iuſtꝰ: ⁊ i tpe iracūdie factꝰ ē recōcilia 44.c.
tio: iō dimiſſū ē reliquū tre cū ſcm̄ ē diluuiū teſtamēta ſcti poſi
ta ſt apō illū ne ꝺleri poſſet diluuio oīs caro. ¶ Laudat ēt eū Aplo ad
aplꝰs ꝺ fide ad deū vt hr̄ ad hebre.xi.ſ. fide noe reſpō accepto heb.xi.c.
ꝺ his q adhuc n̄ videbāt metuēs aptauit archā i ſalutē domꝰ ſue
p quā dānauit mūdū ⁊ iuſtitie q p fidē ē hēs ē iſtitutꝰ. ¶ De
enoch q i hac etate pꝛa fuit an̄ noe ſacre ſcriptur teſtimōiū red Enoch.
dūt ꝙ vir ſcūs fuerit ad libū tn̄ nō ꝺſcēdit: ſꝫ rapuit eū dn̄s ⁊
trāſtulit i padiſū.ſic pꝫ eccliaſtici.44.c.ſ.enoch placuit dō ⁊ Eccliaſticꝰ
trāſlatꝰ ē i padiſū: vt det pn̄iētiā gētibꝰ. De h ēt aplꝰs ad hebre Apoſtolus
os.c.xi.ait.fide enoch trāſlatꝰ ē ne videret mortē ⁊ nō inueniē Gen̄.25.c.
bat qꝛ trāſtulit illū dꝰs.an̄ trāſlatōēꝫ.n.teſtimōiū hēbat placuiſ
ſe dō. Hi igr̄ oēs alij q̄: plimi an̄ abrahā ad ſcōꝝ ſynū ꝺſcēderit
nō ē ḡ recte dcm̄: iō vocari hūc locū ſynū abrahe: qm̄ iſe illuc
p̄mꝰ ꝺſcēderit. Itē h ſtar̄ n̄ ꝑt.nā ꝺ abrahā hr̄ Gen̄.25.c.ꝺficiēs
mortuꝰ ē in ſenectute bōa,pueccteqꝫ etatis: ⁊ plenꝰ dieꝝ ꝯgrega
tuſqꝫ ē ad pplꝫ ſuū. Et h exponūt doctores ꝺ ꝯgregatiōe ad vi
ros ſcōs p pꝰ mortē. Opꝫ ḡ ꝙ alij i libo iā exiſterēt cū iſe illuc de
ſcēdit: qꝛ dī ꝯgregatꝰ ad illos. pꝛimꝰ aūt ad nullos ꝯgregari ꝑt.
Et nō ſolū

Et nõ ſolū aliq̄ pceſſiſſe i libo ꝓbāt: ſ; ꝛ multi: q2 dr̄ ꝯgregatꝰ ad pplm ſuū: vnꝰ tñ aut duo vł pauci ppłz nõ faciūt. Alii q̄ ꝛt iſtū pplm vocāt angelos: ſ; h̄ ſup gene. c. 25. ĩpꝛobauimꝰ. Nec ē ꝗ locū hūc ſynū abꝛahe pp aliā cām vocari. H̄ āt ē qm̄

G
A digniori hꝰ ſitu rebus denominatio.

i tota nā ſic obtinuit vt a digniorib9 denoiet res: ſ; i toto libo nullꝰ eq̄ uilꝰ ꝛ deo acceptꝰ erat vt abꝛahā: iõ ab eo denoiari õbuit. ¶ In ipſo d; pplꝰs dei accepit exoꝛdiū: nā añ eū nẽo pplꝰs dei vocatꝰ ē: q̄q̄ i linea ſeth dſcēdētes ab adā filij dei vocabātur i q̄tuz differebāt a dſcēdētib9 p lineā chayn q peſſimi erāt de q̄ geñ. 6. c. Deus q̄z ad abꝛahā maioꝛē mõſtrauit familiaritatē q̄z ad aliquē anniq̄ꝝ patriarchaꝝ ſic p3 ex ꝓceſſu geneſ a ca. 12. vſq; ad. 14.

H
Synꝰ abꝛahe ab abꝛahā nomen ſumpſit.

¶ Dēs q̄z poſterioꝛes viri ſci cū a deo aliqd ꝑcabāt cõmemoꝛādo merita abꝛahe ꝑcabāt ꝛ ſe h̄ mõ exaudiēdos eſtimabāt vt freq̄nt p3 i exodo ꝛ i libꝛo nũeꝝ atq; i pleriſq; libꝛis veteris teſti.

I
Abꝛaam ꝑ ceteris patriarchis a deo optio dilectus ē. Geñ. 15. c. Aplꝰs ad Gal. 3ꝰ. c.

¶ Amplꝰ āt ꝓmiſſiões ſcēo dā da terra chananeoꝝ q̄ erat diuiſa i ſeptē gētes vł i decē vt p3 geñ. 15. c. ꝛ ð meſſia naſcituro ð ſemie ſuo nulli añ abꝛahā ſcē ſūt. In eo qppe cūcta ĩchoata ſunt. Nā ꝛ ſi oia noui ꝛ veteris teſti volumis plegeris neminē iuēies ad quē ꝑ iſta dcā ſit. Sic eni ait aplꝰs ad Gal. c. 3. abꝛahe ſcē ſūt ꝓmiſſiões ꝛ ſemini eiꝰ. q. d. nõ fuerūt ſcē ꝑus aliꝗ̄s. ¶ Oiuz āt haꝝ rõnū ꝛ pluriū ſūdamēta habent diffuſe p ꝓceſſuz geneſis ꝛ habent ſił eccleſiaſtici. 44. c. cū dr̄: abꝛahā magnꝰ pr̄ multitudis gētiuz ꝛ nõ eſt iuētꝰ ſilis illi i glīa q ꝯſeruet legē excelſi: ꝛ fuit i teſtõ cū illo. i carne eiꝰ fec̄ ſtare teſtm̄ ꝛ i tētatiõe iuētꝰ ē fidelꝪ: iõ iureiurādo ðdit illi glīā i gēte ſua creſcere illū q̄ſi terre tumulū: ꝛ vt ſtellas exaltari ſemē eiꝰ: ꝛ fec̄ hēditari illos a mari vſq; ad mare ꝛ a flumie vſq; ad terminos oꝛbis terre. Et i yſaac eodē fecit mõ pp abꝛahā prēz ſpīꝰ bñdictionē oiuz gentiuz dedit illi ꝛ teſtm̄ ſuū ꝯfirmauit ſup caput Jacob. agnouit eū i bñdictiõibus ſuis ꝛ dedit illi hēditatē ꝛ diuiſit ei ptē i tribub9 duodecī ꝛ ꝯſeruauit illi hoies miſericoꝛdie iuenientes grāz i oculꝪ ois carnis. ¶ Ex ꝑdictis āt rõnib9 aliiſq; in hūc modū ꝯuenienſ ſanis p3 debuiſſe vocari ſynū illū ſcõꝝ ab abꝛahā q̄q̄ añ ipm plures i eo manerent.

Capi. 129.
A

¶ Quõs ad ſinū abꝛahe iuſtoꝝ aie ſiue iudei ſiue gentiles eēnt deſcendebāt.

Adhūc ſcõꝝ libū ſiue ſynū abꝛahe iuſtoꝝ viroꝝ aie deſcēdebāt ſiue iudei ſiue gētiles eēnt. Ꝯrꝰ modus hic ē. ab exoꝛdio oꝛbis ꝯditi ðcedētes aut i etate adulta moꝛiebāt aut ꝑuſq; ad etatē rõnis capacē ꝑueniret. Si vo in pua etate decederēt aut merito fidei pentū originał culpa abolita erat: aut neq̄q̄. ¶ S; ſi fides parētū fuiſſet vt i ꝑlibatis expoſitū ē macula i puulis tollebāt q̄ pacto decedētes paruulos ad libū ſcõꝝ ðferri neće erat qm̄ cū plena inocētia dieē clauſerāt.

B
Ex fide parētū oꝛigialis macula in pueris tollebatur.

¶ Si vo nulla pentū exiſtēte fide puuli neq̄q̄ iuuarenſ i oꝛiginali illos decedere neće erat: ꝛ h̄ mõ ad limbuz pueroꝝ deſcēdere q oꝛiginalis macule locus ē. Cū vo hõ ad etatē rõe vti ꝛ ꝯſiderarī potētē ꝑueniſſet p ꝑm actū bonū quē in deū dirigeret oꝛiginalē maculā poterat expiare. Hic āt ſi pꝰ q̄z oꝛiginalē eluiſſet reatū in inocētia manēs decedebat ad ſynū abꝛahe ferebāt. qð appet. nā hic gehēnalib9 incēdijs ðtrudi nõ poterat: q2 i moꝛtali nõ decedebat pctõ. gehēna tn̄ dānatoꝝ ꝓ actuali ꝛ moꝛtali culpa locus eſt. Preter h̄ āt nec purgatoꝛijs ſedibus detinēdus erat: q2 ibi illi dūtaxat exercenſ q inexplete ſatiſfactõis reatu tenenſ. hic āt nihil eluendū h3 cū nihil dignū pena cõmiſerit. Ad libū q̄z pueroꝝ deſcendeī negbat: q2 ibi ſoli tenenſ q oꝛiginalis macule reatu grauanſ. in h̄ āt ois macula exēpta eſt: Uite q̄z eterne gaudia adipiſci nõ poterat. nā ad hūc locū nemini acceſſus patuit q̄uſq; ſaluatoris moꝛs illū reſeraret. ¶ De receptaculis āt aiaꝝ coꝛpe ſolutaꝝ nullū manet: neceſſe eſt ꝗ vt i ſynu abꝛahe q reliquus eſt hmõi decedēſ aia cõmoꝛeſ. Si q̄ſ vo poſt aliq̄ moꝛtalia patrata decederet aut ille de cõmiſſis doluerat aut mime. Si vo nequaq̄ doluiſſet qm̄ ipenitēs erat ad gehēne incēdia deſcēdē neće erat vbi in eternū manēdū erat. Si vo de cõmiſſis ante moꝛtē doleret aut de eis expleret ſatiſfactõez aut mime ſi expleſſet debitā ſatiſfactionē ad ſynu3 abꝛahe deſcēdebat: nihil nãq; in eo erat pp qð alteꝝ locū petere deberet. Si vo plenaz de cõmiſſis ſatiſfactõez nõ egiſſet purgatoꝛijs ſedib9 detinendus erat q̄uſq; debite ſatiſfactiõis expleret modꝰ. Cū vo hūc ſupplicij̄s exercitus expleuiſſet ad ſynū abꝛahe trāſferendus erat: q2 nihil in eo erat pp qð vlterius ſupplicij̄s purgatoꝛij̄s immanēdū eēt. ibi aūt manebat vſq; ad moꝛtē ſaluatoꝛis. iſte aūt fuit modus oiuz ðcedētiū ab exoꝛdio oꝛbis ꝯditi vſq; ad circūciſionē abꝛahe datā qð eſt tpſ duaꝝ etatum ſeculi.

Ca. 130.
A

¶ De mutatione decedentium de ſtatu ſeculi quoad cõditiões data circūciſione.

Data aūt circūciſiõe aliquātū de ſtatu ꝑoꝛis ſeculi q̄ntū ad ꝯditiões decedētium mutatū eſt. Nā ſuſcepta in abꝛahā circūciſiõe q̄cūq; circūcideret ſiue de gētib9 ſiue de iudeis ille foꝛet ab oꝛiginali macula in ipſa circūciſiõe ſaluabāt. Iõ cū inter iudeos aliq̄s ſuſcepta circūciſiõe moꝛeret ꝛt ſi añ etatē rõnis capacē decederet parētib9 ꝛt nõ ſuffragātib9 p fidē in oꝛiginali macula decedere non poterat. iõ ad limbū abꝛahe iſte deſcēdebat. Ad infernū qppe dānatoꝝ nequaq̄ ferri poterat qm̄ nullo moꝛtali actuali grauabāt. Ad purgatoꝛias q̄z ſedes idētidē nõ tēdebat: q2 iſte inexplete ſatiſfactõis locus ē: huic aūt explēdū nihil māſit. cū nullū vnq̄ pena dignū egerit. ¶ Nec qdē in pueroꝝ limbo detineri poterat: q2 iā ei oꝛiginalis ablata fuerat labes. Nulluz aūt ei de aiaꝝ coꝛpe ſolutaꝝ ꝑter ſynū abꝛahe reliquū receptaculum erat ad hūc ꝗ hmõi ferri neće erat. Si vo iudeus poſt datā circūciſionē inadulta moꝛereſ etate iā in eo oꝛiginali abolita macula aut in pctõ actuali moꝛtali decedebat: aut nõ. Si vo nullo adhuc moꝛtali patrato decederet ad ſynū abꝛahe deſcēdebat: nulla qppe aut culpa aut ſatiſfactõis explende onus ad aliud aiaꝝ receptaculū ire cogebat. Si āt in moꝛtali culpa decederet impenitens qdē. i. de cõmiſſis nõ dolēs gehēnalibus detrudi cruciatib9 neće erat. ¶ Si aūt patratꝪ q̄buſdā moꝛtalibus doleret expleta ꝓ eiſdez debita ſatiſfactiõe ad limbū ſcõrū deſcēſus erat: vt ex ꝑdictꝪ p3. Si vo ð cõmiſſis ꝑceſſiſſet dolor nec tn̄ expleta facinoꝝ ſatiſfactio foꝛet purgatoꝛijs cruciatibus expleri neće erat vbi cum ois macule ſupplicijs aſſumpta foꝛet: ad limbum abꝛahe tranſitus ei erat.

Cap. 131.
A

¶ Quedam de gentilibus.

Hic aūt modus quē in iudeis poſt datā circūciſiõez aſſignauimus in gētib9 fuit poſt dataz circūciſionē vſq; ad moꝛtē ſaluatoꝛis.

B
Quo tēpoꝛe gētiles eſſe ceputt.

¶ Data. n. circūciſiõe gētiles ꝓpe eē ceperūt: q2 tūc data circūciſiõe abꝛahā: ꝛ poſteri eius ceperunt eē pplꝰs dei a ceteris gētib9 ſignaculo circūciſionis diuiſi. S3 adhuc ꝓpꝛius gētiles dici ſūt ſuſcepta lege ab iſraelitis in mõte ſynay: quā nulle alie gentes ſuſcepitnt. Lex aūt facit vnū pplm ab altero diſtingui. gētiles aūt q a data circūciſiõe abꝛahe vſq; ad moꝛtē ſaluatoꝛis fuerūt: imo vſq; ad publicatū euāgeliū ad ſynū abꝛahe deſcēdē poterāt q̄drupłr.

C
Quō gētiles deſcendeīt poterāt ad libuz. ſ. patrū. Primꝰ modus.

¶ Primo qdē ſi qs eoꝝ a parētib9 fidelib9 natus. ſ. q de deo recte ſentiret: q̄ nałr ſentiri poterāt ꝛ idoloꝝ imūdicias cauerent in pua etate ante tps diſcretiõis decederet fide parentū in eo macula tollebāt oꝛiginalis ad ſynū ꝗ abꝛahe deſcēdere neće erat. Fides nãq; parētū iter gētiles in puulis oꝛiginalez culpā adimere potuit: rari tn̄ parētes fideles hēbāt: cū oēs fere ad idola declinarēt: iõ hic modus inter gētiles rarus fuit.

D
Fide parētū iter gētiles i puulis oꝛigialē culpam adimeī poterat.

¶ Scðs aūt modus erat ſi qs de gētilib9 in pua etate ab oꝛiginali macula in fide parētū expiatꝰ ad adultā ꝑueniret etatē aut ſi nõ expiatus fide parētū ad etatē rõniſ capacē impenſo aliq̄ actu cerimoniali in deū directo: ab hanc liberareſ ſi vſq; ad moꝛtē nullū moꝛtale patraret i plena inocētia ꝑmanēs ad ſynū abꝛahe dſcēdebat. Qð appet qm̄ ad dānatoꝝ ſupplicia gehēne huic eūdū nõ erat: q2 nulla actuali moꝛtali culpa tenebāt. Idētidē aūt ad purgatoꝛia loca hic nõ ꝑgebat: q2 nihil ei igne cremādū manebat cū nihil vnq̄ pena dignū patrauiſſet. Ad limbū q̄z pueroꝝ deſcēſus nullus erat: q2 ille oꝛiginalis culpe locus ē q in hmõi decedēte abolita ꝑrſus erat. Taliſ ꝗ moꝛiēti nullū aiaꝝ reſtabat receptaculū: niſi ſynus abꝛahe. Ad hūc ꝗ deſcēdere debebat. Nā ad vitā eternā nulli vnq̄ ad moꝛtē vſq; ſaluatoꝛis trāſitus patuit.

Scðs modus.

¶ Tertiꝰ moduſ deſcēdēdi ad ſynū abꝛahe in gētilibuſ erat: cū qs moꝛtalia patrans de eis doleret ſiue h̄ in cultura ſimulacroꝝ ſiue in q̄cūq; genere pcti eēt. Poſtea aūt plena habita ſatiſfactiõe decederet: ad ſynū abꝛahe talib9 iter erat. Huic nãq; ad gehēnaleſ ſedes: aut purgatoꝛia loca: aut ethereaſ empyrei mãſiõeſ aut pueroꝝ carcerē trāſuꝰ nullus erat. Rõ aūt ex ꝑdictꝪ p3. De paradiſi loco cā manifeſta eſt. De alijs aūt p3: qm̄ penalia loca ſūt: huic aūt nihil ineſt pp qð puniri vllatenꝰ debeat.

Tertiꝰ modus.

¶ Quartꝰ aūt modus q̄ gentilibus in hoc tpe patebat deſcēſus ad ſynū abꝛahe eſt ſi quis quibuſdam moꝛtalibus perpetratis de eis dolens non expleta ſatiſfactione ad purgatoꝛias ſedes deſcēderet: ibi aūt cū debitam ſatiſfactionez expleſſet ad ſynū abꝛahe transferebatur. Nam completa ſupplicioꝝ debita ꝓ ſcelerib9 tolleratiõe in cruciatibus vlterius immanendū nõ erat.

Quartꝰ modus.

¶ Patet

¶ Patet ḡ ex dictis ꝙ nō ſolū iudei ad ſynū abrahe deſcendebant ſꝫ ēt gentilibus ab orbe ꝯdito vſqꝫ ad plenam euāgelij ꝓmulgationē illuc multipliciter iter patuit.

Ca. lxx. ¶ Quando aīe in ſinu .ſ. patrū eſſe ceperunt.

A B Rn̄ſio. **Amplius** circa idō q̄rtū aīaꝝ receptaculū ſpeculādū occurrit qn̄ aīe ibi eē ceꝑūt ⁊ qn̄ eē deſierūt vel an aliqn̄ euacuet. Cui rn̄dēdū ī h̄ ſcōꝝ libo ab exordio creatōis reꝝ nō fuiſſe aīas ſicē i iferno ab initio reꝝ ꝯditarū fuerūt q̄ pūrēt .ſ. demōes ipi q mox vt creati ſūt ceciderūt. Jn libo āt ſcōꝝ nō accidit hui⁹: qm̄ ibi dūtaxat iuſtoꝝ viroꝝ aīe erāt: q̄ ſine mortali culpa ⁊ origiali reatu ⁊ oi ſatiſfactōis onere a corꝑib⁹ diſceſſerūt: aut ſi quā ꝯcedētes habuerūt ꝑuſq̄ꝫ ad libū ſcōꝝ ꝑuētū foret eā penit⁹ ꝑſoluerūt. a ꝑn⁹ tn̄ orbis ꝯditi nō fuerūt aliq̄ꝝ viroꝝ iuſtoꝝ aīe a corꝑib⁹ ſolute ḡ limb⁹ ſcōꝝ a ꝑn⁹ orbis ꝯditi aīas nullas h̄ūt. Nō vt ſup̄ iductū ē ꝑm⁹ hō q i toto orbe mortu⁹ fuit iuſt⁹ abel extitit. hic tn̄ vſqꝫ ad ānū ab orbe ꝯdito ſm Joſephū libro ꝑ antiq̄tatū mortuus

Joſeph⁹ nō ē. ¶ Ampli⁹ āt i h̄ ſynu abrahe aīab⁹ i etnū manēdū nō ē velut i gehēnalib⁹ ſupplicijs aut libo pueroꝝ. Jn hīs.n. duob⁹ receptacul' aīe ſemel recepte i etnū manēt. i ſynu āt abrahe vſqꝫ ad mortē xp̄i dūtaxat aīaꝝ ſcāꝝ fuit īcolat⁹. Hui⁹ āt rō vt ex ꝑlibat̄ pꝫ ē: qꝛ q ſine culpa mortali actuali aut originali ꝑmēte aut onē iexplete ſatiſfactōis ꝯceſſit ad vite etne gaudia diſpoſit⁹ ē. nihil qppe ei ex ſe ōficit vt ad hec diſpoſit⁹ ſit. Si ḡ aīe iuſtoꝝ mox vt a corꝑe ſolute ſē gaudioꝝ loca n̄ aſſequūtur ex eis n̄ ē ſꝫ ex ꝯditōe ethereaꝝ ſediū qm̄ reſerate n̄ ſt. Et qꝛ vite etne māſio nulli ꝯcedēda erat: dūiſqꝫ ꝑ oib⁹ peccatis nr̄is plēa eēt ſcā ſatiſfactio q̄ ꝑ ſolū mediatorē nr̄m xp̄m ieſuꝫ fieri poterat: neceē erat vt nulli aīaꝝ ad vitā etnā pateret igreſſus vſqꝫ ad mortē ſaluatoris. Jō viri ſci q ex ſe nihil habebāt q̄ a fruitōe btīfica ipedirent toto h̄ tpe ipediti i ſynu abrahe māebāt vbi nulli⁹ afflictōis hēbāt expimētū. Fcā āt redēptiōe ꝑ ſaluatorē neceē erat vt oēs viri ſci ad ꝑadiſi reciperent ſedes qꝛ tūc nihil aut ex p̄te ſui aut ex p̄te redēptoris maebat explēdū. Ad qō neceē fuit vt xp̄s moriēs oēs q i libo ſcōꝝ erāt educeret cū dūtaxat hic ei⁹ ꝑſtolarent mortē ⁊ ꝯſequērēt redēptionē. ¶ Poſt mortē āt ſaluatoris nemo ad abrahe ſynū deſcē-

C P⁹ xp̄i mortem nulli⁹ ad ſynū abrahe ꝯſcēdit. dit: qm̄ qcūqꝫ i iuſtitia ꝑfecta ōficeret nllo actuali mortali aut origiali ꝑſſus: aut alicui⁹ iexpleto ſatiſfactōis onē alligatus mox vite etne gaudia ꝯſeq̄bat: qm̄ iā vite etne porta ꝑorib⁹ icognita ſecul' patefacta erat. ¶ Ex ꝑdict̄ ſat̄ iducit ꝙ cū xp̄s

D Cū xp̄s ſurrexit ſecuꝫ ⁊ iudeorū ⁊ gētiliū aīas vexit. ſurrexit ⁊ ad celos aſcēdit nō ſolū ſecū de aīab⁹ ſcōꝝ viroꝝ iudeoꝝ duxit: ſꝫ ēt de aīab⁹ gētiliū. Hoc āt appꝫ qm̄ xp̄s eos oēs ſecū tulit q̄s moriēs atqꝫ ꝯſcēdēs ad iferos i ſynu abrahe iuenit. Nō eni erat vlla rō de aliq̄ aīaꝝ ibi manētiū q̄ magis ibi relinq̄ret q̄ꝫ cetere. oēs qppe iuſtoꝝ viroꝝ aīe erāt ſingul' adipiſcēde vite etne ꝑfecta ierat diſpō. iniq̄ ḡ agi videret cuꝫ ea aīa: quā de⁹ relīq̄ret i ſinu abrahe cū nihil magis iduceret q̄ſdā eaꝝ ibi manere q̄ꝫ alīs. Sꝫ vt euidētiſſime i ꝑorib⁹ inductū ē i ſynu abrahe tā gētiliū quā iudeoꝝ aīe erant: xp̄s ḡ ad tartara deſcēdēs de ſynu abrahe aīaꝫ ade ꝓthoplauſti ⁊ iuſti abel: atqꝫ noe ⁊ ſīliū viroꝝ ſcōꝝ ſecū duxit. Hi tn̄ gētiles fuerūt qꝛ nō ſuſcepunt aliqō circūciſiōis ſignaculū: i ab abrā nēpe h̄

E Q̄ō ꝑſuadere qſpiam poſſit ariſtotelē ſimul ⁊ platonem i celis cum deo eſſe ichoatū ē: nec legē directiuā a deo recepūt: qꝛ iſta ꝑ ꝑ moyſen i deſto ſynay data ē. Sꝫ i ſol' nātis leges ꝓcept̄ vita duxerūt i hac āt poſteriores gētiles q iuſti erāt vixerūt a tpe date circūciſiōis vſqꝫ ad mortē xp̄i. Cū ḡ ꝯcederēt ⁊ i ſynu abrahe locarent ꝯgruū erat vt xp̄o reſurgēte ⁊ aſcēdēte ab iferis: cū eo iſte ſancte gētiliū aīe ꝯſcēderēt ſicē aīe iudeoꝝ. Ex quo ſat̄ rōnabile vr̄ aīe ſocrat̄ ⁊ platōis atqꝫ Ariſ. ſiliūqꝫ ꝑhoꝝ ad libū i morte ipſoꝝ deſcēderit poſtea āt cū xp̄o reſurgēte ide i ethereas aſcēderit manſiōes. His quippe vita ſtudioſa erat ⁊ vicia caſtigabant ad vnguē ne qd ihoneſtū eis accederet cautiſſime aduertebant: qō ſatis colligi datur ſi eoꝝ dicta ⁊ facta ex hyſtorijs philoſophoꝝ aduertamus.

Ca. lxxi. ¶ Quomodo differat ſinus abrahe a limbo puerorum.

A **Nunc** vō circa iſtud q̄rtū receptaculū aīaꝝ qō ſynum abrahe appellam⁹ ſpeculādū occurrit quō differat a libo pueroꝝ. Nā ad cetera ſi ꝯtuleris diſa euidēs eſt. Jn gehēnali qdē carcere pēa etna ē i ſynu āt abrahe nec pēa vlla ē: nec ibi i etnū manēdū ē ſꝫ ſolū vſqꝫ ad mortē ſaluatoris. Jn purgatorijs q̄ꝫ ſedib⁹ ⁊ ſi i etnū manēdū nō ſit: acriores tn̄ ⁊ magna cū acerbitate pene ſūt. ⁊ ſi cū clemētia exerceāt i ſynu āt abrahe nec icolat⁹ i eternū ē: nec vlla penal' ſentit̄ iflictio q̄ aut tpal' aut i etnū duratura ſit. ¶ Reſtat ḡ dūtaxat ſpeculādū qūō differat ⁊ an qd differat iter ſynū abrahe ⁊ libū pueroꝝ. Hui⁹ i q̄ſitiōis motiuū ē qm̄ diuerſe hīs locis manētibus

B Q̄ō differat limbus ſ. ꝑtrū ⁊ limb⁹ pueroꝝ. aīab⁹ ꝯditio ieſt: locoꝝ ḡ diſſimil' dꝫ eē hitudo. Nā q i limbo pueroꝝ tenent origiali macula iſecti ſūt. i q̄ lucē clauſerūt. q̄ ⁊ i eis i etnū manet. Qui vō i libo ſcōꝝ ſūt: nulla actuali mortali aut origiāli culpa tenent: aut iexplete ſatiſfactōis vllius ꝑōderi obnoxij ſūt. Sꝫ dūtaxat ibi manēt: qꝛ nōdū vite eterne ianua apta erat q̄ i xp̄i paſſiōe apiēda erat: vt i ꝑcedētib⁹ explanatū ē: nō ḡ debuit i hīs vllū eē genus pene ſicē i eis q i limbo pueroꝝ erāt cū nihil hēent cui pēa rn̄deret. ¶ Quibuſdā

C Opīo q̄rūdā de diſa limborum. tn̄ vr̄ nihil differre iter hitudinē limbi pueroꝝ ⁊ ſin⁹ abrahe: limb⁹ nēpe pueroꝝ nihil ꝯtinebat penalitat̄ i ſenſu: ſicē i frigore: aut calore vl' ceteris iflictiōib⁹: vt i ſuꝑiorib⁹ magis patuit. Cui⁹ cām eē dixim⁹ qꝛ originale pctm̄ in nullo poſitiuo fundat̄ in eis in qb⁹ eſt ſiue q̄tū ad rōnales potētias ⁊ ꝑncipia actuū hūanoꝝ ſiue q̄tū ad potētias executiuas ſꝫ in pura ꝑuatiōe originalis iuſtitie. Nulla ḡ pena in eis poſitiua corporalis aut q̄liſcūqꝫ aſſignari debuit: ſꝫ ſola priuatio diuine viſiōis. Hāc aūt penalitatē ſuſtinere cogunt̄. ¶ Eādē vō penalitatē ſuſtinere vident̄: q in ſynu abrahe ſūt. Diuina.n. viſiōe carebant, dum ibi manebāt. Si.n. eā ibi vidiſſent ꝑfecta illis occiduas eēt: atqꝫ felicitas: vn̄ in vita eterna eſſe dicerent̄: nihil qppe ad cōpletā eoꝝ bonū deeſſe videbat̄: qm̄ i loco nihil differt an hic vel ibi beatitudo ſit: dū tn̄ reuelata facie deū cernat. ¶ Hoc tn̄ nō ſtat: qm̄ incōtinua ſpe manebāt aīe viroꝝ ſcōꝝ

D Cōtra opi. predictam. apud inferos ꝑmanētiū de meſſia vēturo ad liberādas eas atqꝫ de lacu in q̄ nō erat aq̄ educēdas ad gaudia ꝑadiſi in ſanguine teſtamēti ſui. Si tn̄ has que in ſynu abrahe erant diuina viſiōe carētes dicam⁹: nihil differre videt̄ a ꝯditōe aīaꝝ ꝑmanētiū in limbo pueroꝝ: nulla ḡ in alterutrū eis diſa erat.

¶ Rn̄ſio ad ſuperiora ⁊ obiectio quedam.

Capi. lxxiiii. A **Ad hec** aūt qſpiā fortaſſis conabit̄ rn̄dere: dicēs nihil intereſſe in aīab⁹ que in limbo pueroꝝ ſunt q̄ ibi vſqꝫ hodie manēt: atqꝫ eis vſqꝫ in eternū ibidē manendū ē: q̄ vō in ſynu abrahe erāt nō hēbāt hūc velut ſempiternā māſionē: ſꝫ vſqꝫ ad ſolā redēptoris mortē ꝯſiſtere cogebant̄: q eas ide eduxit. nūc nulla ibi manet. ſat̄ ḡ in h̄ itereſt.

B Obō ad reſponſiōem ¶ Cōtra h̄ aūt aliqs obijciēdū putabit nō ſat̄ recte hāc diſā aſſignari duoꝝ receptaculoꝝ aīaꝝ. Nā ⁊ ſi aīe in puuloꝝ libo ꝯſiſtētes in eternū manere hēbāt: aīe āt q̄ in ſynu abrahe tenebant̄ ꝑpetuā ibi māſionē nō accepant: tn̄ adhuc data aliqua pena aīab⁹ manētib⁹ in ſynu abrahe ē. Nā velut aīe puuloꝝ in ſuo limbo manētes eternā diuine viſiōis patiunt̄ ꝑuatiōeꝫ ⁊ h̄ eis dūtaxat pena ē: ita ⁊ aīe viroꝝ iuſtoꝝ q̄ apud ſynū abrahe manebāt hac carētia diuine viſiōis afficerent̄ eo tpe q̄ eis ibi manēdū erat. ¶ Ex q̄ aliqd forſitā n̄ paꝝ abſurdū ꝯſeq̄ im⁹. ſ. ꝙ ab orbe ꝯdito vſqꝫ ad deſcēſuꝫ ſaluatoris mortēꝫ: ad iferos eq̄ fuit pena aīaꝝ i ſynu abrahe manētiū ⁊ eaꝝ q̄ i libo pueroꝝ maebāt ⁊ vſqꝫ hodie ꝑmanēt. Sꝫ adhuc iſtō icōueniēs vr̄. nā pēa i eis ſilis eē dꝫ q i culpa ſiles extiterūt cū vō culpaꝝ diſſilitudo ē pene q̄ꝫ ꝓportionalr̄ diſſilis eē debēt. Et qꝛ aīe in libo ſcōꝝ ꝑmanētes ⁊ q̄ in libo pueroꝝ erant nō hēbāt cōparē aut ſiles cām patiēdi. cū illi q in limbo puuloꝝ manebāt in origināli mortali ꝯceſſiſſent. Qui vō i ſynu abrahe erāt nullo tenebant̄ actuali aut originali reatu nec iexplete ſatiſfactōis onere ꝑmerent̄ pena eq̄ in eis eſſe non debuit. ¶ Modus ḡ rn̄dendi q̄ ſilis pena aſſignat̄ eis q tūc in ſynu abrahe ⁊ his q in limbo pueroꝝ conueniens non eſt.

¶ Alia rn̄ſio: ⁊ quedam penes ſupradicta.

Capi. lxxv. A **Fortaſſis** quiſpiā huic alr̄ rn̄debit q̄ſito dicēs eis q erāt in ſynu abrahe nō fuiſſe ſilitudinē pene: cū eis q erāt in limbo pueroꝝ: nūc aūt poſt paſſionē ſaluatoris: qm̄ h̄ tpe nulla fuit cū ibi nullus cōſiſtat. Sꝫ adhuc in tpe qō ab orbe ꝯdito vſqꝫ ad xp̄i paſſionē fluxit in q̄ vterqꝫ locus habitatores habuit dicēt nō fuiſſe vtriuſqꝫ ſiles penā. Qm̄ puuli q in limbo erant patiebant̄ plenā ⁊ oimodā excecationē intellectus: q vō in ſynu abrahe erant: non patiebantur hanc excecationē. ſed erat intellectus eoꝝ lucidus ſatis.

B Notādū ¶ Ad qō aīaduertendum eſt ꝙ habitus intellectus q ſunt qualitates q̄dā infixe ⁊ ꝑmanētes in intellectu cauſate ꝑ doctrinam aut ſpeculatiōis exercitiū circa aliqō genus obiecti: aut ꝑ infuſionē ⁊ totalr̄ diuinā opatōeꝫ manēt i intellectu p⁹ mortē eius cuius iſti habitus ſunt atqꝫ ꝯſequunt̄ aīaꝫ q̄cūqꝫ ierit. Hi āt habitus ſūt qb⁹ hoīes ꝑfecte acute facilr̄ ⁊ delectabiliter intelligunt: dum viuunt. Sic.n. ait Ar. ꝛ⁹. ethicorum.

Ariſtotiles

ſignum

ſignū ageneratī habitꝰ eſt delectationem aduenire opibuſ. ℂ Amplius aūt ſciēdū ꝙ vna q̄litas cāta in intellectu nr̄o q̄ ȯlectabit̄r ⁊ facit̄r ſpeculamur ea q̄ ad genus artiſ grāmatice ptinēt: vocaſ grāmatica aut hītꝰ grāmaticꝰ. Qualitas ꝗ̄ꝫ qua ſpeculamur circa genus artis ⁊ obiecti dyalectice dyalectica q̄litas: aut hītꝰ dyalecticus appellaſ: ⁊ ħ mō ponimus in ceterio gn̄ibꝰ obiectoꝝ ſpeculabiliū aliquoſ habitꝰ ꝯſideratiuoſ. Hi aūt hitus manēt i aīa poſt ſolutionē a corpe. Q̄ꝫ ſi aīa bis hītibꝰ iſormata vite eterne gaudia petierit erūt iſti hītꝰ ad intelligēdū pfectiores: ples ꝗ̄ꝫ ꝯcl'ones p eoſ intelligemuſ atq̄ȝ lucidius ⁊ firmiꝰ q̄ꝫ cū p eos viuētes ſpecularemur. ℂ Si āt aīa his hītibꝰ informata gehēnalibꝰ incendijs mancipeſ aut purgatoria detineaſ mōſiōe vl' ad q̄ocūq̄ȝ alteꝝ aīaꝝ recepta culū a corpe ſoluta tēderit manebūt iſti hītꝰ eq̄ pfecti ad itelligendū vt in viuētibꝰ fuerāt nihil pfectōis ſuſcipiētes.

Habitꝰ itellectual' manere in aīa poſt corporis ſolonē. (C)

Intellectꝰ inter aīe potētias excellentior. (D)

ℂ Amplꝰ aūt ꝯſideratōe dignū ē excellētiorē potētiā iter oēs q̄ ſūt in aīa itellectū eē. Quāobrē cū pōiſ nobis dr̄ia: q̄ ab alijs aīalibꝰ diſtemus rōnales a rōne ſiue intellectu appellamur: nec vocamur voliuui a voluntate q̄ꝫq̄ꝫ volūtas ita ſit ꝓpa holuȝ vt intellectus in nullo. n. ceteroꝝ aīaliū volūtas vllatenus ē: ſic nec itellectꝰ. Si tn̄ volūtas pfectior q̄ꝫ itellectus eēt cū oēſ denoiatōes i nā a pfectioribuſ ſiāt vocarenſ hoīes voliuui a volūtate tāq̄ȝ in modū dr̄ie: ſic vocanſ itellectiui ab itellectu vel rōnales. ℂ Intellectus aūt q: ē pfectior potētia in aīa ⁊ pfectiōeȝ ſuā recipit p hītꝰ intellectiuos cū hac pfectōe carnerit nimis impfectus ē: ⁊ afflictio nō itelligēſ. ℂ Si aūt itellectus hītibꝰ itellectiuis pficiaſ gaudiū ⁊ pfecta leticia i itellectu ē. nā totū gaudiū itellectꝰ ē i itelligēdo. ℂ In ħ āt differt inter eos q i limbo pueroꝝ ⁊ eos q in ſynu pueroꝝ tenebāſ. nā q in limbo pueroꝝ erāt puuli defuncti ſſ nec aliq̄s hītꝰ aq̄ſierūt in intellectu qbꝰ intelligere q̄ant. nō. n. eos dū vixerūt ꝑ anguſtia tp̄is hr̄e potuerūt. ℂ In eis v̇o q i limbo erāt ſecꝰ accidebat. nā aīe illic iuſtoꝝ. cū a corpe ſolute ſſ hītꝰ itellectuſ hēbāt. maiori. n. tēporū ſpacio viuētes habitꝰ itellectiuos acq̄rere potuerūt. i intelligendo: ꝗ̄ q etate nō ſuſtinebunt eandē penam quā paruuli pauntur in limbo.

Gaudiū in tellectus. (E)

Capi. 136. (A)

ℂ Impugnatio reſponſionis: ⁊ quedam alia.

Ad ſupradicta aūt ſpeculātibꝰ nobis: dōm ē ſtare non poſſe: q̄m iſta rn̄ſio impꝑtinēs ē: ⁊ falſuȝ ꝓſupponit. ℂ Primo qdē ⁊ ſi va ſupponerenſ: rn̄ſio tn̄ impꝑtinēs eēt. Nā ⁊ ſi q ad limbū pueroꝝ deſcēdebāt hītibꝰ intellectiuis carebāt: ⁊ in hac carētia afflictio q̄dā eis erat: ⁊ ad limbū ſcōꝝ ȯſcēdētes hītꝰ ſpeculatiuos haberēt in intellectu qbus vacātes delectarenſ: ⁊ ſiliꝫ eis q i limbo pueroꝝ erāt nō paterenſ penā: nō ꝓueniebat ex ꝯditōe locoꝝ in qbꝰ manebāt: ſȝ ex ꝯdiōe etatiſ illuc deſcēdētiū. Quia hi magni illi v̇o i pua adhuc etate. Sȝ cū dneꝝ locoꝝ ꝯueniēter dr̄ia aſſignari dȝ nō ē aſſignāda ex hītudine aliq̄ꝝ ibi manētiū q: ħ ē loq p extrinſeca rei: ſȝ ex nā locoꝝ diuerſitas aſſignāda ē. Ut ſi ħ mō accideret ꝙ q̄cūq̄ȝ ad limbū pueroꝝ deſcēderet in q̄cūq̄ȝ etate aut q̄ītcūq̄ȝ deceſſiſſet hac penalitate afficereſ ꝙ ꝑuareſ intellectōe. Et ꝙ tēdētes ad libū ſcōꝝ patrū q̄lıcūq̄ȝ defungerenſ etate nec̄e eēt q: i tali loco erāt hītꝰ intellectiuos hr̄e: ſȝ hec falſa ſūt. ℂ Amplꝰ aūt rn̄ſio iſta falſuȝ ſupponit. ſ. ꝙ deſcēdētes ad limbū pueroꝝ: q: in pua etate decedebāt in q nihil adiſcere potuiſſent carebāt hītibꝰ itellectiuis: ⁊ hac carētia afficiebanſ. Qui v̇o in ſynu abrahe ſſ: q: in magna etate decedebāt hītꝰ potuerūt hr̄e ſciētificos: qbus itelligētes nō afficianſ velut hi q in limbo pueroꝝ ſunt. ℂ Utrūq̄ȝ tn̄ falſuȝ ē ⁊ p̄ q̄ꝫtū ad eos q i limbo erāt pueroꝝ. nā ⁊ ſi q̄ꝫtū ad aliq̄s veꝝ ſit qd dr̄: tn̄ vl'r nō ē ꝯſtās vn̄ vitas p acc̄ns erit. Qd pȝ in gētilibꝰ ſi qs ꝑntibꝰ iſidelibꝰ ⁊ ydola colētibꝰ naſcereſ nō poterat in etate pua originalis in eo macula deleri: cū fides parētū ad ħ nō ſuffragaretur: q: nulla erat. ℂ Poſtea v̇o ad etatē ꝑueniēs rōis capacē nec ad migrates vllas deflectereſ nec rurſus aliquē actū ſpālē in deū directuȝ ageret: q̄ macula originalis tollereſ nec tollebaſ in eo ille reatus hic aūt in eo ꝯſiſtēs hītudine ad etatē ſatiſ adultā poterat ꝑuenire: in q̄ hītꝰ ſciētificos acq̄rere potuiſſet. ℂ Cū v̇o ħ decederet ad limbū pueroꝝ deſcēdebat: q: i eo original' adhuc macula ꝑmanebat: ⁊ hac ſola ꝑmebaſ. poterat tn̄ iſte cū in libo pueroꝝ eēt p hitus q in eo erāt intelligere velut hi q in ſynu abrahe erāt. ℂ Nō eēt ꝗ̄ iſta ꝑuatio intellectōis in oībus q erāt in libo. Un̄ mācbit incōueniēs. ſ. ꝙ pene in ſynu abrahe ⁊ in limbo pueroꝝ eq̄les ſint. ℂ Hoc ꝗ̄ꝫ qd dicebaſ de hiſ q in limbo ſcōꝝ erāt vl'r veꝝ nō ē: ſȝ maiores amplioreſq̄ȝ adhuc patiſ defectꝰ. Nā ħ qd dicūt aliq̄tenꝰ ſtare poſſet: ſi oēs q ad ſynū abrahe deſcēdebāt in adulta ſatiſ etate morerenſ: ſȝ ħ nō ſtat. tā in eis q moriebanſ ȯ gn̄e gētiliū q̄ꝫ de gn̄e iudeoꝝ. ℂ Nā in iudeis tollebaſ original' macul' p circūciſionē: hec aūt i die octauo fiebat: vt pȝ Gen. 17. c. Scȝ ꝗ̄ mox puer circūciſus moreref ad ſynū abrahe ȯſcēdebat. ℂ De hiſ ꝗ̄ pleriq̄ȝ decedere poterāt in etatē in q̄ habitꝰ itellectiuos acq̄ſiuiſſent vn̄ nec̄e erat paruulū ignorātiā atq̄ȝ excecatiōeȝ ⁊ afflictōeȝ q̄ eſt i carēdo hītibꝰ intellectiuis. ℂ In hac ꝗ̄ pte equā hērēt excecatōeȝ: ⁊ penā cū eis q in libo pueroꝝ erāt. imo qd amplꝰ ē aliq eēnt in limbo pueroꝝ: q hac nō afficerēſ penalitate vt i ꝓcedētibus iducū ē. in ſynu aūt abrahe excecatōis aut viuo cecitatiſ pena eēt. ℂ In gētilibꝰ ꝗ̄ꝫ decedētibꝰ ad ſynū abrahe idē pȝ: q̄m ſi hi a parētibꝰ fidelibus naſcerēſ vt in ꝓcedētibꝰ expoſitū ē: in pua etate mox natis merito fidei pa[r]ētū macl'a tollebaſ. ℂ Hi ꝗ̄ ſi ꝯfeſtiȝ morerenſ ad limbū abrahe deſcēdebāt qbꝰ nullus hitus cognitiuus ineſſe poterat: eādē ꝗ̄ paterenſ cecitatē ⁊ penā quā hi q i limbo puuloꝝ eēnt: nec ex aliq̄ pte differrēt. ℂ Amplꝰ aūt ⁊ ſi verū eēt qd ſupponebāt. ſ. oēs q deſcēdebāt ad ſynū abrahe iā etatis adulte fore qd manifeſte falſuȝ erat: adhuc n̄ ſtat qd dicūt. ℂ Multi nāq̄ȝ adulte etatis viri ſūt rudes nimis: q hītꝰ intellectiuos nullos acq̄rūt ita vt in eis delectari q̄ueāt. hoꝝ tn̄ aliq ad libū ſcōꝝ ȯſcēdere poterāt vn̄ eādē ibidē cecitatē hērēt quā puuli i libo ſuo. Nō ſtat ꝗ̄ vt ſynꝰ abrahe ⁊ libi puuloꝝ dr̄ia in ħ ꝯſiſtē dicaſ.

In iudeis original' macula tollebaſ p circūciſiōem. Gen. 17. ca. (C)

ℂ Alia reſponſio ad queſitum.

Ca. 137. (A)

Accedentibus aūt nobis ad hꝰ q̄ſiti v̇itatē dōȝ ē dupl'r ad ħ reſpondere poſſe. ℂ Prio qdē differre eoſ q in ſynu abrahe erāt ab his q i limbo puuloꝝ tāq̄ȝ ꝑpetuū a tp̄ali. nā q in limbo puuloꝝ ſemel fuerūt: ibidē in eternū māſuri ſſ q v̇o i ſyno abrahe erāt: ꝑpetuū nō hēt incolatū: ſȝ vſq̄ȝ ad xp̄i paſſionē ꝑmāſere. nūc eis eoꝝ nemo ibi ē. ℂ Amplꝰ tn̄ differūt q̄m ⁊ i eodē tp̄e q̄ qdē in limbo ſcōꝝ. alij v̇o i limbo puuloꝝ manebāt differebāt: nā his q in limbo puuloꝝ erāt i penā datū ē: ꝙ tūc ⁊ vſq̄ȝ i eternū manerēt: nūq̄ȝ inde exituri nec vnq̄ȝ diuinā viderēt eēntiā nec vidētes delectarenſ in q̄ totū bonū hūanū ē. ℂ His v̇o q in ſynu abrahe erāt nulla penalitas ipoſita ē: nec locus vlluſ in penalitatē ꝓfixus. nulla. n. macula aut actuali aut originali ꝑmebanſ: nec inexplete ſatiſfactiōis eos vl' n̄ q̄uabat onꝰ. ℂ Si forte obiecerīſ eos q in ſynu abrahe erāt: ita ibidē ante xp̄i paſſionē fuiſſe detētos: ſic q in libo puuloꝝ erāt tenebāſ. Ita q̄ꝫ eodem tp̄e vtroſq̄ȝ diuina viſiōe eq̄l'r fuiſſe priuatos. ℂ Rn̄dēdū ē eis q in ſynu abrahe tenebanſ nihil i penā aſſignatū fuiſſe: ſȝ q: ad vite eterne gaudia ⁊ diuinā eēntiā vidēdā admittēdi nō erāt q̄uſq̄ȝ morte redēptoris ꝓciū redēptiōis fuiſſet ſolutū: tenebanſ in ſynu abrahe nec diuinā videbant eēntiā nec in loca padiſi erāt. ℂ Hoc āt nō iō accidebat tāq̄ȝ eis i penā darenſ: ſȝ q: alr̄ fieri aut diſponi ȯ eis ꝯueniēſ diuine iuſtitie negbat. Nā ꝑuati dīna eſſentia: aut vt aptꝰ dixerimꝰ ipe bonoꝝ aīe nō vidēteſ dīnā eſſentiā in nullo loco ꝯuenientiꝰ eſſe poterāt q̄ꝫ in ſynu abrahe. Si igiſ defectꝰ aut penalitates aliq̄ in his q in ſynu abrahe erāt ⁊ his q in libo ꝑuuloꝝ eq̄les eēnt ex accidenti erat. nō. n. itendebat lex penaȝ aliquā iponere eis: q in ſynu abrahe erāt: ſȝ q: ēt ſi oēs ei auferrenſ penalitates dūmō eis diuina viſio nō ꝯcedereſ melioni mō eſſe nequibāt q̄ꝫ erāt. Cū v̇o in ſuperioribꝰ argueref eq̄nſ culpis: pene q̄ꝫ culpaꝝ eq̄ri debent. Si v̇o culpe ineq̄les fuerint: pene q̄ꝫ eq̄litatē nullā hr̄e debent. Sȝ eoꝝ qui in limbo puuloꝝ ſſ: eorūq̄ȝ qui in ſynu abrahe ꝑmanebāt culpe eq̄les nō erāt: imo nulla inter eos collatio eſſe poterat cū hi q i libo puuloꝝ erāt origiāli ꝑmerenſ reatu. Qui v̇o in ſynu abrahe nec mortali nec actuali tenebanſ macula aut inexplete ſatiſfactōis pōdere grauabāſ: pene ꝗ̄ eq̄les eē iniuſtū valde erat. ℂ Rn̄dendū eſt penas eoꝝ qui in limbo puuloꝝ ⁊ eoꝝ qui in ſynu abrahe erāt nec equales nec inequales eſſe q̄m entis ad nō ens collatio nulla poſſis eſt. Hi quippe qui in libo puulorū erant hac ꝑmebanſ pena ꝙ in loco illo manerēt in eternū non exituri. nec vnq̄ȝ diuinā viſuri eſſentiā. eis vero qui i ſynu abrahe quieſcebant nihil penale ipoſitū erat. Nequaq̄ȝ ꝗ̄ q in libo puuloꝝ ſunt ⁊ q in ſynu abrahe equanſ in pena.

Prima dr̄ia.

2ª dr̄ia.

Obo. (B)

Solo. (C)

Obo. (D)

Rn̄ſio. (E)

ℂ Quedam penes ſupradicta.

Ca. 138. (A)

Amplius aūt ⁊ ſi nihil reſpexerimus ad hoc ꝙ eſt aliq̄d ipoſitū eē penale hiis q in limbo aliiſ v̇o nihil

ſo nihil qđ ſatis magnū eſt adhuc ex ipſa priuatiõe diue vi-
ſiõis q̃ vtriſq̧ inerat eq̃les nõ ſunt. Nã q in ſynu abrahe ma
nebãt fixã tenebãt ſpẽ q̧ ĩde aliqñ exituri eẽnt: ⁊ diuã viſuri
eſſentiã. Hoc ãt nõ tanq̧ opinãtes arbitrabant: ſꝫ certiſſime
⁊ imutabiliter ħ eñtur̄ eẽ nouerãt. in q̃ magnū eis gaudiū
erat: nec nimis affligebãt: q̧ aliquãdiu ab hac ſpe ſepari eẽnt
ſcientes ſe ſolidis bonis poſterius gauiſuros. ¶ Qui vero in
limbo puuloꝝ erãt nihil de ſe tale nouerãt p certitudinẽ: nec
vllatenus ſuſpicabant aut ſpabãt: ſꝫ potius deſpabãt ſcien-
tes ſe deū nũq̧ viſuros: nec ullis gaudijs potituros ad felici
tatẽ ptinẽtib⁹ in q̃ eis affligẽdū erat. ¶ Amplius aũt q in his
duob⁹ morabant locis diſſimiles valde erãt. nã q in ſynu a-
brahe manebãt: ab oĩ culpa imunes erãt in grã dei ⁊ charita
te pmanẽtes. ¶ Hoc ẽt pculdubio eis notū erat. ſciebãt enĩ
ſe a deo diligi. hũc q̃ꝫ q̃ diligebant amorẽ nequaq̧ extinguẽdū
aut minuẽdū eẽ in eternū. ¶ Hoc nẽpe eis nõ mediocre nec
de vulgarib⁹ gaudiū erat. qđ famuli ad dños experiunt. nimis
eni gaudẽt famulãtes ſi ſe a dñis diligi ꝯſpexerit: ⁊ ſi in pñti
eis nulla bõa ꝯferant gaudẽt tñ. Cū aũt hũc amorẽ pmanẽtẽ
arbitrent ẽt ſi in aliq̃o affligant ħ ſolo affligẽtiū curaꝝ ⁊ op-
primẽtiū laboꝝ ſolamẽ accipiũt. Qui aũt in libo puuloꝝ erãt
boꝝ nihil hẽbãt ſꝫ eis ex oppoſita cũcta hũt. Sũt eni in origi
nali reatu in q̃ ſe manere ſciũt: ⁊ q̧ et⁹ merito ibi in eternum
manẽt diua viſiõe cariturí. ¶ Ampli⁹ ãt ſe in ira dei eẽ ſciũt:
⁊ q̧ illos deus exoſos hẽat eo mõ q̃ creator creature ſue irat⁹
Sapie 6.c. eſſe dr̃. nã de ira nulla eſt vt pꝫ ſapie. c. 6. ¶ Eos vo in ira dei
eẽ pꝫ. qm̃ i eo ſtatu manẽt in q̃ ab vtero erupunt. Qui ãt i ſta
tu q̃ natus eſt manet in ira dei ſemp eſt eos. g in ira dei eẽ cõ-
ſtat. Q̧ aũt q in limbo puulorū ſunt in ſtatu natiuitatis ſue
maneãt appet: qm̃ ſicẽ cũ naſcerent nihil bõi aut mali adhuc
egerãt: ita ⁊ q in libo ſunt nihil boni aut mali egerũt anteq̧
illuc introirẽt. Nã ſi malū egiſſent ad aliud aiaꝝ receptaculū
ferri neceſſe erat. Si vo bonū idẽ̃ide: vt pꝫ ex ſupiorib⁹ indu
ctiõib⁹. Itẽ qm̃ q̃ cū nati ſunt i originali macula de vtero e u
B perũt ita ⁊ cū in libo ſunt in eodẽ manẽt ſtatu. ¶ Hoies aũt
Hoies ꝯfeſti natos in ira dei eẽ aplo pdit ad ephesios. 2°. c. ſ. eẽs na
ꝯ̃ꝑmꝰ ſcimur filij ire. i. qñ hoies naſcunt: in ira dei ſũt q̃ g cognoſcẽ-
nati ſũt tes ſe in ira dei eẽ nõ modicū affligent. nõ eſt igit equū malū
in ira di eis q in ſynu abrahe: ⁊ his q in libo puuloꝝ. ¶ Ampli⁹ ãt q
ſũt. in ſynu abrahe erãt q̃uq̧ an paſſione xp̄i detinebant ne intro-
Aplo. irẽt in ſedes ethereas padiſi: erãt tñ ꝯciues ciuitatis dei: ſicẽ an-
geli dei q tũc in vita eterna erãt. ¶ Angelici ãt ſpirit⁹ hos cõ
ciues ſuos eẽ cognoſcẽtes diligebãt eos in charitate atq̧ iuſ
ſu dei frequẽter illos viſitabãt reuelãtes eis q̃dã in qb⁹ valde
ꝯſolabant: potiſſime enarrãtes eis ſuã ſalutẽ e vicio affutu-
C rã. Sicẽ oĩb⁹ doctorib⁹ theologicis ꝯcors ſnia ẽ: angelicos ap
Theo- parere ſpũs eis q in purgatorijs ignib⁹ exercent. Qui aũt in
logorū libo puuloꝝ ſunt: nihil ſolaminis: aut reuelatiõis: vel bñficij
omniū alicui⁹ ab angel' ſuſcipiũt: qm̃ ciuitatis dei ꝯciues neq̧q̧ ſũt.
ſnia. ſicẽ demões ⁊ aie gehẽnalib⁹ mãcipate ſupplicijs. i pctõ nãq̧
mortali originali ſunt atq̧ ira oĩpotẽtis dei. nihil g cauſe ſub
eſt q̃re angeli ſci eis ſolamẽ aliqđ afferre dẽbuerit. Apparet g
ex pdictis ſtatū eoꝝ q in libo pueroꝝ ſunt ⁊ eorū q in ſynu
abrahe eq̃lẽ nõ eſſe. nec vtriſq̧ eaſdẽ dari penas cũ nulle eis
q in ſynu abrahe ſunt dent. ⁊ argumentū factū non tenet.
Ca. 139. ¶ Alia ſolutio ⁊ quedam de originali culpa.
A Poteſt aũt alr huic q̃ſito ⁊ adhuc ꝯuenientius rñderi.
dicemus eni q̧ iter penã eoꝝ q in libo puulo
rū erãt: ⁊ eoꝝ q in ſynu abrahe differebat dũ in ſynu abrahe
aliq fuerũt. ¶ Dicẽdū ãt q̧ q in ſynu abrahe erãt aliq̧ hẽbãt
penã. q̃ qdẽ nõ erat pẽa ſenſus. ſ. frigoris vl' caloris aut ſimiũ
q̃litatū: ſꝫ pena erat in ꝑuatõe diue viſiõis toto tpe q̃ mãſerũt
in loco illo. ſ. vſq̧ ad paſſionẽ xp̄i. ¶ Hãc ãt ꝑuationẽ penalẽ
ſuſtinebãt: qm̃ eis deus in penã ipoſuerat: ſicẽ eis q in limbo
manebãt ꝑuatio viſiõis iſti⁹: pena erat. ¶ Nõ tñ iõ ħ accide
bat q: illi aliq̃ mortali actuali aut originali ꝑmerent culpa aut
aliq̃ inexplete ſatiſfactiõis onere premerent nihil eni ſibi tale
B inerat. ¶ Sꝫ imediate ad hec qſpiã arguet dicẽs cur deus il
Obo. lis hãc iferebat penã cũ peccati aut pctõꝝ reatib⁹ dũtaxat pe-
C ne debeant. in his ãt nihil tale inerat. ¶ Rñdẽdū eſt hos p
Solo. peccato originali puniri: nõ qdẽ q̃ſi tũc hãc originalẽ i ſe ma
D culã hẽrẽt: q: iã deleta erat: ſꝫ q: nõ plene redẽptũ erat. ¶ In
Origial' quo ꝯſideratione dignū eſt q̧ peccatū originale eſt macula q̃
clpa qd dã: vl' culpa quã aia nr̃a icurrit: cũ corpi ꝯiũgit: ⁊ ob ħ ſoluꝫ
ſit. q: ꝯiũgit corpi deriuato ab adã p ꝑpagationẽ ſeminalẽ. ipſe

eni totã humanã īfecit ſpẽm. Hec ãt originał' macula a nobis
eximit tũ actiõe nr̃a tũ actiõe dei. actio vo nr̃a ad hãc maculã
eluẽdã ꝑ ſe nõ ſufficit. Deus ãt: ⁊ ſi p ſe ſufficeret. nõ tñ ſi- E
ne actiõe nr̃a aliq̃s tollit. ſ. q̧ deus de tolliĩ originalẽ maculã Originalis
⁊ quãcũq̧ maculã peccatoꝝ ſꝫ tollere nõ vult: niſi nos egeri culpa ptim
mus aliq̧ diſpoſitõeꝫ: quã ipſe fieri vult aut iubet. Cū vo nos nr̃a actiõe
egerimus qđ ex nobis ẽ: ⁊ ſi nihil actio nr̃a de ipſa pctĩ macu ptis diuina
la aut reatu tollat: deus tñ imediate cũcta tollit. Ut ãt ſciat q̃ ope a nob'
ſit actio nr̃a quã deus vult ꝑcedẽ: aut iubet ad dẽlẽdã maculã ori ſubleuatur
ginalẽ ꝯſiderãdū ẽ q̧ ab exordio orbis ꝯditi vſq̧ ad datã circũ F
ciſiõeꝫ abrahe tollebat macula originał' i puul' ꝯfeſti nat' fide Notãdū.
parentū ſi parẽtes fideles eẽnt. ſ. ĩ deo recte ſentiẽtes q̃tū nalr
ſentiri poterat ñ ꝯuerſi ad ydoloꝝ culturã: ẽt ſi i qbuſdã aliq̃s
moralr peccarẽt. nã ꝑuus opatio ñ tollit meritū fidei qñ fides
ſbſiſtit: op⁹ g fidei ſine aliq̃ alia cerimõia ſufficiebat vt ĩs ma-
culã originalẽ tolleret puul' merito parẽtū. Si vo parẽtib⁹ de
deo fides nulla recta eẽt: ſꝫ magis ad demonū culturã ꝯuerſi
eẽnt puuli ñ poterãt adiuuari meritis fidei parẽtū q̃ nulla erat.
¶ Manebat g macula i puul' vſqueqũ ad etatẽ rõis capacẽ p
uenientes aliquẽ actũ i deũ directũ agerẽt p quẽ macła tolleret
originał' ⁊ ſi q̃ alia ꝑpetraret. Uſq̧ q̃ ãt actũ bonũ ſpalr i deũ
exerceret nõ poterat i eo macula originał' abſtergi. Un̄ i eis q
fide parẽtū mox nati hãc originalẽ ñ exuerãt labẽ ſi puẽiẽtes
ad etatẽ rõis capacẽ ꝑue ſp opare̅t ipoſſe erat originale dẽleri G
pctm̃. ¶ Data ãt circũciſiõe abrahe p circũciſiõeꝫ dẽlebat origi Circũciſiõe
nał' macła ſiue fides eẽt i parẽtib⁹ ſiue ñ ⁊ ſiue ille cui abſter originalis
gebat pctm̃ aliquẽ actũ i deũ directũ agẽt ſiue ñ: imo ſine aliq̃ macula de
alio actu macła illa ſoluebat. Hoc ãt nõ ſolũ i iudeis qb⁹ data lebat
ẽ circũciſio fiebat: ſꝫ ⁊ ſi gẽtiles circũciderẽt ad eadẽ eis circũ
ciſio ꝑficiebat. In iudeis ãt iſte mod⁹ auferẽdi p circũciſiõeꝫ
vſq̧ ad xp̄i mortẽ ⁊ initiũ noui teſtamẽti manſit. In gẽtilib⁹ vo
poterat eẽ idẽ mod⁹: ſꝫ q ĩ eis circũcidebat penit⁹ trãſibat i ri
tũ iudaicũ ñ manẽs i gẽtilitate. Eis vo q i gẽtilitate mãere vo
lebãt erat mod⁹ ille q ab initio orbis ꝯditi vſq̧ ad datã circũ
ciſionẽ abrahe fuit. Pctm̃ originale ꝑdictis mõis abſtergebat
q̃tũ abſtergi poterat p aliquã cerimoniã vl' actũ ſcm̃ ab hoie
deo ꝯferẽte vtutẽ. nec tñ penit⁹ ablatũ erat q: adhuc manebat
aliqd auferẽdū. Et q̃q̧: factis cerimõijs vl' actib⁹ ſupdictis deus
cuiuſ pctm̃ originale remitteret q̃tũ ad ipꝫ tñ nõ pẽit⁹ dimiſſū
erat: q: nõ erat pena ſublata q̃ tollerãda p eo erat. Alia nãq̧
pena ẽ quã quilꝫ p pctõ ſuis tollerat alia ãt q̃ oꝫ tollerare me-
diatore. Et q: qõlꝫ pctm̃ ẽ offẽſe vl' iniurie īfinite cũ ꝯ illũ fiat H
q de īfinit⁹ ẽ cõmẽſurãdo ſatiſfactõeꝫ iniurie ad eq̃litatẽ arith Qõlꝫ pctm̃
meticã q̃ i hoc cõmutatiua iuſticia regrit neceẽ vt aliqs p ħ eſt offẽſe
pctõ patiat c⁹ paſſio ſit meriti īfiniti. Tũc. n. ꝑ ſuo auferent infinite.
pctã: ſꝫ ñ p facientib⁹ hoib⁹ act⁹ q̃ſdã aut cerimõias ad ablatõeꝫ
hoꝝ pctõꝝ. nã hmõi act⁹ ñ ſufficiũt ad talẽ ablatõeꝫ cũ ñ ſint
īfiniti meriti. neceẽ erat g q̧ pp iexpletã ſolõnẽ penaꝝ dẽbitaꝝ
ſiue p pctõ originali ſiue actualib⁹ hoies ipedirent ab igreſſu
in vitã eternã ⁊ diua viſiõe quouſq̧ penit⁹ elueret pena mõ
aſſignato. ſ. p mortem alicuius qui in infinitũ mereretur.
¶ De pena originalis peccati. Cepi. 140.
Cum g originale pctm̃ vl' qõlꝫ actuale põt totalr tolli A
aut ex pte tolli ⁊ ex pte manẽ aut nullo mõ tolli
ita pena equãda ẽ q p ipõ dẽbet. Si. n. pctm̃ origiale aut actua
le penit⁹ ablatũ ſit nihil penaluatꝭ p eo iſligit directe aut idire
cte. Si vo pctm̃ ſiue origiale ſiue actuale ex pte ablatũ ſit nec
tñ i totũ: q̃dã penaluas īfligẽda mãet: ſꝫ ñ magna. Cũ ãt nulla
ten⁹ pctm̃ remiſſũ ſit magna p eo pena īfligẽda. ¶ Hoc ãt ex
ꝑdictis liq̃t. nã q i libo pueroꝝ ſt nullaten⁹ ab origiali macula
exẽpti fuerũt: q: nec ipſi aliqd ad hmõi dẽletõeꝫ fecerũt nec ali
qs p eis nec ipſa redẽptio mediatoris illis aliqd ꝑfuit cũ mẽ
bra ei⁹ nõ ſunt: q: g ex nulla pte ab eis culpa origiał' ablata ẽ
ex oĩ pte penã dẽbitã p originali tollerãt. ¶ Eſt ãt totał' pena B
h⁹ pctĩ carẽtia ꝑpetua viſiõis diuine. Hãc aũt q in libo puulo Totalis pe
rū ſt tollerare cogunt Aliq̃ vo ſũt qb⁹ originalis reat⁹ ex oĩ pte na peccati
abolit⁹ ẽ ſiue q̃tũ ad id qđ deus p ſe agit ſiue q̃tuꝫ ad actus originalis.
aut cerimonias q̃s hoies ꝑmittũt. Hi. n. nullã penã ſenſitiuã
aut dãnũ tollerãt: qm̃ nec diuina viſiõe ꝑuant. Sic aũt ẽ i eis
qui baptiſati antequaꝫ in aliquod mortale inciderint ab hac
luce recedũt. Hi nãq̧ aut alij loco eoꝝ egerũt qcqd fieri pote-
rat ⁊ debebat vt ab hac originali ſoluerent labe: q: baptiza-
tus decedẽs iſte eſt. Deus ãꝫ qcqd ex pte ſua agẽdũ erat ꝯple
uerat ad huius pctĩ remiſſionẽ. ſ. q̧ xp̄o p ħ ⁊ ceteris more-
ret ⁊ moriẽdo ſatiſfecit. His g q aſſumpto regñationis laua
cro anteq̧

ꝛo anteq̄ in aliq̄ vicia iuoluant̄ decedūt nulla pena tollerē-
da manet: ſ ꝯfeſtim decedētes vite eterne gaudia ꝯſequunt̄.
¶ Aliq̄ aūt ſūt qbus pctm̄ originale ex pte adeptū ē: ſ nō ꝓ
ſus ablatū. Hi aūt ſūt q q̄ntū ꝑ eos fieri debebat ad remiſſionē
fecerūt: de⁹ tn̄ nōdū fecerat ꝙ ad hui⁹ deletionem pcti factu-
rus erat. Hi nēpe ſūt q in ſynu abꝛahe añ xp̄i paſſionē tenebā
tur. Q: cū viuerēt q̄ntū in eis fuit egerūt vt iuſſū erat: aut vt
de⁹ fieri volebat ad hui⁹ deletiōem pcti ſiue ꝑ cerimonias aut
quoſcūq actus. Uñ nō debuerūt eternalr̄ puniri qm̄ iā i eis
iſte macule aut reat⁹ nō manebāt. nā qui in ſynu abꝛahe erāt
originalē maculā nullā hēbāt velut illi q erāt in limbo puero
rū. In his qppe plena macula originalis manebat. Quia tn̄
in his q erāt in ſynu abꝛahe nō erat ꝓ̄ſus originalis deletus
reatus: q: nōdū ad expletionē ei⁹ xp̄s tollerauerat penā quaꝫ
ſublaturus erat: neceſſe erat vt aīe ſic manētes aliqlē penam
tollerarēt dum ꝓ eis a mediatore plena fieret expiatio. Nam
aliqd manebat ſoluēdū. H aūt ꝑ nullū tolli poterat: niſi ꝑ me-
diatorē dei ⁊ hoīum xp̄m ieſum: ⁊ q: tūc xp̄s ꝓ eis ſoluebat
qcqd ipſi tollerare neqbāt: iuſtiſſimū erat: imo q̄ſi neceſſariū
vt ipi penitus a pena quacūq ſoluerent̄ plenam btitudinem
inducētes ad diuinā ꝑducte viſionē: pena aūt aīaꝝ ꝓ quaruꝫ
pctis originalib⁹ xp̄s nōdū ſatiſfecerat erat vt diuina carerēt
viſiōe. Hāc aūt in ſynu abꝛahe ꝑferebāt. Et q: nihil de macu-
la originali eoꝝ q in limbo pueroꝝ manebāt abolitū erat. De
pctō aūt originali manētiū in ſynu abꝛahe multū ablatū erat
ſ. q̄ntū hūana opatiōe agi poterat obediēte diuinis iuſſionib⁹
⁊ deo ꝯferēte efficaciā iuſtitie modus expoſcebat vt inequa-
lis eēt pena eoꝝ qui in ſynu abꝛahe ⁊ eoꝝ q i limbo pueroꝝ
manebāt q̄ꝫ vtriq penā aliquā tollerabāt.

Capi.141. ¶ Notandū penes ſupꝛadicta.

A **Circa** ea vo q̄ dcā ſūt adhuc vlteri⁹ ꝯſiderādū ē ꝙ q̄ꝫ
in ſynu abꝛahe eēnt aīe iuſtoꝝ q̄ nullū vnquaꝫ
mortale patrauerāt ſ ſolū originalē maclaꝫ ꝯtraxiſſent: a q̄ per
aliquā cerimoniā aut actū ꝓpꝛium directū in deū aut fidē parē
tū libate forēt: tn̄ nō ꝓ hac ſola macula nōdū cōplete expiata
ibidē tenebāt̄ ſ ēt ꝓ pctō mortali. Non qdē ꝙ in eis eēt aut
ipi aliqn̄ patrauiſſent nā ſi ſic accidiſſet gehēnalib⁹ ſupplicijs
detruſi forēt: ſ q: illā ptē ſatiſfactionis q̄ reſidua erat ipſi ex-
plere nō poterāt. hec qppe infinitū meritū exigebat qd in eis
nequaq̄ erat. Hoc aūt inducit̄. nā q erāt in limbo ſcōꝝ pꝛm
ꝓ qbus nō erat plene ſatiſfactū in pctō originali nō deceſſe-
rūt nec tūc in eo manebāt: cū eis dū viuerent adēptū foret ſ
formaꝫ tollēdi ſupius diffinitam. Nec tn̄ ꝓ̄ſus adimi potuit
q: ad h vt ꝓ actu illo plene ſatiſfieret neceē erat vt aliqs cuius
actus eēt infiniti meriti aliqd ꝓ illo pateret̄ ſatiſfaciēdo hic
aūt xp̄s mediator eſt. Si ḡ peccatū originale ꝑ actū nr̄um ꝓ̄
ſus adimi nō potuit: ſ neceē erat vt aliquā ꝓ eo pateret̄ penā
quouſq mediator dei ⁊ hoīum xp̄s ꝓ̄ſus ſua morte redime
ret. neciū magis erit in pctō mortali actuali. ¶ Nā ⁊ ſi nos ꝺ
illo patrato nimis cōteramur ⁊ q̄ntū nobis ſubeſt ſatiſfacien
tes ꝓ illo penas tolleremus: nō poſſumus penitus ſatiſfacerē
q: offenſe infinite ēō exigit vt qs ꝓ eo ſatiſfaciat cui⁹ act⁹
infinite meritori⁹ ſit. hic aūt xp̄s eſt: nullū ḡ pctm̄ actuale mor
tale penit⁹ remitti ⁊ deleri poterat: quouſq xp̄s moꝛeret̄. ¶ Ex
h aūt infert̄ neciū eē ꝙ ēt ſi qs nullis mortali actuali aut origi
nali culpa affectus decederet nec inexplete cuiuſuis ſatiſfa-
ctiōis onere preſſus in ſynu abꝛahe maneret: tollerās penali
tatē ꝑuatōis diuine eēntie: quouſq xp̄s ad deletionē illi⁹ culpe
⁊ aliaꝝ pateret̄. ¶ Hoc aūt inducit̄ h mō peccatū qdē morta
le actuale maioris grauitatis eſt q̄ꝫ peccatū originale ſolū: ſ
ꝓ pctō originali nemo ſatiſfacere integre ꝑ actū ſuū quecūq
valet. nec ḡ ꝓ actuali mortali velebit. Maior inductōis hui⁹
pꝫ: q: pene ſm̄ ꝓportionalitatē ad peccata infligunt̄ cū iuſte
Deut.25.c. inferunt̄. Iuxta illud Deut.25.c°. Iuxta menſurā delicti erit
⁊ plagaꝝ modus: ⁊ ſic dētur apocalipſis.18.c. quātū glorifica
uit ſe in delicijs ſuis tn̄ date illi de tormēto. Deus tn̄ maiori-
bus cruciatib⁹ puniri facit eos q mortalr̄ peccauerūt q̄ꝫ eos
qui ſolo originali crimine grauantur: maius ḡ actuale pctm̄
mortale q̄ꝫ originale eſt. Hoc aūt pꝫ: q: ꝓ originali pctō deus
dūtaxat dat penā q̄ eſt in limbo. ꝓ pctō aūt actuali dat penaꝫ
que ē in gehēna dānatoꝝ. Sꝫ pena in limbo puuloꝝ ſoli⁹ di-
uine viſiōis ꝑuatio ē. Pena ēt gehēne dānatoꝝ ē: ptim i ꝑi
uatōe ⁊ ptim in inflictiōe penali. eſt. n. ibi ꝑuatio viſiōis dīne
eēntie ſic in limbo. ¶ Ampli⁹ aūt ibi penaꝝ multiplicitas in
calore ⁊ frigore ceteriſq incōmodis infligit̄. ocs. n. penaꝝ mo-
di a nobis excogitabiles ibi ſunt ampliora q̄ꝫ q̄ꝫ nos imagina
ri valeam⁹. ¶ Scōm aūt qd in hac argumētatōe ſuppōebat̄
erat neminē ꝓ pctō originali ſatiſfacere poſſe qd ex ꝑcedētib⁹
inductū ē: ampli⁹ tn̄ inducit̄. Si qs. n. ꝑ aliquē actū ſuū aut ce
rimoniā ꝓ pctō originali ſatiſfacere poſſet: ēt ſi xp̄s ꝓ eo mor
tē non ſubijſſet mox vt a corpe aīa ſoluta foret oī labe ꝓ̄ſus
exēpta libera celū peteret nullū aliū receptaculū aīaꝝ pꝛius
petēs. Falſitas tn̄ euidēs ē: nā h ꝯſtito cū abꝛahā ita vir ꝓba-
te patiētie: obediētie: ⁊ fidei in tota ſacra ſcriptura ꝑdicet̄: tā-
tūq deo familiaris. Moyſes q̄ꝫ dei ꝯſecretalis nimiūq dile-
ctus q cū eo ore ad os loqbat̄ ſic loq ſolet hō ad amicū ſuum B
vt pꝫ exo.33.c. cū diuina eēntia apte reuelata ē: qd de maxīmis Moy-
bñficijs ē: q cuiq mortaliū ꝯferri pōt: neuter tn̄ hoꝝ vite eter ſes deuꝫ
ne gaudia mox aīa a corpe ſoluta petijt: ſ in ſynu ſcōꝝ detē- veluti a
ti ſunt. ¶ De abꝛahā pꝫ Luc.16.c. De q̄ ſaluator nr̄ teſtimoniū micū al-
ꝑhibuit. De Moyſe aūt eadē rō ē. nullus ḡ ceteroꝝ q̄ntācūq locut⁹ ē.
ſanctitate polleat: ꝓpꝛio actu originalē labē eximere poterit.
¶ Ex his ēt adhuc forti⁹ illatū ē neminē ꝓpꝛijs actib⁹ ꝓ aliq̄ Luche
actualiū pcōꝝ mortaliū ſatiſfacere poſſe: cū actualr̄ originali 16.c.
bus maiora ſunt. ¶ Ex his q̄ꝫ necis illatū pꝫ: ocs aīas q̄ ali-
qn̄ mortali labe ꝯtacte forēt: ⁊ ſi q̄ntū ꝑ hoīem ptuꝝ ſatiſfieri
poterat ſatiſfeciſſent: ſiue de pctō dolendo ſiue alia opa labo
rioſa ſatiſfactoria faciendo nō poterāt ſufficiēter hāc labē exi
mere ⁊ pñr neceē erat illas aliqs ſubire penas vſq ad morteꝫ
mediatoris q ꝓ oīb⁹ erratis integre ſatiſfactur⁹ erat. he aūtē
penalitates i ſola ꝑuatōe viſiōis diuine eēntie ꝯſiſtebāt quouſq
xp̄s moreret̄: locus aūt haꝝ penalitatū erat ſynus abꝛahe.
¶ Cū igit̄ aliqs añ mortē ſaluatoris defeciſſet cui nulla mor
talia patrata forēt: culpā q̄ꝫ originalē ꝑ aliqs act⁹ vel cerimo-
nias eluiſſet: ad ſynū abꝛahe deſcēdebat: hāc penalitatē ꝑua
tōis viſiōis diuine eēntie vſq ad mediatoris mortē tolleratu
rus. ¶ Hoc ēt qm̄ q̄dā ⁊ maxima qdē ſatiſfactōis ps reſidua
erat: q̄ ꝑ ipm̄ expleri neqbat: ſ ſolo mediatoris actu. ¶ Cō-
formiter aūt ſi qs qbuſdā patratis mortalib⁹ dolēs de cōmiſ-
ſis: ⁊ vt alicui mortali ſatiſfacere poſſe eſt: atq debitū ſatiſfa-
ceret: ad ſynum abꝛahe deſcēdebat: q: non fuerat expleta ſa-
tiſfactio. non qdē ea quā hic defunctus expleturus foret: ſ ea
quā iſte explere non potens: xp̄s ſe ad tollerādā iniecerat.
¶ Quedā penes ſuperiora. Ca.142.

A **Ex predictis** aūt dubitādi occaſio ſub apparet
cuꝫ. n. dcm̄ ſit eos q originali adē
pta labe ꝑ aliquā cerimoniā vel actū ſ exigētiā tpis ⁊ pſona
rū añ xp̄i paſſionē decedebant: nullo mortali patrato in ſynu
abꝛahe vſq ad mortē mediatoris detineri: diuine viſiōis paſ
ſuros carentiā: qm̄ q̄dā ps ſatiſfactionis ꝓ originali reſidua
erat: ꝑ ſolū xp̄m ꝯſumāda. Ampliores ḡ penas in eodē ſynu
abꝛahe paſſurus foret: q originali expiato emūdat̄ q̄ꝫ qbuſdā
cōmiſſis mortalib⁹ ꝓ qb⁹ dolēdo ⁊ laborādo viuēs ſatiſfecit
cū illuc deſcēderet añ paſſionē ſaluatoris. ¶ Pꝛimi nāq in
ſynu abꝛahe ꝓ ſola reſidua ſatiſfactōe ꝓ originali culpa: quā
xp̄s expleturus eēt tenebant̄. Scōi aūt ꝓ reſiduo qd in origi
nali manebat: ampli⁹ ēt ꝓ reſiduo ſatiſfactiōis qd i pctō mor
tali ꝑ ſolū mediatorē manebat agēdū. Et q: in recta diſtribu- B
tōe penaꝝ q̄ntitati culpaꝝ cōmēſurant̄ pene: acrius diutur- Obo.
niuſq puniri debuit q ꝓ reſidua ſatiſfactōe pcī actualis mor
tal ⁊ original pariē i libo ſcōꝝ manebat q̄ꝫ q ꝓ reſiduo expiē
do i ſatiſfactōe ꝓ reatu originali i libo detēt⁹ vſq ad paſſiōeꝫ
mediatoris erat. ¶ Huic ēt forſitā aliqs argute rñdē conabit̄ C
neq̄ꝫ ineq̄lē eē penā ad magis ⁊ min⁹ i eis q i libo pueroꝝ: deductio
⁊ i his q i ſynu abꝛahe mācbāt. qm̄ vtroꝛūq pena ꝑuatiua ē q̄rūdaꝫ.
In ꝑuatōe ēt ñ ē dare magis aut min⁹ nec grad⁹ nec exceſſus D
q̄ntitat̄. ſic i cecitate. cū. n. ſemel queq̄ꝫ de cecū diffinierim⁹ nul In ꝑua
lus eo magis aut min⁹ cec⁹ eē vꝫ. Sic ⁊ i ceteris ꝑuatiōib⁹. tōe nō ē
¶ In poſitiuis ēt entibus: q̄ de aliq̄ hūt entitatē magis aut magis
min⁹ dari pt: ſic i gradib⁹ albi ⁊ nigri ⁊ ſiliū q̄litatū albi⁹ ⁊ ni aut mi-
gri⁹ ꝯſitemur. ¶ Eadē ēt collatio ꝯſtat penis q i gehēnalibus nus nec
māſiōib⁹ detinent̄ qm̄ ꝓ ipie fact̄ ibi manēt: i qb⁹ poſitiuū aliqd exceſſus
ibi ē pene eoꝝ culpaꝝ corrñdētes: ꝯformitati i pōne ꝯſiſtūt. ſ. aliqs.
i ꝑpeſſiōe caloris ⁊ frigoris: ⁊ ſiliū ſenſibiliū q̄litatū. ¶ Hoc
mō ei q in hac horrēda dānatoꝝ ſede manēt adiuicē collatio
ꝯſtat: vt aliquē maiorib⁹ affectū cruciatib⁹ ꝑdicem⁹. ſ. vt maio
rib⁹ frigoris: aut caloris ſtimulis: ⁊ ceteraꝝ afflictiuaꝝ q̄lita
tū. ¶ Idē aūt habitudinis modus ꝯſtat eis q purgatoria cle
mētia exercet̄. nā hoꝝ pēalitates poſitiue ſt̄ ſic ipi ꝓ actualib⁹
ſatiſfaciūt peccatis in qb⁹ aliq̄ poſitiua actio aut realitas eſt.
¶ Qui vero

¶ Qui vo in limbo puerorꝫ ꝛ in ſynu abrahe manēt penali
tates ſuas in priuatōe hnt. Nā carētia dine viſiōis hic ꝓ pena
eſt: hec n. pura priuatio ē. Nō ḡ erit magis aut min⁹ ita vt quē
diuina viſiōe magis altero priuatū aſſeram⁹. In libo ḡ puero
E rū nulli grauior ꝙ alteri pena ꝯſtat. ¶ Sic ꝙ in ſynu Abrahe
In libo cū ió oēs puniri dicāt qꝛ dina viſiōe ſolū carēt: nemo abūdā
puerorꝫ tiorē ꝙ ali⁹ penā hēbit. Quo ſſerf: nihil magis puniri eū q ꝓ
nulli ḡ ſola inexpleta ſatiſfactiōe ꝓ originali labe a xp̄o facienda ibi
uior ꝙ manet: ꝙ cui iā ꝓ originali ꝙ ꝓ actuali mortali aliqd explē
alteri pe dum māſit quod a chriſto tolleretur.
na eſt. ¶ Obiectio ꝯtra ea que dicta ſunt.
Ca.143. Nunc aūt ꝯ ꝑdicta qſꝙ obijcer̄ valebit dicēs ꝙ q in li
A bo ſctōꝝ ſūt ꝑ ꝗcūꝗ cā ſint dīne viſiōis priuatio
nē ſuſtinēt: in ꝗ pares eē nemini abiguū fuerit: qui tñ in ſynu
Abrahe ſūt ab angelis ꝯcliub⁹ ſuis mlta ſolamīs gr̄a ꝛ gau
diorꝫ modos accipe ſoliti ſſ cū eis pleraꝗ reuelauerit. Et ſic
dina eēntia vidēda priuari penalitas in priuatione ē: ita ꝛ priuari
gaudijs ꝗ ab āgelis pſtari ſolēt penalitas priuatiua. Et quāꝙ
nemo ꝗat magis alio dina viſiōe priuari: cū vterꝙ priuat⁹ ſemel
extiterit: ꝑi tñ priuato dina viſiōe addici gaudiorꝫ ſpirituū be
atorꝫ priuatio. Poterat ḡ hoc pacto cuiꝙ de his q i ſynu abra
he manebāt abūdātior eē penalitas ꝙ ceteris cū plures ei p̄
uatiōes affuerit. ¶ Ad hec vero rūderi debꝫ ꝙ cuiꝗ de ma
B nētib⁹ in ſynu abrahe maior inēē penalitas poterat ſi ei plu
Solo res inēēnt priuatōes. Dōm tñ ē ꝙ iter oēs q erāt i ſinu abrahe
ſionis. nemo erat cui maior pena aut abūdātior priuationū ineſſet mul
titudo. ꝙꝗ viuus dūtaxat maneret: qꝛ nōdū p xp̄z relige pec
cati original' illi⁹ redēpte erāt. ali⁹ qꝛ tā origial' macule ꝙ actu
alis ei manebat reſiduū p xp̄z eximēdū. ¶ Nō āt ꝑdcōꝝ ē qꝛ
C ſi qs ibi maneret cui dūtaxat original' macule manebāt p xp̄z
Predi explēde relige nō hēbat i ſe maculā originalē aut reatū: qm̄ ꝗ
ctorꝫ rō qbuſdā actib⁹ vel cerimonijs i ſeculo iſto ꝓmiſſis dū viueret
ablata erāt manēte eo dūtaxat ꝓ ꝗ xp̄s ſol⁹ ſatiſfactur⁹ erat at
ꝙ poterat. ¶ Si āt qſꝙ actualia mortalia cōmiſiſſet adhuc
viuēs neċe erat eū priuis ꝓ cōmiſſis dolētē tñ affligi laborib⁹
ſatiſfactorijs ꝙtū aliqs hō purus ſatiſfacē dēret: ꝛ poſſet: aut
ſi hec viuēti inexpleta manerēt neċe erat purgatorio igne ab
ſumi poſtea ad ſynū abrahe vſꝙ ad mortē mediatoris māſu
rū deſcēdere. ¶ Cū ḡ ꝓ pctis actualib⁹ tñ ſatiſfeciſſet ꝙtuꝫ
alicui puro hoī ſatiſfacīēdi facultas ē: irrōnabile ꝓrſus erat
vt poſtea in limbo ſcōꝝ ſiue ſynu abrahe ampli⁹ pati ꝓ ijs d
beat. ¶ Sic ḡ ei q in limbo ſcōꝝ ſemel manē dabaſ nihil dif
ferebat an multotiēs ꝛ varijs pcōꝝ gnīb⁹ dliqſſet ꝙ ſemel. iā
enī ꝓ ſingul' hoꝝ ꝙtū debitū hoī ſatiſfacē erat ſatiſfcm̄ erat:
nihil ḡ oneris iponēdū erat. ¶ Et ſi qs dicat ſi ꝓ pctō origi
D nali eūti ad ſynū abrahe exēpta hac labe i vita manēdū erat i
Obo. penalitate carētie diuine viſiōis vſꝙ ad mortē ſaluatoris ꝛ id
qō māebat xp̄o ſoluēdū de reliqjs actualiū nrōꝝ poſtꝙ nos
ſatiſfecerim⁹ ē tñ ꝙtū ꝓ originali aut ampli⁹ ḡ ꝓ eo āpli⁹ ma
nēdū erit ꝙ ꝓ originali dūtaxat. ¶ Rūdeſ ꝙ q i limbo ſcōrū
E ſt: ꝙꝙ ibi penalitate ꝗdā afficiāſ i priuatiōe viſiōis diuine eēn
Solo. tie cū nō ponūſ i loco illo directe vt penas patiāſ: ſꝫ vt ibi ma
neāt ꝗuſꝙ xp̄s ꝓ eis ſatiſfeciſſet: qō eis explēdū manebat nec
expleri poterat ꝑ illos: iō nihil differebat an xp̄s multa ꝓ eis
tolleratur⁹ an paucos foret cū ipſi de his actu ſuo nihil poſſet
adimere. Qꝫ āt ad penā i libo ſcōꝝ directe ñ ponerēſ ꝙ ꝙ ibi
penā aliquā hñtt appet qꝛ ꝗ dato ꝗncūꝗ aīe aliqd hrēnt pp
qō ibi eis manēdū eēt: illuc dſcēderēt ēt ſi xp̄s iā mortē ſubijſ
ſet ꝛ inde ferrenſ i celū. Sic purgatorie ſedes in penā aiab⁹
nōdū plene expiat̄ indicif. ibi tñ manēt ēt p⁹ mortē xp̄i ꝗuſꝙ
debitā ſatiſfactionē exſoluerint. de limbo tñ ſcōꝝ ſecus: in du
ctū ḡ pꝫ eos q in limbo ſcōꝝ erāt eq̄lē ꝑ oīa hr̄e penalitatem
nec alterum altero plures habere priuationes.
¶ An grauiores penas qſpiā ex his patiaſ q in limbo ſunt.
Ca.144. Succiſis aūt hoꝝ ꝯnis ē ptrāſire an eoꝝ q in lim
A bo puulorꝫ erant. ꝗſdā alijs grauiores ꝑpe
tī penas aſſerēdū ſit. ¶ Huic qſꝙ ſic in ſupioribus de limbo
B ſcōꝝ rūdēdū putabit. ſ. ꝙ cū pena limbi in priuatōe ꝯſiſtat i p̄
Solo uatiōe āt nō ē repite magis aut minus. ¶ Ad ꝗ āt dici pt ꝙ
ꝗ rūdā. ꝙꝙ ꝙtū ad diuine viſiōis carētiā nemo eoꝝ q in libo puulo
rū ſūt maiorē alio penalitarē ferre poterat cū oēs pēni⁹ hac vi
ſiōe priuati ſint poterat tñ deus alicui maiorē i tollerādo hanc
priuatōēꝫ triſtitiā iferre ꝙ ceteris. Velut i viuētibus experimur.
Quidā. n. ſſ q moleſti⁹ ferūt priuatiōēꝫ aut abſētiā alicui⁹ boni
ꝙ alij i eodē bono ablato tollerarēt: ſic ꝺo vni eoꝝ q in limbo
manēt maiorē triſtitiā infligē poterit ꝙ alijs: ꝛ ꝗ mō amarius
puniret. ¶ His rūdēdū ē plꝰ eē modos qb⁹ qdā eoꝝ q i libo
puulorꝫ ſſ acri⁹ ꝙ ceteri punirenſ: nemo tñ grauiores alio pe C
nas tollerat. Nō aūt hoꝝ ē: qꝛ pene debēt eē ieq̄les aut eq̄les Alia ſolo.
ſꝫ ꝙ culpe eq̄les aut ieq̄les ſſ. oīb⁹ tñ q i libo erāt culpe ꝯſta D
bāt eq̄les. Cōformāte ḡ iuſtitia cōmutatiua pene eq̄les eē de Quidā co
bebāt. Qꝫ āt oīuꝫ q i libo puulorꝫ erāt culpe eq̄les ꝯſiſterēt eui rū qui in li
dēs ē. nā i pctis actualib⁹ vnū altero mai⁹ eē accidit: ex diuerſ bo ſſ acri⁹
cāis originale tñ alicꝫ altei o mai⁹ eē ipoſſe ē. Quāꝙ i ꝗ nimis puniūſ ēt ſi
inter phos differt iter eos dico ꝗs ſtoycos vocāt: ō qb⁹ Tul grauiores
lius Seneca Zeno ꝛ Criſipp⁹ atꝙ ꝯſiles ſūt ꝛ iter ꝑipathe penas non
ticos ꝙꝫ pnceps nr̄ Ariſtotiles ē. Peripathetici qppe aſſeue patianſ.
rāt pctōꝝ ineq̄litatē qb⁹ fidei catholice oīumꝙ catholicorū E
poſitio ꝯſentanea ē. Stoici ꝺo pctōꝝ eq̄litatē ꝯſtituūt dicētes Peripathe
ſepiſſime Seneca in eplis alijſꝙ locis. Si gubernator euer tici fatenſ i
tat navē auri vel palee in re qde differt i arte ꝺo nihil. Sic ꝙ eq̄litatem
Tulli⁹ i ꝑadoxa tertia ꝗ icipit pua ingt. alt pua ingt culpa vt peccatorꝫ.
magna ē i. eꝗ grādis eſt pua culpa vt magna. ¶ Ponere aūt F
fundamēta ꝑipatheticorꝫ atꝙ ſtoicorꝫ: ꝛ quos ſtoycorꝫ funda Stoici eq̄li
mēta deficiāt latiſſima atꝙ ſpeculatiua inqſitio foret de ꝗ ſu tatē culpa
pſedēdū ꝑ ſingula erit. ¶ Sꝫ i ꝗ ſupficialr̄ iueſtigātib⁹ nob rūꝫ aſſeue
ſuffecerit vnica rō. in qua ꝗ ſatꝫ euidēs ē. ſ. tūc aliqō opus hu rant.
manū recte fcm̄ ē: cū oēs circūſtātie illius act⁹ recte ſūt. tūc ꝙ Seneca
act⁹ prauus ē: cū nō oēs circūſtātie act⁹ i debita rectitudine ob Tullius
ſeruāſ: ſiue i vna ſiue i plib⁹ erratū ſit. In actu āt eē pñt ſeptē
vel octo circūſtātie iuxta Ar. doctrinā ethi. lib. 3. ꝛ in puerſi
tate cuiuſꝫ eaꝝ peccaſ neċe ē vt grui⁹ peccet cū i duab⁹ earū Ariſtoteles
erraſ ꝙ ſi in vnica. ꝛ ſi in trib⁹ erreſ grui⁹ deliq̄rit ꝗ ꝙ ſi in 3°. ethi.
duab⁹: ſic ꝙ vſꝙ ad puerſionē oīuꝫ ſiſ' ſumptaꝝ. ¶ Hoc aūt
ampli⁹ iducaſ vt ſi dixerim⁹ quēꝙ aliqd facere q̄lr nō dꝫ his
deliqt in vna circūſtātia: ꝗ dr̄ q̄lr. Si aūt ali⁹ fecerit qppiam
nō qñ dꝫ deliqt in circūſtātia quā qñ appellare ꝯſueuimus. ꝗ
āt ē cū ad aliquē actū tp̄s limitatū ē: qō nec pueniri nec pter
mitti vel dilatari lꝫ: vt lege vel ſpāli alicui⁹ decernētis iuſſione
cautū ē. Nūc ꝺo dicamus aliū hoīuꝫ feciſſe aliquē de ꝑdictis
duobus actib⁹ delinquēs in duab⁹ circūſtātijs. ſ. ꝙ nō egit qñ
fieri rēſ dēbat: nec q̄lr fieri debebat. ¶ Poſtea vero dicamus
duos viros in eodē actu ſꝫ ſpēm delinqre alteꝝ tñ qꝛ nō egit
quando debuit ſolum: alium vero quia non egit quando de
buit nec qualiter debuit errans in duab⁹ circūſtantijs. Quo
dato ingretur an hij eq̄lr deliq̄rint an ineq̄lr. ꝙ ſi fateamur
grauius deliqſſe eū q deliqt nō obſeruās q̄lr nec qñ in actu:
eo q dūtaxat puertit circūſtātiā ꝗ ē qñ: ē qō itēdiſ. ſ. alterā al
tera maiorē eē inīqtatē. Si aūt dicere malueris eq̄lr erraui
ſe eū q deliqt puertēs qñ i actu cū eo q puertit q̄lr agēdū eēt
ꝛ qñ ſiſ: ſequiſ nullū eē delictū errare in q̄lr agēdū ē: qō falſū
eſt. ¶ Appet tñ qm̄ hoꝝ duoꝝ delinq̄ntiū alſ deliqt i qñ agē
dū eſſet: alius ꝺo in q̄lr ꝛ qñ actio dirigenda ſit: error ḡ vnius
delicto alterius eq̄biſ in puerſiōe circūſtātie hui⁹ qō ē quādo
¶ Hoc aūt dato inquireſ de circūſtātia ꝗ eſt q̄lr an errorem
cauſet in ope cum puertaſ. Si aūt aſtruxeris peccatū eſſe in
ope cū q̄lr puertaſ ꝗ eſt circūſtātia modi. ſeqſ ꝙ cū error qui
eſt in puerſiōe circūſtātie tp̄is. ſ. qñ qd agendū ſit maius eſſe
peccatū in eo actu ꝗ quis puertit duaſ circūſtātias. ſ. qñ ꝛ q̄lr
ꝗ ſūt circūſtātie modi ꝛ tp̄is ꝙ in eo actu ꝗ quis deliquit per
uertēs dūtaxat circūſtātiā tp̄is ꝗ eſt qñ. ¶ Si ꝺo dixeris ꝙ
peruerſio circūſtātie q̄lr nō addat aliquā grauitatē delicti ſu
per trāſgreſſionē circūſtātie ꝗ eſt qñ: ſꝫ ita ſit ac ſi ſola circūſtā
tia tp̄is puerſa foret: neċio fateberiſ puerſionē circūſtātie mo
di. ſ. q̄lr ſm ſe delictū nullū ꝯſtituere ac ſi nihil peruerſitatis
foret. ¶ Nam ſi hec per ſe delictū ꝯſtitueret cū alteri circūſtā
tie ꝯſtituēti delictū adderet maius fieri neceſſe erat. Hec. n. cō
ditio reꝝ vni⁹ gnīs eſt ꝙ cū aliq̄ ponat aliquā magnitudineꝫ
ꝛ alia ei ſuperaddita ſit maius quid effici neċe eſt. Hoc tñ fal
ſuꝫ eſt: nemo quippe ēt inſanus ꝯfitebiſ trāſgreſſioneꝫ ꝗ eſt
circūſtātie modi: peccatū nullū ꝯſtituere. nā ex eodeꝫ funda
mento induci pōt circūſtātiā tp̄is: ꝗ eſt qñ: de ꝗ ꝯceſſuꝫ eſt ꝙ
cauſaret in actu peruerſitatē cū nō eſſet vt decet: nō cauſare
peccatū. Nā deſ de aliq̄ ꝙ quippiā egerit vbi nō oportet deli
quit. n. in circūſtātia locali: ꝛ huius actuꝫ ꝯfiteberis eſſe deli
ctū vel errorem. dicam⁹ ꝺo alteꝝ deliqſſe qm̄ egit quicꝙ vbi
nō oportebat ꝛ qñ nō oportebat. ¶ Ecce. n. hi duo act⁹ quoſ
delicta vel pctā neċio ꝯfiteris ꝛ ſi nemo cogat vltrone⁹ ꝯfite
beris eq̄les ſſ ꝙtū ad trāſgreſſionē circūſtātie ꝗ ē vbi ptinēte
ad locū. Quo dato aut hos act⁹ dlicta eq̄lia vocas. aut ieq̄lia
Sēꝺo

Si vo inegl̄ia hēo qd̄ negas aſſerēs p̄uā culpā eē ita grauē vt magnā. Si vo eq̄lia aſtruxeris nec̄e ē vt qd̄ añ ɔſtruxeras dẽſtruas. dixeras. n. pctm̄ eē ſi qs traſgrederet̄ circūſtātiā tp̄is nūc tñ ɔfiteri cogeris i traſgreſſiōe hꝰ circūſtātie pctm̄ nl̄lū eē. Nā cū he duo pctā. ſ. i trāgreſſiōe vbi ꝛ qñ eq̄lia ſint q̄tū ad trāgreſſionē q̄ ē in circūſtātia dicēte bitudinē loci ꝛ tu ea ſimplr eq̄lia aſtruas nec̄e ē vt trāſgreſſio circūſtātie q̄ ē qñ nullā faciat puerſitatē aliognū addita ſup puerſitatē q̄ ē i circūſtātia locali maiorē efficiat trāſgreſſiōe3 nec̄e ē: ſ3 pꝰ ɔfeſſus fueras puerſitatē eē i trāſgreſſiōe circūſtātie q̄ ē qñ. ḡ erꝰ in metha. ¶ Et h̄ mō iducet̄ ō ſingulis ſeptē vl' octo circūſtātijs actuū ꝙ in nulliꝰ eaꝝ trāſgreſſiōe peccatū3 ſit qd̄ ɔ̄ſus abſurdū ē. Plures āt ad h̄ rōnes ꝛ ſatꝫ fundamētales iduci poterāt: ſed ſuffecerit qd̄ dcm̄ ē. ¶ Ex p̄dictꝫ ḡ iductꝫ ſatꝫ ſolide liq̄t alterā

B Una maior eſt culpa altera. altera maiorē eē culpā. Appet igit̄ p̄ma ps antecedētis hꝰ. ſ. cl̄pā q̄ʒdā mortalē actualē altera eē maiorē. ¶ Ob h̄ āt leges būane maiorē qbuſdā ſcelerib' q̄ʒ aliīs inferūt cruciatū. De legibꝰ q̄ʒ diuinis idē pʒ i toto veteri teſtō ac nouo. Sic. n. ꝛ apd̄ tartareas ſedes atq̄ʒ purgatoria loca q̄dam aīe acrioribus q̄ʒ alie cruciatibus puniuntur.

Capi. 145. ¶ Nullum originale peccatū altero maius eſt.

A **Huius** antecedētꝫ alia erat ꝑticula nullū origīale peccatū altero originali maius eē. Qd̄ pʒ qm̄ originale nō fundat̄ ſup aliquē actū poſitiuū ſic̄ in actualibꝰ eſt ſ3 ē q̄dā culpa macula ꝛ reatꝰ quā icurrit aīa cū corpi vnit̄: q: ɔiūgit̄ corpi ōriuato ab adā p ſeminalē ꝓpagatōe3. Cōſiſtit āt in p̄uatōe ſolū iuſtitie originalis ōbue ineſſe. Et qm̄ h̄ nō eſt trāgreſſio circūſtātiaꝝ poſitiuaꝝ aliq̄rū ſic̄ in pctō actuali p q̄rū violatōe3 icurrat̄ maior vel minor puerſitas: ſ3 nūeꝝ circūſtātiaꝝ ōordinataꝝ ꝛ eaꝝ bitudinē: ſ3 ſolū ɔſiſtit p̄uaricatio originalis iu p̄uatōe. In p̄uatōe āt magis aut minus ſol's nō ē ſic in ꝓorib' ōnſu3 ē neq̄t aliqd̄ originale pctm̄ altero maius eē. ¶ Si ḡ duo ob ſoliꝰ originalis delicti maculā cruciatibus: aut qbuſuis penalitatib' ſubijciēdi forēt nō deberēt aīe altero ḡuiorib' affici penis: ſ3 q in limbo puuloꝝ ſt: ob ſolius originalis macule reatū tollerāt q̄cqd bñt: nihil ḡ ḡuiꝰ alius altero tollerare debebit. ¶ Qꝫ aūt q in limbo puuloꝝ ſt ſoliꝰ originalis culpe penas patiat̄ ex p̄dictꝫ ſatis appet. ſ. ꝙ illi in limbū deſcēdebāt q̄s ſoli' original' culpe ḡuabat reatꝰ. nā ſiq̄s decedēs culpa actuali teneret̄ ēt ſi parit̄ originali macula p̄meret̄ gehēnalib' icēdijs imergēdꝰ erat. ¶ Si ḡ ſoli i puuloꝝ limbo tenebant̄: q originalis macule dūtaxat onere ḡuabāt̄: ſatꝫ liq̄t q̄ſcūq̄ʒ in puuloꝝ detētos limbo ſoliꝰ original' culpe penas luere: cū nihil aliō hēant: pp qd̄ torq̄ri aut p̄itri q̄lr cū q̄ʒ debeāt: nullū q̄ʒ originale altero maius: ē nec̄e alteriꝰ penā

B Regula de limbo puerorꝫ. eoꝝ q in limbo puuloꝝ ſūt alioꝝ pena maiorē nō eē. ¶ In h̄ vo ɔſiderāda ē q̄dā regula ſatꝫ notabilis. ſ. ꝙ a p̄nꝰ orbis ɔditi añ datā circūciſionē ꝛ poſtea vſq̄ʒ ad finē ſeculi nemo ſemel aut plies actualr̄ peccauit mortalr̄ cōmittēdo q ad puerorū limbū deſcenderet. ¶ Poſtq̄ʒ qs eīm mortalr̄ peccaret qūocūq̄ʒ ſe hēret neqbat deſcēdere ad limbū pueroꝝ. Qd̄ inducit̄

C Qui mortali crimie deliq̄rit ad limbū ōſcēdere nō p̄t. nā cū qs mortalr̄ peccabat aut ɔterebat̄ de illo aut nō. Si āt nō ɔtereret̄ añ mortē q̄ʒ q̄ʒ cū originali q̄ʒ ſil' decederet nō poterat tēdere in limbū pueroꝝ: ſ3 in gehēnā dānatoꝝ q locus eis q in mortalib' decedūt deputatus ē. Si aūt q mortale patrauerat añ mortē de cōmiſſis doleret nec̄e erat vt q̄ʒ q̄ʒ ante h̄ ſemꝑ fuiſſet in mortali tūc decideret atq̄ʒ ɔ̄ſus p̄iret. ¶ Nā ſic̄ in tp̄e date legis ꝛ circūciſiōis iudeis tollebat̄ macula originalis p circūciſiōe3 ita i gētilib' ſemꝑ añ mortē xp̄i cū adulti eēnt tolli poterat p quēcūq̄ʒ actū directū in deū: ſi i p̄ua etate fide parētū ablata nō fuiſſet. contritio aut actꝰ directꝰ i deū originale tollere poterāt. ¶ Si aūt oīam' ꝙ nūc nō pōt tolli originale p ɔtritōe3 niſi baptiſmꝰ aſſumat̄ dōm ē. ꝙ regl'a ſp ſtat: nā aut p ɔtritōe3 tollit̄ pctm̄ mortale in eo q cōterit̄ aut nō. ſi tollit̄ nec̄e q̄ʒ ē originale tolli. Si aūt nō tollat̄ mortale nō tollet̄ origīale. ¶ In gētilib'. n. q añ xp̄i mortē ab orbe cōdito fuerāt: q: nō erat aliq̄ obl'o ad certā legē p ɔtritōe3 tollebant̄ ſp peccata mortalia ꝛ p quēcūq̄ʒ actū directū in deū tollebat̄ originale. ¶ In iudeiꝫ aūt erat determinatio ad accipiēdā circūciſionē: iō ſaluari ñ poterāt ab originali: niſi accipent circūciſionē. ¶ Si ḡ aliqs de iudeis q forte nō circūciſus eēt doleret de pctis mortalib' dolēs q̄ʒ ō h̄ mortali ꝙ nō ſūpſiſſet in trāſactꝫ tp̄ib' circūciſionē tollebant̄ p ɔtritōe3 mortalia ꝛ ip̄m q̄ʒ originale. ¶ Si aūt dolēs de aliqbꝰ mortalib' nō doleret ꝙ circūciſus nō fuiſſet nō tollebat̄ aliqd̄ mortale peccatū.

nec originale nō q̄dē tanq̄ʒ ɔtritio ad tollēda pctā aliqñ ipotēs fuerit: ſ3 q: vā atq̄ʒ ꝑfecta ɔtritio nō ē cū de qbuſdā dolemus ſi de aliīs nō doluerim' aut in aliīs maneam'. ¶ Idē āt caſus ē ſi qs h̄ tp̄e ſiue filꝰ xp̄ianoꝝ ſiue ō q̄cūq̄ʒ gēte natus baptiſmatꝫ lauacro tinctꝰ nō foret. nā hic' in mortali pctō erat qm̄ ſacrū regn̄atōis lauacrū nō ſumebat. ¶ Si ḡ ō cūctꫫ mortalib' doleret nec̄e erat vt ō h̄ q̄ʒ ɔtereret̄ ꝙ hactenꝰ ibaptiſatus mā ſiſſ3: ꝛ tūc ip̄o dolore añ ſuſceptū baptiſma tā mortalia q̄ʒ originalia abolet̄. ¶ Eſt igit̄ ḡnale ꝙ i q̄cūq̄ʒ ſtatu ɔtritio ſi vā ꝛ ꝑfecta ē oīa pctā tā actualia q̄ʒ originale delet actualia q̄dē directe originale aūt indirecte. ¶ Nā cū mortale pctm̄ p cōtritionē delet̄ grā3 cōferri nec̄e ē q̄ macula pcti deturpās imaginē dī formalr̄ deleat̄. S3 grā nō ɔſentit ſecū culpā mortalē ꝛ obligationē ad mortē eternā cū efficiat hoīe3 difformē. Culpa tñ originalis ē mortaliſ reddēſ hoīe3 obligatū ad mortē eternā: ꝛ tollēs a deformitate: ḡ collata grā hoī dolenti de pctis p ɔtritionē nec̄e ē vt originalis culpa ſi i eo ꝑfuit deleatur. Cū ḡ deleret̄: i cōtritio ḡ nō māebat. ¶ Stat ḡ data regula ꝙ q ſemel mortalr̄ peccaret añ paſſiōe3 xp̄i ad libū pueroꝝ deſcēdē nō poterat. Et ſi ſupior ꝓbatio ſufficiēs ſit ad oē tp̄s vt iductū ē: tñ adhuc magis iduci p̄t de tp̄e pꝰ euāgelij ꝓmulgatōe3 vſq̄ʒ ad ɔſūmationē ſecli. Nā q in h̄ tp̄e mortalr̄ peccat aut ē xp̄ianꝰ aut ſarracenꝰ: iudeꝰ vl' paganꝰ: aut cuiuſcūq̄ʒ ritꝰ. Si. n. effectꝰ xp̄ianꝰ ſit ad libū pueroꝝ deſcēdē neq̄t: qm̄ p batiſmatis lauacꝝ hec originalis macl'a deleta ē quā hñteſ dūtaxat ad libū pueroꝝ ōſcēdebāt. ¶ Si āt ſarracenꝰ: iudeꝰ: aut cuiuſcūq̄ʒ gētis vl' ritꝰ ſit: aut ad fidē xp̄ianoꝝ aliqñ redit aut nunq̄ʒ. Si vo aliqñ ad rectā fidē ɔuertit̄ in baptiſmo originale cū oīb' actualib' q̄ ꝑfuerit delet̄. Qñocūq̄ʒ ḡ poſt h̄ deceſſerit ad libū pueroꝝ ōſcēdē neq̄t qm̄ iā originale ablatū ē: pp qd̄ erat ōſcēſus ad limbū pueroꝝ. ¶ Appet q̄ʒ ex p̄dictis eorū q in limbo puerorum ſunt nullū altero grauius puniri nec ad hoc eſt aliquod rōnabile inductiuum.

D Quãtū poſſit ɔtritio p' pctā admiſſa.

¶ Dubiū: an Jeremias ꝛ Jo. bapti. qui in vtero ſctificati ſūt poſt obitum in limbum deſcenderint. Ca. 146

Quoniā aūt in ꝑhibetis dictū ē añ mortē mediatoris dī ꝛ hoīu3 xp̄i ianuā vite eterne clauſā fuiſſe: nec qſpiā illuc itroire potuit ſ3 illi q nulla origīali aut actuali macl'a ḡuati: nullo q̄ʒ iexplete ſatiſfactōis onē ꝑſſi decedebāt: ad ſynū abrahe ferebant̄: vſq̄ʒ ad xp̄i paſſionē manſuri. A

¶ Cuiq̄ʒ abigēdū videbit̄ de eis q in vtero ſctificati ſint. De Jeremia pʒ Je. c. p̄. cū dī. Et factū eſt vbū dn̄i ad me dicēs p̄uſq̄ʒ te formarē in vtero noui te ꝛ antequā exireo de vulua ſctificaui te: ꝛ ꝓphā3 in gētib' dedi te. in q̄ ſatis nota ē oium catholicoꝝ doctoꝝ ſn̄ia dicētiū: eū in vtero ſanctificatū. ¶ De btō Joāne baptiſta eadē oīb' doctorib' catholicis q̄ ō Jeremia ſn̄ia ē: iō eccl'ia i ſolēnitate eiuſdē cātat id qd̄ ad ſe dcm̄ a dn̄o refert Jeremi. ca. p̄. Inducūt̄ aūt catholici doctores ſatꝫ rōnabilr̄ ad aſſerēdū de btō Joāne ꝙ ſcificatꝰ in vtero ſit. nā deus ſup ip̄3 miraculoſe opatꝰ ē: cū adhuc eēt i vtero faciēs eū moueri vt inclinaret̄ ad quādā exhibitōe3 reuerētie mr̄i ſaluatoris nr̄i veniēti ad heliſabeth Joānis mr̄e3. Sic hētur Luē. c. Luē. i. c. p̄ cū dr̄. ꝛ factū ē cū audiuit ſalutatōe3 marie heliſabeth exultauit infans in vtero eiꝰ. ꝛ poſtea ipſa ſpū ſcō mouēte ait. Ecce. n. vt ſcā ē vox ſalutatiōis tue in aurib' meis exultauit infans in gaudio in vtero meo. ¶ Hi āt q in vtero ſcificati ſunt

B In vtero ſcificati peccatū originale ñ hēbāt. pctm̄ originale nō hēbāt: ſi ḡ actuale nullū cōmitterēt ſic̄ de q̄libet hoꝝ duoꝝ aſſerit̄ cū decederēt nō reſtabat eis q̄cq̄ʒ pp qd̄ ad limbū ſcōꝝ deſcēderēt nec ad aliū aīaꝝ receptaculū ſ3 mox ad vitā eternā ɔuolarēt. Nā i ceteris q ad limbū ſcōꝝ dſcēdebāt ꝛ ſi p actualib' ſatiſfactū eēt ſi q̄ egiſſent: ꝛ originale ablatū tñ relige q̄dā māſerāt q̄ p ipſos expiari nō potuerāt ſ3 debebāt p xp̄m expiari. ¶ In ſcificatꝫ tñ ab vtero q: nullū

C Solo ad dubium. actuale erat nec originale nulliꝰ relige manere poſſe videbāt̄ p qbꝰ xp̄o ſatiſfacturꝰ eēt: ꝛ iſti vſq̄ʒ ad mortē ſuā tenerēt̄ in ſinu abrahe. ¶ Ad h̄ r̄nderi dꝫ: ꝙ ſcificati ivtero. ſic̄ btūs Joannes ꝛ Jeremias: ſi añ xp̄i mortē ōcederēt ad limbū ſcōꝝ. ſ. ad ſynū abrahe ferebant̄: quāob: ē cū tā btūs Joānes q̄ʒ Jeremias in vtero ſcificati añ xp̄i paſſiōe3 ōceſſerit: ad limbū ſcōꝝ

D Probatio ſolonis. ōſcēderīt: vſq̄ʒ ad xp̄i mortē ibidē ſic̄ ceteri ꝑmanētes. ¶ Hoc aūt iducit̄: nā q i vtero ſcificabant̄ aut dū viuerēt aliqd mortale ꝑegerūt aut nihil. q̄ʒ q̄ʒ iſta diſtictio nō recipiet̄ ab oīb' catholicis cū dicāt ſcificatos i vtero ɔfirmatos ꝛ ipeccabiles factos. Qd̄ ñ ipedit. nō. n. aſſerim' eos peccaſſe: aut peccare potuiſſe: ſ3 ō eis ɔditiōalr̄ loqmur. Cōditio āt nemini ꝑiudicat.

E Cōditio nemini p̄iudicat.

Si ꝑ diceremur quod q̄ eoꝝ mortalr̄ peccaſſe aut dolebāt de
patrat̄ aut minime. Si nō cterent gehēnalib⁹ ināciparent i
cēdiis. Si vo eos ō peccat̄ dolētes ſeceris atq̄ ꝑfecte vt pu-
ro hoi poſſibile atq̄ oignū ē laborātes ꝓ ꝯmiſſis ſatiſfeciſſēt
ad limbū abrahe deſcēdebāt. Nā q̄dā relīq̄ ſatiſfactionis in
pctis actualib⁹ mānebāt ō q̄b⁹ ꝑ hoiez puꝝ ſatiſfieri īpoſſibile
erat: ſ; xp̄o eluēde manebāt: iō in limbo ſctōꝝ redēptionē il-
lā expectaturi erāt. ℭ Si āt in vtō ſctificatos poſtq̄ de vul
ua erupint nullū icurriſſe pctm̄ aſtruxerim⁹ adhuc ncēe eſt
hos añ paſſionē xp̄i decedētes ad limbū ſctōꝝ deſcēdere. nā
ꝑ.in pctō originali ɔcepti ſunt. ℭ Lū.n.aliqs i vtō ſcificatus
erat originalē maculā prius ɔperāt cum deſcēderet ō ſtirpe
ade ꝑ ōriuationē ſeminalē cū de⁹ tñ eos i vtero ſctificabat de
lebat i eis originalē culpā cū āt erūpebāt i lucē nllō origina
li iſecti erāt: q: eis ablatū erat i eo tñ ſic ceteri geniti ſūt. Hij
ꝑ ad limbū ſctōꝝ morientes deſcēdebāt: nā nihil a ceteris diſ
ferūt: niſi q̄ alij i pctō originali ɔcipiunt atq̄ erūpūt ex vtō:
poſtea vo ꝑ aliq̄s cerimōias aut act⁹ tollit. Scificati āt in ori
ginali ɔcipiunt: ſ; nō naſcunt i pctō cū añ natiuitatē ablatū
ſit. ℭ Sicut ꝑ illi q i pctō originali erupērūt i lucē poſtea āt
cerimonijs circūciſiōis aut q̄buſlibet aliis illō expiebāt dece
dētes ad limbū ſctōꝝ deſcēdebāt ēt ſi nihil vnq̄ mortale pe
giſſēt: q: ſemel in illis pctm̄ originale fuit ⁊ q̄uis poſtea dele
ret tñ plene ablatū nō erat qm̄ adhuc manebat aliqd expian
dū ꝑ mediatorē. ℭ Ita cū q̄s in vtō ſcificabat ꝑ originale ɔ-
perat iō q̄uis ꝑ ſanctificationē deleret tñ nō penitus delebat
qn aliqd maneret poſterius ꝑ xp̄z expiandū. ℭ Nā ſic cir-
cūciſio aut q̄libet cerimonie q deo iperāte aut volēte effica-
ciā hēbant nō ſufficiebāt delere originalē maculā ēt ſi de⁹ il
lā deletionem operaret: ſ; ſemꝑ manebat aliqd expiandū ꝑ
xp̄m: ita ⁊ ſcificatio ꝑ deū ſolū fcā in vtero nō ꝓrſus origina
lē adimebat reatū qn aliqd ꝑ mediatorē ſatiſfaciēdū manēt.
ℭ Lū.n.ſcificatio hoꝝ fiebat in vtero nōdū xp̄o mortē ſubi
erat: iō ſatiſfactio illa nō poterat eē tāte efficacie vt oino ꝓr-
ſus deleret ne qd ō ħ morte mediatoris eluendū manēt. in-
erat: ꝑ eis ſꝑ aliq̄ obligatio vt decedētes ad ſynū abrahe de-
ſcēderēt. ℭ Sic ꝑ ad ꝓpoſitā dubitatōez diffinuēdū erit oēs i
vtō ſcificatos q añ ſaluatoris mortē deceſſerīt ēt ſi i vita neq̄
q̄ quoq̄ peccauiſſēt ad limbū ſctōꝝ deſcēdēt: q: nōdū ī eis oīs
originał reat⁹ ablat⁹ erat vſq̄ ad mortē ſaluatoꝛ. ℭ De Hie
remia āt dōz ē q̄ fuit vir ſcūs atq̄ ꝓpħa et vite icōtaminate
atq̄ ſcificat⁹ i vtō moriēs tñ ad libū ſcōꝝ deſcēdit eūq̄ inde
xp̄s iā paſſus eduxit.

f Peter ꝗ dubiū.

ℭ Dubi⁹ an Joāne baptiſta ad libū ſcōꝝ p̄m deſcēderit. ca.14.7

Nūc vero ō btō Joāne baptiſta cuiq̄ abigēdū videbit qm̄ ipſe añ xp̄i paſſionē mortu⁹ ē ⁊ ō eo nūciatū ē xp̄o q̄ ab herode occiſus eēt ⁊ doluit de q̄ matthei.14.c. an ad ſynū abrahe cū ceteris ſcis prīb⁹ deſcēdēt. ℭ Rñdedū eſt Joānē baptiſtā i vtō ſcificatū p⁹ mortē ſuā i ſynū abrahe de-ſcēdiſſe ſic Hieremias ōſcēdit q i vtō ſic ⁊ beat⁹ Joānes ſcifi cat⁹ erat. ℭ Nā ſcificatio i vtō ſcā ñ tollebat originale pctm̄ ꝑceſſiſſe i ſcificato q̄uis facēt iā nō manē cū ꝑ ꝑfuerit negbat totalr̄ tolli ita vt ñ manēt aliqd p⁹ ꝑ xp̄i mortē redimēdū qō alr̄ redimi neq̄uiſſet. ncēe ꝑ erat vt vſq̄ ad ſaluatoris mortē manēt beat⁹ Joānes i libo ſctōꝝ. ℭ Si vo q̄s obijciat Joānē baptiſtā a xp̄o fuiſſe baptizatū. ⁊ ob ħ penit⁹ originale deletū qm̄ baptiſm⁹ xp̄i tollit originale ⁊ actualis ſi ſint. Vñ ſi quiſ mltis mortalib⁹ ⁊ ip̄o originali ꝑſſus baptizaret ab oīb⁹ pe nis⁹ excēpt⁹ erat ita vt ſi ɔfeſtim moreret ad vitā ētnā euola-ret. S; Joānes baptiſta a xp̄o baptizat⁹ ē. ꝑ ꝑ illū baptiſmū originał maclā ꝓrſus auferret ſic tollit i nūc baptizanis cū ꝑ moreret nihil hret q̄ tēdēt i libū ſcōꝝ. Nō eīn ō btō Joanne q̄ſq̄ aſtruit nec audēt aſſerē q̄ aliqñ mortalr̄ peccauerit ⁊ hui⁹ aliq̄ relīq̄ manerēt ꝑ xp̄z redimēde ꝓ q̄b⁹ teneret expe ctare mortē ſaluatoꝛ i ſynu abrahe. ℭ Oēs q̄ppe catholici doctores aſſerūt beatū Joānē nūq̄ mortalr̄ peccauiſſe cū ō eo xp̄s tm̄ ꝓtulerit teſtimoniū. ſ. īter natos mulierꝝ ñ ſurre-xit maior Joanne baptiſta. vt pꝫ matthei.11.c. Si tñ mortalr̄ peccauiſſet aliqs eo maior ſurrexiſſ; cū ō q̄buſdā aliis dicat q̄ mortalr̄ ñ peccauerit. ℭ Ampli⁹ āt qm̄ eccl'a ſupponens eū mortalr̄ peccare ñ potētē aīt receſſiſſe i deſtū vt ñ peccarꝫ ſaltē venialr̄ i vbo leuiſſimo vt hētur i q̄dā hymno ſolēnitat̄ ei⁹. ſ. antra deſti teneris ſub ānis ciuiū turmaſ fugiēs petiſti ne leui ſaltē macl'are poſſes ſemie vitā. ℭ Huic āt rñdēdū ē q̄ ēt ſi baptiſm⁹ xp̄i añ paſſionē ſuā iſtitut⁹ foret vt magiſteꝝ

Margin, left column: ca.14.7 · A · Matt. · B · Solut⁹ · C · Hieremi as.i vte ro ſan-ctificat⁹. eſt · Obiect. · D, · E · Joānes baptiſta nūquā mortalr̄ peccauit · matth. · F · Soluti.

ſniaꝝ i q̄rto diſtictiōe tertia iducit: ncēe erat vt Joānes ēt ħ baptiſmate locus ad limbū ſcōꝝ deſcēdēt cū añ paſſionē ſal-uatoris deceſſiſſ;. ℭ Lā hui⁹ ē: q: ſi q̄s añ paſſionē ſaluato-ris baptiſmate ei⁹ tigeret hac lotōne ab originali culpa cun ctiſq̄ inq̄namētis baptizat⁹ expiabat effect⁹ ꝑ ꝑncepꝫ redem ptōis xp̄i ñ tñ liberabat penit⁹ añq̄ xp̄s mortē ſubiret. Nā; fruct⁹ paſſiōis xp̄i cōicari negbat añq̄ eēt: opottebat ꝑ vt q̄-cūq̄ deceſſiſſ; ſic baptizat⁹ añ mortē ſaluatoris ad libū ſcōꝝ deſcēdēt. ℭ Baptiſm⁹ q̄ppe xp̄i i ſe ip̄o vt a ſe tātā nō hꝫ effi caciā vt ꝑ eū a delict̄ emūdemur. S; hāc ꝟtutem dūtaxat hꝫ paſſio ſaluatoris nr̄i ipa q̄ppe ꝟaciter ē meriti īfiniti iō ꝑ eaꝫ vniuerſa ōlicta ſoluūt. ℭ Hoc āt iducit: nā ſi baptiſm⁹ xp̄i in ſe ip̄o hāc hēret efficaciā vt oēs recipiētes illō ſimplr̄ ⁊ ꝑfe-cte emūdarēt ab oīb⁹ culpis tā actualib⁹ q̄ originali ⁊ a pe-nis ꝓ his ōbit̄ ita vt ſi ɔfeſtiꝫ decederēt ad vite ētne gaudia ɔuolarēt. cū iſtō ſacramētū añ xp̄i paſſionē iſtitutū foret iuxta ſniez magiſtri ſniaꝝ li⁹.4.diſtin.3.poſtq̄ illō iſtitutū ñ eēt ñ erat ncēe vt xp̄s moreret qm̄ q̄cq̄d mors illi⁹ nobis bñficij al latura erat iā baptiſm⁹ ꝑfecte ɔtuliſſet. ℭ Hoc tñ falſiſſimū ē ⁊ ɔuertēs totā catholicā poſitōez. nā alma mr̄ eccl'ia aſtruit nobis pctā ɔdonari ñ potuiſſe niſi xp̄s ꝓ nobis pateret. Sic eniꝫ Eſa.53. cui⁹ liuore ſanati ſum⁹. i. q̄ nos ꝑ vulnera bñ-dicti ihū ab oīb⁹ macul' ⁊ penis libati ſum⁹. ñ ꝑ hꝫ i ſe hāc ef-ficaciā baptiſm⁹ a xp̄o iſtitut⁹. ſ. vt ꝑ illū ab oīb⁹ eripemur ma lis: ſ; hec erat ꝟtus paſſionis mediatoris noſtri ihēſu.

ℭ Nullū ē tā efficax ſacramētū qō ꝑ ſe poſſit pctā diſſoluē. Ca.148.

Hoc Idētidē euidēs ē ex eo q̄ oēs doctores catholici ⁊ tota mr̄ eccl'ia ɔfitet. ſ. q̄ oīa ſacramēta effica-ciā receperūt a paſſiōe ſaluatoris ñ erat igit efficacia opis in illis ſ; i paſſiōe. ℭ Hōz ꝑ gnālr̄ ē ⁊ mltū catholice illū eſſe tā i nouo q̄ i veteri teſtō ſacramētū ꝑ qō ꝑ ſe penit⁹ aut ex ꝑte pctā deleāt. Qō ꝑ appet i ſacramēt̄ veteris teſti. nā i his ceri mōialib⁹ opatiōib⁹ ſiue ſacramēt̄ nihil erat ꝑ qō totalr̄ aut ex ꝑte ꝑ ſe aut iſtrumētalr̄ pctm̄ aliqō deleret niſi circūciſio. Ce tere q̄ppe cerimōiales expiatōes ꝑficiebāt dūtaxat q̄buſdaꝫ maclis aut irregularitatib⁹ corꝑalib⁹ abſtergēdis q̄ iterduꝫ ꝓhibebāt hoies ab acceſſu ad res ſacras. Interdū vo a cōica tiōe ꝑpli ⁊ ɔtactu ſacroꝝ. Sic̄ ſepiſſime hr̄ i li. leuitici. ſ. c. 11. ⁊ vſq̄ ad.17. ⁊ i li⁹. nūeroꝝ. c. 5. ⁊.19. atq̄ i mlt̄ aliis locis li broꝝ moyſi. ℭ Circūciſio āt q̄ erat ſacramentū veteris teſti tollebat pctm̄ originale, ñ q̄dē q̄ circūciſio hāc i ſe ɔtinēt effi caciā aut q̄ act⁹ iſte cerimōial' idēi meriti eēt vt eū recipiētes mererent oīuꝫ culpaꝝ aut ipſi⁹ ſaltē originał deletōez. ℭ Li beratio āt a pctō originali i veteri teſtō erat ꝑ fidē. circūciſio q̄ppe i ſe nihil erat niſi q̄odō ſignū diſtictiuū ꝑpli dei a ceteris ꝑplis: q: ꝑpl's ille a cūct̄ diſtict⁹ morib⁹ ⁊ ritib⁹ eē debēt cū de eo meſſias naſciturus foret q ēt ꝑpl's ad meſſiā ordinabat. In eo āt q̄ a iudeis cerimōial' iſte act⁹ ⁊ caracter circūciſiōis ſūmebat i fide futuri meſſie ad quē iſta fiebāt ſiue iſta fides eēt i māifeſta ꝓteſtatōe ſiue occl'ta tollebat ħ mō originale ꝑ circūciſionē ſ; fidei meritū deo ħ agēte. ℭ Ampli⁹ āt appet q̄ ꝑ fidē aut ꝑ ɔuerſionē ad deū originale magis tolleret q̄ ꝑ circūciſionē. Nā añ datā circūciſionez īter oēs alios hoies pctm̄ originale tollebat ꝑ ꝑ᷑ᵐ actū bonū ɔuerſiōis quē hūiſ-ſent in deū. data q̄; circūciſiōe ħ idē mod⁹ i oīb⁹ gētilib⁹ vſq̄ ad xp̄i paſſionē māſit ñ ꝑ ipa i ſe circūciſio: ſ; magis ɔuerſio i deū vl' fides originalē abſtergebat labē. ℭ In ſacramēt̄ āt noui teſti idē dōz ē. ſ. q̄ ipa i ſe ipſis ñ hēant efficaciā pctōꝝ delēdoꝝ ⁊ penaꝝ ſoluēdoꝝ ēt ſi loquamur ō baptiſmat̄ la-uacro ⁊ ō pnia q̄ naufragātiū tabl'a 2ᵃ ē. ꝑ q̄ duo oīa deleri pctā ſnia oīuꝫ catholicoꝝ nec dubia q̄dē vllateri⁹ ē. ℭ Quā q̄s i his differt qm̄ ꝑ baptiſmū oīa delent. ſ. originale cū actua lib⁹ i pnia āt ſola actualia originale āt nequaq̄. ℭ Idē āt q̄n tū ad penas pctōꝝ differt. nā i regnatiōis lauacro oīſ macl'a originał ⁊ actuał abſtergat. pene q̄; ꝓ his debite ſoluūt tota liter. ſ. vt ſi q̄s baptizat⁹ ɔfeſtiꝫ decedēt q añ mlta ſcelera pa trauiſſ; i ſedes ethereas rapet. ℭ In pnia aūt oēs actuales culpe tolluūt pene tñ ꝓ his debite ñ ſoluūt niſi q̄tū ad q̄ndā ꝑticulā que virtute clauium aboletur.

ℭ Quedam attinentia ad ſuperiora. Ca.149.

In His āt dōz ē q̄ ſacramētū regeneratōis ⁊ pnie i ſe ip ſis efficaciā ñ hñt vniuerſoꝝ delēdoꝝ pctōꝝ nec ali-cui⁹ aut ꝑtis alicui⁹ pcti. ℭ Nā baptiſm⁹ nō ē tale eēns i q̄ ſit aliqs actus vl' cerimonia ſ; quē deberēt pctā dimitti. Q: in ſe nihil hꝫ ɔmeritoriū aut tāliter equalens delectiōez facien

Margin, right column: G · Baptiſmus nō tātā hr̄ efficaciā vt a pctis oī-bus diluamur. · Magiſter ſententiaꝝ · Eſai.53.c. · A · Ca.148. · B · Liberatio a pctō ori-ginali in ve teri lege erat ꝑ fidez nō āt circū-ciſio · ꝑma rō · 2.rō · C · In penitē-tia actualia tm̄ pctā de-lent non āt originale · A · Ca.149. · B · Baptiſmus ꝑ ſe ñ tm̄ ꝑt vt pctā di-luere poſſit

di pctō℞. ℭ Paſſio āt bñdieri ſaluatoꝛi nr̄i ñ ē ſic̄ ſacramēta
C noui ac veteris teſti. paſſio nāqꝫ ſaluatoꝛis ē meriti īfiniti: qꝛ
Paſſio xp̄i tollerabat eā q̄ erat meriti īfiniti. ſ. de⁹ ⁊ hō cui⁹ opatio q̄libet
eſt meriti in īfiniti meriti ē l eo qꝛ opatio i caritate q̄ ē ab aīa xp̄i: qꝛ ē opa
finiti. tio alicui⁹ vniti v̄bo diuino ex ea pte trahit īfinitatē i merendo
ſiue: qꝛ ip̄ʒ ſuppoſitū operās diuinū ē ⁊ ñ hūanū. ℭ Pec
cata āt nr̄a ſimulſūpta ⁊ q̄ fcā a p̄ncipio ſūt ⁊ q̄ vſqꝫ ad finē ſe
culo℞ fiēt i ſe ve īfinita nō ſūt. paſſio āt xp̄i erat i ſe ip̄ſa ſine
aliq̄ adiūcto extriſico īfiniti meriti: qꝛ erat act⁹ ei⁹ q poterat i i
finitū mereri. ip̄a igiꝛ nāliter tal' erat q̄ equaleret ad auferen
dū pctā nr̄a cū maius eēt bonū i ea q̄ʒ malū i pctis noſtris.
ℭ Rōnabilr̄ g̃ dcm̄ ē oīa hūana pctā q̄ ab exordio ſeclorum
vſqꝫ ad termios oīuʒ etatū i ip̄o die iudicij deleri poſſe p paſ
ſionē qm̄ oīa ſimul ſūpta nec i nūero nec i cl'pa īfinita ſūt. Cū
g̃ paſſionē xp̄i hic poſuerīs cl'pa℞ vo nr̄a℞ mltitudinē ꝯtu
leris maioris pōderis repieꝛ bonū qđ i paſſiōe ē. ſ. meritū īfi
nitū q̄ʒ malū vl' cl'pe pctō℞ nr̄o℞. ℭ Scd̄ʒ g̃ nālē exigētiam
hita rōe mēſure ⁊ mēſurati ēt ſi nihil paſſiōi xp̄i fauem⁹ ip̄a
ꝯmereꝛ vt p ea oīa hoīuʒ pecāmia deleāꝛ. Velut ſi qs equū
p formica daret ex nā appet ꝯuenīēter ⁊ vltra modū ſatiſfa
ctū: nō ē equ⁹ i valore tā f̄ʒ pfectōeʒ ſpēi q̄ʒ f̄ʒ rōnē vſus nimis
formice valorē excedit. ℭ Altitudo tn̄ maioris exceſſus ē f̄m
nāʒ paſſiōis xp̄i ad pctā oīuʒ hoīuʒ. nā cū paſſiōis xp̄i meritū
ve īfinitū ſit pctō℞ nr̄o℞ ſimul ſūpto℞ cl'pe īfinite nll'atenus
ſint liq̄t paſſiōis xp̄i merita i īfinitū excedē mala pctō℞ nr̄o
D rū. Qđlibet nāqꝫ finitū q̄ntūcūqꝫ magnū ſit i īfinitū excediꝛ
Finitū ab i ab eo qđ ē īfinitū. Nec dūtaxat h̄ ð hūanis pctis dixeri℞: ſʒ ēt
finito p infi ſi eis oīuʒ demonū pctā ꝯiūxeris ñ eq̄parabūꝛ meritꝭ paſſiōiꝭ
nito excedi xp̄i h̄ q̄dē īfinita ſūt. pctō℞ āt mala ſp̄ manēt finita i nūero ⁊
tur cl'pa℞ g̃uitate. iō paſſio mediatoris nr̄i xp̄i iħu ñ ſolū ſuffecit
ad redēptionē pctō℞ hūano℞: ſʒ ⁊ ſi cū eis demonū pctā iū
E cta forēt. demones tn̄ xp̄o moriēte redēpti nō ſūt. ℭ Cā āt q̄
Cur demo re demones paſſiōe ſaluatoris redēpti ñ ſūt cū ip̄a vtriſqꝫ de
nes a paſ lēdis ſuffeciſſʒ ē: qꝛ rōabile fuit hoīes redimi ð demonib⁹ aūt
ſiōe chriſti irrōnabile foret. ℭ Quare āt aūt i q̄ rōnabile fuerit hoīes a
non fuerit deo redimi ð demonib⁹ āt idē ñ fuit diſputare altiſſime ſortaſ
redempti ſis ſpecl'atiōis erit. Qm̄ h̄ depēdet ex ꝯditiōe libi arbitrij an
gelici ⁊ hūani. ſ. angl'icū libe℞ arbitriū ſemel v̄ſū ad liqđ poſ
ſit ſe ꝯuertē ad ꝯriū ſic̄ ð hūano ē ⁊ ð fūdamētis ei⁹ ð qbus de
S. Tho. curtādi ſtili cā i p̄ñti relinquꝛ. ℭ Ponit āt ſcūs thomas cāſ
quinqꝫ ſuper tertium ſententiarum diſtictione prima articu
lo. ſecundo in reſponſione ad argumentum quintum.
Ca. 150. ℭ Paſſio chriſti aliquid habetur qđ meretur ſolutionem
A peccatorum: quod in nullo alio ſacramento eſt compertum.

Concluſum Aūt mācet ex p̄dictꝭ nu'lā eē ſilitudi
nē iter paſſionē ſaluatoris ⁊ inter ſa
cramēta noui ⁊ veteris teſti: nā paſſio xp̄i hʒ aliqđ i ſe f̄m qđ
mereꝛ nāliter remiſſionē oīuʒ pctō℞. ℭ Et adhuc āplius cū
ꝯtineat meritū īfinitū qđ nāliter p̄pōderat cl'pis oīb⁹ q̄ nāliꝛ
nec vllo mō ſūt pueꝛſitaꝭ īfinite. ℭ Sacramēta āt in ſe nihil
tale hñt qđ nāliter p̄pōderet ad malū qđ ē i aliq̄ pctō ita vt p
illđ deſtrui dēat. ñ g̃ hñt ſacramēta i ſe ip̄is efficaciā f̄ʒ q̄ʒ oīa
aut aliq̄ deleāꝛ pctā q̄ʒq̄ʒ i eo latiōe ſacramēto℞ vniuerſis ab
ſtergūꝛ ōliera. Cū āt tota alma mr̄ eccl'ia ꝯfiteaꝛ ⁊ eſt aſſertio
xp̄i p ſacramēta oīa pctā deleri ñ ē ſenſus qꝛ ſacramēta i ſe ali
q̄ʒ efficaciā ꝯtinēt f̄ʒ quā pctā deleāꝛ ⁊ iſta opatio ip̄o℞met
Sacramēta ſacramēto℞ ſit. Sʒ ē ſēſus qꝛ ſacramēta noui teſti ſūt iſtr̄a q̄dā
noui teſta qbus nob̄ merita paſſiōis xp̄i ⁊ efficacie cōicanꝛ. v̄tus nāqꝫ
mēti ſunt i ⁊ merita i paſſiōe xp̄i ſūt qbus nob̄ vniuerſa pctā ⁊ iterdū i
ſtrumēta q̄ qbuſdā pene pctō℞ abſtergūꝛ. h̄ tn̄ merita cōicari nob̄ neq̄
dam qbus unt niſi aliqbus iſtr̄is ad nos ðſcēdāt. ℭ Sacramēta āt ſūt h̄
merita paſ iſtr̄a qb⁹ v̄t⁹ paſſiōis xp̄i i nos ðriueꝛ i q̄tū nos ei ꝯiūgūt. qm̄
ſionis chri xp̄s ē caput nr̄ʒ ⁊ hʒ grāʒ capiꝭ f̄ʒ q̄ʒ oīa q̄ ip̄e fec̄ ꝯſūt nob̄
ſti nobis cō tāq̄ʒ mēbris ſuis. ℭ Caput āt nūq̄ʒ deriuat v̄tutē ſuā niſi in
municatur mēbra vnita ſibi: qꝛ īdiſcōtinuus deriux⁹ ē īpoſſibil'. opʒ g̃ aliq̄
B eē q̄ nos deo copulēt h̄ āt ſūt ſacramētales exercitatōes q̄ nos
deo vnitos faciūt atqꝫ ei⁹ v̄tutē pticipātes. Sic q̄ʒ ð aqa irri
gātib⁹ ſupficiē t̄re dicimus: oīs eīn aq̄ q̄ aliquā ptē t̄re irrigat
C ex aliq̄ fōte origiuē ſūmit. ad loca tn̄ illa q̄ irrigat trāſire ñ poſ
Si īdulgē ſet niſi aliq̄ aq̄ ductus aut alnei torrētū ⁊ fluminū eēnt qb⁹
tie oēs a ad irrigādū aq̄ trāſmeeret. ℭ Eadē āt ſitudo paſſiōi xp̄i ad
pontificib⁹ ſacramēta noui teſti ē. nā oīs v̄tus ſiue meritū delēdo℞ nr̄o℞
ꝯſunt ⁊ eſt pecāminū a paſſiōe xp̄i ðriuaꝛ ad nos tn̄ iſta merita deriuari
merito paſ ñ poſſet niſi p iſtr̄a q̄ ſūt ſacramēta. ℭ De īdulgētijs q̄ʒ q̄s ec
ſionis xp̄i. cleſia℞ p̄lati ꝯcedūt idētidē dō℞ ē. ſiue cū papa ꝯferat ſiue

cū minores p̄lati. Qñcūqꝫ eīn q̄cq̄ʒ nob̄ adimiꝛ ð pēa q̄ʒ p pec
catis tolleraturi eramus h̄ āt oʒ vt ð aliq̄ tollaꝛ i q̄ ſupabun
dās ſit. Eſt. n. h̄ ð meritꝭ paſſiōiꝭ xp̄i q̄ ſupabundat ad oēs de
fectus nr̄os ex meritꝭ q̄ʒ ſcō℞ q̄ cū ſatiſfactoria eſſent ⁊ ip̄ſis
minime neccāria māſerūt i theſauris eccl'ie cuius diſpēſatio
i p̄latꝭ eccl'ia℞ ē. ℭ Hec g̃ v̄tus efficax q̄ i nob̄ p collatas in
dulgētias a p̄latꝭ nob̄ ptes q̄dā debita℞ pena℞ p pctis adi
miūꝛ i p̄latꝭ ñ ē. Qm̄ eo℞ merita ñ ſufficiūt vt p ea nob̄ pctā
deleāꝛ cū iterdū p ſe ñ ſufficiūt potiſſime cū īdigni miſtri ſūt
ſʒ ē v̄tus a meritꝭ ſcō℞ ⁊ paſſiōis xp̄i p̄ncipalius h̄ āt in the
ſauro mr̄is eccl'ie ex benignitate ꝯditoris nr̄i ꝯſuata manēt.
ℭ Et qm̄ p̄lati ſūt miſtri ⁊ diſpēſatores eccl'ie i theſauro ei⁹
merita paſſiōis xp̄i ⁊ ſcō℞ deriuāꝛ i nos p ip̄os. ſ. cū ip̄i voluēt
diſpēſare ꝯcedēdo nob̄ ptē illo℞ merito℞. h̄ āt mō cōiꝛ loqui
mur qꝛ p̄lati nob̄ īdulgētias tribuūt ad relaxationē q̄rūdam
pena℞ ñ qꝛ ip̄i i ſe ip̄is hāc v̄tutē abſolutōis efficacē ꝯtineāt
ad pēas relaxādas qm̄ iſta v̄tus a paſſiōe xp̄i ē: ſʒ dicimus i
dulgētiā hāc nob̄ a p̄latꝭ ꝯcedi: qꝛ v̄tus paſſiōis xp̄i i nos per
eos tāq̄ʒ p miſtros ⁊ media deriuaꝛ. Cōtinet g̃ i ſe ip̄a paſſio
xp̄i efficaciā q̄ ōliera nr̄a tollāꝛ: ſacramētū āt nl'm h̄ ꝯtinet: ſʒ
dūtaxat iſtr̄a q̄dā ſacramēta ſūt qbus i nos v̄tus paſſiōis ſal
uatoris deriuaꝛ q̄ ſine medijs deriuāda ñ erat. ℭ Et qm̄ añ D
mortē ſaluatoris nihil erat i q̄ meritū eēt aut v̄tus pctō℞ de Prelati
lēdo℞ ñ poterat p aliqđ ſacramētū deriuari i nos v̄tus remiſſio ſūt eccle
nis pctō℞. ℭ Inſtr̄a qppe i ſe nullā hñt v̄tutē: ſʒ eā a p̄ncipa ſie mini
li agēte recipiūt. q̄ iđ ad actionē ptineꝛ dñr: qꝛ p ea v̄tus p̄nci ſtri.
palis agētis deriuaꝛ i effectū. Velut i aq̄ rigēte ſupficiē ter
re ip̄a q̄dē alueis ſuis fluminū vl' torrētū duciꝛ ad ea loca q̄
irrigāda ſūt cū tn̄ i fōtali ſcaturigine aq̄ defuerit aluei aq̄ du
ctus nihil adiumēti p̄ſtabāt ad irrigandū. ℭ Cū igiꝛ baptiſ
mus ſit inſtr̄m q̄ i nos deriuaꝛ oīum cl'pa℞ plena abſterſio
atqꝫ debita℞ p eiſdē relaxatio pena℞ q̄ deriuatio fontalr̄ a
paſſiōe xp̄i ē cuius merita ⁊ efficacia i nos p regñatōis laua
crū deriuāꝛ cū paſſio xp̄i nōdū p̄ceſſiſſʒ negbat i nos deriua
ri v̄tus remiſſiōis pctō℞ aut relaxatōis pena℞ ſiue i totuʒ ſi
ue ad q̄dā cū ñ ſit aliqđ vñ v̄tus ðriuaret q̄ʒq̄ʒ ſit aliqđ p qđ
ðriuatio fieri. Velut ſi fōte nōdū erūpēte aliqs feciſſʒ alueos
ducēda℞ aq̄℞ capaces q̄ʒq̄ʒ eēt id p qđ ðriuatio fieri poſſʒ nū
dū tn̄ q̄cq̄ʒ vñ aqua℞ deriuāda℞ origo eēt aut eēt calamus
⁊ nemo ſcribere poteēs. aut ſerra ⁊ nullus ſecās ⁊ i hūc mo
dū ð ceteris inſtr̄is ſiue p̄ncipalibus agētibus. nll'a. n. h̄ p ea
eo actio ſeq̄ret. ℭ Quāq̄ʒ g̃ q̄ſpiā baptiſmo xp̄i lotus foret
añ xp̄i paſſionē ēt ſi cū xp̄o ip̄e baptizaſſʒ qđ maximū erat ſi
añ eiuſdē ſaluatoris mortē decederet ñ tollebaꝛ p h̄ pēa debi
ta totalr̄ p culpa originali nec q̄cq̄ʒ ð penis pctō℞ actualiū:
ſʒ ad ſynū abrahe h̄ deſcēderet ēt ſi cū eo optime ageret quā
uis ſuſcepto lauacro baptiſmali i nll'o deliqſſet. ℭ Quāquā
igiꝛ dicaꝛ b͏ꝛatū Joānē baptiſtā baptiſmate xp̄i lotū fuiſſe ēt
ab ip̄o ſaluatore: qꝛ tn̄ añ eius paſſionē ðceſſit ñ erat baptiſ
mus tc̄ tāte efficacie vt eū ab oīb⁹ pēis ðbitꝭ p originali erī
pueriꝛ. ℭ Necēe erat igiꝛ vt decedēs ad ſynū abrahe ðſcēdiſ
ſet. nec mox aīa corpe ſoluta libera poterat ethereas petere
manſiones. ℭ Quedam de baptiſmo. Ca. 151.
Nūc Vero baptiſmus ſaluatoris plenā hʒ v̄tutē: qꝛ paſ A
ſio xp̄i a q̄ trahit efficaciā iā p̄ceſſit. pñt g̃ iā p eū i
nos paſſiōis dñice merita ðriuari. ℭ Necēe ē igiꝛ vt nunc ſi
q̄ſq̄ʒ h̄ regñetur lauacro ⁊ mox aīa corpis ſoluaꝛ retinacl'o
i etherā liba felicitatē eat. aut ſi baptiſmate tīct⁹ poſtea nul
la ſe p̄uie opatōis labe īfecerit ðcedēs padiſi amenitatē mox
adibit. Si qs tn̄ añ mediatoris paſſionē lauacro regñatiōis
ob eo iſtituto tīctus foret vſqꝫ poſt mortē ſaluatoris ſupſtes
factus ñ erat opus imo nec ðcebat vt poſt mortē redēptoris
itera℞ baptiſmate lauareꝛ. Et q̄ʒq̄ʒ baptiſmo a p̄ncipio ſuſceptū B
oīuʒ pena℞ pfecte delēda℞ iſtr̄m ñ extiterat nunc tn̄ remiſſe Si quis
erāt. ⁊ ſi poſt ſuſceptū baptiſma ñ deliqſſʒ mox vt corpe ſol baptizat
uereꝛ aīa i ethereas itura erat māſiōes ac ſi tc̄ nouiter ba tus cōſe
ptiſmus poſt redēptoris paſſionē ſuſceptus foret. ℭ Si tn̄ ſtim de
h̄ añ paſſionē baptizatus deceſſiſſʒ añ ſaluatoris mortēʒ per ceſſiſſet
duas aut tres horas ſiue paululū añ q̄ʒ ſaluator expiraret ne ex vita
ceſſe erat vt ad limbū deſcēdiſſʒ nec mox ſoluta corpe aīa ce prius q̄ʒ
leſtē īcolatū adire mereꝛ. ℭ Jā. n. baptiſmus a paſſiōe recipe xp̄s fuiſ
efficaciā poterat ēt ſi p̄ceſſiſſʒ eā q̄ʒq̄ʒ p tp̄e illo q̄ p̄ceſſerat ef ſet paſ
ficacie nll'ius erat. ſic̄ i aq̄ductibus pʒ. Si. n. aq̄ductus ante ſus ad li
fōtalē ſcaturiginē fiat inutil' ē. Si tn̄ fcō aq̄ductu fōtal' origo bū cōmi
ſluēta emitteꝛ cepit icipiet aq̄ductus p̄ficere. ⁊ ex eo tp̄e dū grabat.
taxat q̄

79

taxat q̃ ſcaturigo fõtal' ad ſupiora t̃re erupit. Ita ꝛ baptiſm⁹ cũ añ paſſione xp̃i efficaciã ñ h̃ret i ip̃a ↄſumata paſſioẽ ſuuꝫ cepit h̃re vigorẽ. Nec ſolũ baptiſm⁹ q tẽ noui ↄferebat̃: ſꝫ ꝛ q pri⁹ ſuſcept⁹ fuerat dũ tñ is cui collat⁹ erat ſupſtes foret.

C Cõ diuerſitas

¶ Cõ ãt diuerſitas hui⁹ ẽ: q: baptiſm⁹ quẽ q̃ſpiã añ xp̃i morte ſuſcepit efficaciã ſuã añ hãc mediatoris mortẽ ñ tenuit cũ ex ea deriuet̃ vĩt⁹ p oĩa ſacramẽta. ¶ Toto ãt tp̃e q̃ iſte baptiza t⁹ extitit añ mortẽ ſaluatoris baptiſm⁹ i eo efficaciã ſuã nõ te nuit: oportebat g̃ vt ſi h toto tp̃e moreret̃ ad limbũ deſcẽdẽt. nõdũ baptiſmatis q̃c̃q̃ efficiẽte. ¶ Cũ vo xp̃s mortu⁹ ẽ cepit baptiſm⁹ h̃re ſuã efficaciã: iõ ip̃emet baptiſm⁹ alicui collat⁹ q añ mortẽ ſaluatoris efficacie nulli⁹ fuit p⁹ eiuſdẽ mortẽ effi caciã h̃buit vt p illũ remiſſio fiat pctõꝝ. ſ. vt oẽs pene q̃ añ re miſſe nõdũ erãt remittãt̃: nã adueniẽte paſſioẽ efficax eẽ ce pit. ¶ Qñ oppet qm̃ ſi q̃ſq̃ añ mortẽ xp̃i baptiſmate ei⁹ tict⁹ foret q mortuo xp̃o ſupſtes eẽt ſi huic oẽs pene aut relige pe naꝝ ñ erãt ex h baptiſmate remiſſe qd añ paſſionẽ ſuſcepat: ncc̃e erat vt ↄ nouo baptizaret̃ p⁹ xp̃i paſſionẽ vt i eo baptiſ m⁹ ſuã h̃ret efficaciã. ¶ Sꝫ h falſũ ẽ qm̃ baptiſmat̃ lauacro iter⁹ rebaptizãdus ñ erat. ncc̃e g̃ erat vt cũ qs baptizaret̃ añ paſſionẽ ſaluatoris ꝛ i eo efficaciã collatã lauacrũ iẽ ñ h̃ret adueniẽte paſſioẽ icipet plenã h̃re efficaciã. ¶ Ita vt eo mo mẽto q̃ ſaluator moreret̃ emittẽs ſpm̃ remittebãt̃ oẽs pene ꝓ teritoꝝ pctõꝝ añ baptiſmũ. Et ſic i oĩbus q h mõ baptizati eſſent.

D Poſt paſſiões xp̃i baptiſmus ſuã h̃uit efficaciã

Ca. 152.

¶ Obiectio ↄ̃ p̃dicta ꝛ quedam alia.

Fortaſſis Aũt ↄ̃ ſupradicta q̃ſq̃ moliet̃ dicens baptiſmũ a xp̃o añ paſſionẽ ſuã iſtitutũ añ eãdẽ paſſionẽ plenã efficaciã h̃uiſſe. ſ. q ſi qs ante ſaluatoris paſſionẽ baptiſma aſſũpſiſſꝫ mox oĩuꝫ iniq̃tatũ actualiũ ip̃ſi uſq; originał c'lpe pene deleret̃ ꝛ ſi eũ tẽ mori ↄtigẽt i ethere as ſedes ↄfeſtĩ ferret̃ ad libũ ſcõꝝ ñ deſcẽdẽs. Et cũ dicebat̃ ſacramẽtis ñ ieſſe remittẽdoꝝ peccaminũ atq; ſoluẽdaꝝ penarũ efficaciã: ſꝫ h a paſſioẽ xp̃i ↄuenitũt atq; p ip̃a ſacramẽta nos tãq̃ p inſtrũ ↄcurrit ꝛ ſic nõdũ exiſtẽte paſſioẽ p ea deri uari nihil poſſe. ¶ Rñdẽt q q̃c̃q̃ baptiſm⁹ añ paſſionẽ xp̃i ſuſcept⁹ a paſſioẽ eiuſdẽ efficaciã nullã ſuſcipet recipiebat tñ a xp̃o iſtitutore eiuſdẽ ꝛ h vĩ⁹ ſuſcepta ad plenariã pctõꝝ atq; c'lpaꝝ remiſſionẽ ſufficiebat ↄ eis q̃ añ baptiſmũ patrata forẽt. ¶ Huic rñdẽdũ ẽ baptiſmũ a xp̃o iſtitutũ añ paſſionẽ ſuã ab ip̃o efficaciã recipe nec tñ q̃dẽ h recipiebat vt p eũ i nos oĩuꝫ penaꝝ relaxatio ꝛ c'lpaꝝ fiẽt abſterſio: ſꝫ tm̃ tẽ ſuſcipiebat a xp̃o iſtitutore q̃tũ circũciſiõi efficacie ierat. ſ. vt ceterio remiſſio ad eãdẽ i ſynũ abrahe manẽt obligatio. Hoc ãt i actib⁹ ſaluatoris ipfectiões nĩlas dic̃ aut i ſacramẽt̃ ab eo iſtitut̃. nã xp̃s erat d̃us de⁹ cui facltas erat remittendi pctã nr̃a ẽt p nĩla re aut nihilo ↄmiſſo: ita vt p eis nihil pateret̃ aut licui ſꝫ ei peccamia nr̃a delẽ iperãti aliq̃d leuiſſimũ facere vt pote q aliquẽ lapidẽ oſculemur aut modicũ panis deguſtem⁹ atq; ꝓ his cuiq; agẽti plena fieret peccaminũ abſterſio debitaꝝq; relaxatõ penaꝝ. ¶ Q: tñ de⁹ iuſt⁹ erat iuſtitia ſua exegit vt ne ſic fieret remiſſio pctõꝝ: ſꝫ deſtinauit vt nulli⁹ peccaminis plenã poſſꝫ fieri r̃miſſio dõec ip̃e h̃ũana carne velat⁹ i eoꝝ ablutionẽ atq; ſolutiões moreret̃. Hec ãt fuit inſtõ altiſſimi diuini ↄſilij iuxta toti⁹ orthodoxoꝝ poſitões ſtabilitatẽ ꝛ ſacre ſcripẽ documẽta. Exiſtẽre ãt i nob h diuino atq; eterno decreto ipoſſibile erat xp̃ꝫ ſtatuiſſe aliq̃d ſacramẽtũ qd añ paſſiões ei⁹ ab ip̃o vĩutẽ efficacẽ ſuſcipet peccaminũ delẽdoꝝ atq; oĩuꝫ relaxãdaꝝ penaꝝ: ita vt eo ſuſcepto añ paſſionem ſaluatoris ſi mori ↄtigẽt mox ad ethereas ſedes nĩllo ↄmiſſo euolãdũ foret. Et qm̃ ab eterno h decretũ ab iſinita diuine iuſtitie toti⁹ ſcẽtiſſime triuitat̃ magnitudĩe exierat ipoſſibile erat baptiſmũ ab ip̃o iſtitutũ nob h añ paſſionẽ ſuã ↄferre q p eũ vniuerſa peccamia atq; pctõꝝ pene ↄpſus tolleret̃. ¶ Ampli⁹ ãt appet nullã ex h i actib⁹ xp̃i ipfectiões videri nec in baptiſmate ab eo iſtituto. nã ſic baptiſma a xp̃o datũ ẽ: ita ꝛ circũciſionẽ de⁹ ip̃e iſtituit atq; abrahe ↄtulit. vt pꝫ Geñ. 17. c.

D Solut⁹ eoꝝ ad id qd dictum eſt ſacramẽta vniuerſa ex xp̃i paſſiõe efficaciã habere

E Solut⁹ ad obiectiones.

Qd ſacramẽta a xp̃o inſtituta nullã efficaciam haberẽt añ eius paſſionẽ nullã id imperfectionem ſaluatoris

¶ Si g̃ ipfectiões aſtruam⁹ i baptiſmate ſaluatoris qm̃ cũ ab eo collatũ foret añ paſſionẽ ei⁹ delẽdis criminib⁹ atq; relaxãdis penis vniuerſalr̃ ñ ↄficiebat añ ei⁹ mortẽ fateri ↄñt neceſſe erit ipfectũ fuiſſe deũ: q: ab eo collata circũciſio oĩa delicta cũ ſuis penis correſpõdẽtib⁹ añ ſaluatoris mortẽ ñ tollebat. ¶ Hoc tñ ſtm̃ ẽ qm̃ ob h deũ ipfectiorẽ nĩlaten⁹ facim⁹: appet g̃ baptiſma a xp̃o collatũ ñ h̃uiſſe añ paſſionẽ ei⁹ efficacẽ vĩutẽ tollẽdoꝝ pctõꝝ oĩuꝫ ſiml' cũ oĩb⁹ penis debit̃ ꝛ ↄñtib⁹ ip̃a pctã nec ex h aliquã eẽ ipfectionẽ i xp̃o iſtitutore. aut

ꝓma rõ

2a rõ

i baptiſmate ab eo iſtituto. ¶ Iõ q̃c̃q̃ beat⁹ Joãnes baptiſta a ſaluatore nr̃o regenerat⁹ foret: q: tñ añ ei⁹ paſſionẽ dceſſit ad libũ ſctõꝝ deſcẽdẽ cogebat̃ cũ non poſſꝫ liber ſedes etherea s tranſuolare.

Ca. 153. A

¶ Concluſio q ſacramenta ex ſe ipſis nullã efficaciã habeant delẽdorum peccatorũ niſi quatenus inſtr̃a q̃dã ſũt.

Nũc Uero vt i ſupiorib⁹ iſerebat̃ dõs pꝫ paſſionem dñi ih̃u ſolã eẽ q̃ oĩuꝫ peccaminũ abſtergẽdoꝝ ꝛ penarũ relaxãdaꝝ i ſe ip̃a vĩutẽ h̃ꝫ efficacẽ ꝛ ſupabũdantẽ. atq; p ip̃ſã cũcta delicta h̃ũani gñis ſufficiẽter expiata ſt̃. ¶ Sacramẽta vo i ſe efficacẽ vĩutẽ alicui⁹ c'lpe aut debite pene relaxande ñ h̃ñt: ſꝫ dũtaxat inſtr̃a ſt̃ qb⁹ i nos vĩt⁹ ꝛ merita paſſiõis deriuãt̃ vt redẽptõis atq; remiſſiõis pctõꝝ ꝛ vniuerſaꝝ penarũ efficaciã capiam⁹. ¶ Eſt ãt nũc dõꝫ q q̃c̃q̃ baptiſm⁹ a ſaluatore iſtitut⁹ remiſſiõis pctõꝝ ꝛ penaꝝ i nob inſtr̃alr̃ efficax ſit tñ ñ erat ncẽm vt p⁹ paſſionẽ ſaluatoris ↄferret̃ p quã plẽa pctõꝝ atq; penaꝝ abſterſio ꝛ relaxatio fcã erat. ¶ Nã ↄ exiſtẽte baptiſmo fuiſſꝫ modus ali⁹ q̃ originał macl'a delereťur ꝛ actuales ſi q̃ ꝓceſſiſſẽt atq; oẽs pene ↄñtes tolleret̃ ſicẽ i oĩb⁹ hoĩbus ab orbe ↄdito fuit i p̃ ꝛ 2a etatibus ſcłi vſq; ad datã circũciſionẽ abrahe. ꝛ ſic i gẽtilib⁹ poſt datã circũſionẽ vſq; mortẽ ſaluatoris ꝛ publicatũ euãgeliũ mãſit. Hi nãq; vł mox nati ab origiali c'lpa fide parẽtũ liberabãt̃ aut ſi i parẽtib⁹ fides ñ foret mãebãt i c'lpa origiali vſq; ad etatẽ ſꝫ diſcretões opari potẽtẽ i q̃ p p̃m actũ bonũ quẽ i deũ ↄuerterẽt remittebãt̃ eis origiał c'lpa atq; reatu. ¶ Et ſi poſt h nihil vſq; ad mõtẽ deliquerẽt ad libũ abrahe dſcẽdẽtes ferebãt̃. Nõdũ. n. plena fieri poterat oĩuꝫ penaꝝ dbitoꝝ p pctõ remiſſo q̃uſq; ſaluator mõtẽ ſubiret cuius amariſſima paſſiõe vniuerſa auferrẽt delicta atq; pene ſoluerẽt̃ ꝛ patẽt ianua padiſi. Sic. n. ꝛ adhuc pfectius accidiſſꝫ i nouo teſtõ ñ dato regñatõis lauacro. qm̃ puuli fide parẽtũ ab origiali macl'a piarẽt̃. Aut ſi q̃uis mõ ieppiati mãſiſſẽt cũ ↄuenirẽt ad etatẽ rõe vti potẽtẽ p p̃m actũ ↄuerſũ i deũ h abſtergeret̃ q̃ ꝓus fide pẽtũ eluẽda erãt. Hoc ãt q: ñ erat peioris ↄditõis tp̃e qd erat ſb nouo teſtamẽto q̃ tp̃e alioꝝ ſtatuꝫ ſcłi. Si g̃ i hoĩbus q erãt ẽẽ legẽ moyſi i p actu q̃ i deũ ↄuertebãt̃ remittebat̃ origiale ↄformiter ꝛ adhuc rõabilius i nouo teſtõ vł puuloꝝ macl'as fide pẽtũ aſſũmẽt aut cõ ad etatẽ rõis capacẽ ↄuenirẽt actib⁹ hoꝝ i deũ relat̃ tolleret̃. Sic. n. futuꝝ eẽt niſi xp̃s ſpalir̃ eluendis originalib⁹ macl'is regñatõis lauacrũ iſtituiſſꝫ. Nec q̃dẽ dũtaxat h fuiſſꝫ i ſtatu noui teſti i deletõe origiał macl'e qd i antiquoruꝫ ſtatu ꝓceſſerat. ſ. vt cũ qs ſe i deũ ↄuertẽt macl'a ſolueret̃ origiał manẽte obligatõe dſcẽdẽdi ad ſynum abrahe. ¶ In ſtatu tñ noui teſti mox vt i deũ ↄuerſio fcã eẽt macula deleret̃ atq; oĩs tolleret̃ obli⁰ eũdi ad ſynũ abrahe: ſꝫ ſi pmanẽt i eo ſtatu vſq; ad mõtẽ. mox vt aĩa a corpe ſolueret̃ libã celũ petit̃ a erat. qm̃ tã tñſierat mors mediatoris p q̃ oĩa peccata atq; eorundem pene ſublate erant.

Concluſio q ſacramẽta ex ſeipſis nullã efficaciam h̃eant delendoruꝫ pctõꝝ niſi q̃tenus inſtrumẽta q̃dam ſunt.

B. Nõ erat neceſſe vnicũ baptiſmus nobis relictum tñ ad ablutionez pctõrum

C Nullaꝫ plene pctõruꝫ ſolutio ante xp̃i paſſiões fieri potuit.

Ca. 154. A

¶ Qd xp̃s ſacramẽtũ baptiſmi nobis reliquerit tribus rationibus factum videtur.

Quãquã Aũt a pctõ origiali i ſtatu noui teſti mõ ſup̃dicto ſine ſacramẽt̃ iſtitut̃ eripi potuiſſem⁹ iſtituit tñ xp̃s regñatõis lauacrũ. Qd trib⁹ rõib⁹ factũ vr̃ qb⁹ rõnabile viſũ ẽ baptiſmat̃ debẽ iſtitui lauacrum.

ꝓma rõ

¶ Pria gppe qm̃ ꝛ ſi i nouo teſtõ actib⁹ ↄuerſiõiſ nr̃e i deũ aut fide parẽtũ i pua etate macl'a originał vt i ꝓorib⁹ ſeclis dieri poſſꝫ: q: tñ erat vn⁹ dñs ſpalis legiſlator noui teſti decuit q vnũ determiaret actũ q̃ macl'a originał abſtergẽda foret. iſte vo act⁹ fuit baptiſm⁹. Irrõnabile nec paꝝ videbat̃ vno legis ↄditore exiſtẽti hoĩes ſbiectos ei varijs ritib⁹ circa idẽ viuẽ ꝛ opari cuilibꝫ ꝓut i mẽtẽ veniret. Cõgruẽtius g̃ fuit baptiſmũ iſtitui q̃ oẽs ſb lege xp̃i manẽtes ab oĩ origiali macl'a ꝛ oĩb⁹ ↄñtib⁹ penis liberarent̃ q̃ q cuilibꝫ pmitteret̃ agẽr vt ei i mẽtẽ vẽiret ad hãc maculã abſtergẽdã. Hũc ãt modũ de⁹ tenuit i vẽteri teſtõ. nã ꝛ ſi hoĩes ab origiali reatu libari potuiſſẽt eo mõ q̃ libati fuerãt i ꝓcedẽtib⁹ ſecl'is añ datã circũciſionẽ. ſ. accedẽtes ad diſcretõis etatẽ p actu recto a macl'a ſoluerẽt originali: q: tñ ip̃e ppl'i hebraici legis ↄditor erat inſtitues ei agẽdi normã voluit certũ atq; diffinitũ dare modũ q̃ oĩb⁹ iudeis originał c'lpa eluẽda eẽt. h ãt fuit circũciſiõis modus ad quẽ oẽs tẽ iudei obligabãt̃ nec poterãt alr̃ maculã illã auferr̃ cũ lex eos ad certũ agẽdi obligaſſꝫ modũ. ¶ Qd ſi q̃s obijciat ↄueniẽtius eẽ qd i p̃ma etate atq; ſecũda ſecl'i añ datã circũciſionẽ erat q̃ id qd nũc qm̃ ibi mĩlt̃ modis origiał

Obiectio B

macle patebat remediū nūc do vnico. ℭ Rñdēdū ē h̄ ñ lō fu
iſſe tāq̄ ſtat⁹ ille ꝯuenictioꝛ atq̄ pfectioꝛ foret: ſꝫ qm̄ ipfectioꝛ
erat lege carēs nec poſat eē determinat⁹ ad aliqd cū nulli⁹ legis
ꝯditoꝛ ðcreuiſſꝫ. Nōdū.n.de⁹ vllā hoib⁹ agēdi aut viuēdi noꝛ
mā ðderat. vt āt ñ manēt ī eis macl'a origial' ꝯceſſerat vt per
quecūq̄ actū rectū ꝯuerſiōis ī deū h̄ macl'a tolleretur.

Ca.155.
A
ℭ Inſtōnis baptiſmalis lauacri in nouo teſtamento.

Inſtōnis Baptiſmal' lauacri ī nouo teſtō ſcða cauſa fu
it eō vt ſignū eēt diſtictiuū xp̄ianoꝛꝫ a
ceteris gētib⁹ aliis rit⁹. Nā ꝙ̄q̄ lex euāgelica vlis eēt toti oꝛ
B
Nulla gēs ex baptiſmo ſalutem ſperat pter chꝛiſtianos
bi data oēſq̄ ad ſui obligāō obſuatōeꝫ: q: tn̄ xp̄s ꝑnouerat
ñ ꝯuertēdas ad illā oēs gētes rōnabile fuit dari aliqð ſignū di
ſtictiuū q̄ xp̄i cl'toꝛes qs xp̄icolas aut xp̄ianos appellam⁹ a
ceteris gētib⁹ diſtīguaſ. Nll'a qppe gēs aut ppl's ē q̄ ſe ſaluteꝫ
ꝯſecuturā ꝯfidat ī regn̄atiōis lauacro pter pplos xp̄icolaꝝ.
Sile āt fec̄ de⁹ ī veti teſtō circūciſionē īſtituēs ī fedus cū iu-
deis ꝛ tāq̄ ſignū diſtictiuū q̄ iudei a ceteris gētib⁹ ſegregati vi
C
Congruuꝫ fuit ī nouo teſtō ſiquaꝫ dari quo deprehēdi poſſet diſtictio xp̄ianoꝝ ꝛ aliaꝝ gētiū 3ª rō
derēt ſic̄ colligiſ. gen̄.17.c. ꝛ ad romanos.c.4. ℭ Fuit igiſ cō
ueniēs ī nouo teſtō ſignū aliqð dari q̄ xp̄ianis a ceteris gētib⁹
diſtictio vlla paiēt h̄ āt ſignū baptiſm⁹ fuit. nll'a nāq̄ gēs p-
ter xp̄ianos h̄ tīgiſ. ℭ Tertia āt rō ē īſtituti baptiſmaſ ma-
gnū piculū ī eis qb⁹ origial' macl'a abſtergēda foret. Nā ī gē
tilib⁹ ab exoꝛdio oꝛbis ꝯditi vſq̄ ad moꝛtē ſaluatoꝛi nemo ab
origiali macl'a ſolui poſat q̄uſq̄ ad etatē rōis capacē puēiret
ī q̄ actib⁹ ſuis libaref vl' ī pua etate merito fidei parētū fieret
hui⁹ abſterſio. ℭ Qð ſi aliq̄ hoꝝ modoꝝ ñ ðleta origiali ma
cl'a qs decedēt ī etnū dānabaſ qð magnā pn̄tib⁹ difficltatē ī
D
Decuit ī nouo teſtō nobis reliq baptiſma ipm̄ p ceteris ſacramenta
gereret. Nā cū ð bis q hac etate viuūt m̄lti añq̄ ad adultaꝫ
aut plene rōis capacē etatē puenīāt moꝛiāſ p̄limi cū origiali
macl'a ðcederēt atq̄ etnal'r dānarēſ. h̄ āt iextricabile malūꝫ
erat. ℭ Decuit ḡ vt xp̄s legiſlatoꝛ noui teſti aliqd ſtatuēt q̄
ñ ſolū eis q etatē attigiſſēt adultā: ſꝫ eis q̄ꝫ q nati noui erāt
remediū eluēdi crl'a atq̄ iueniēde ſaluſ hērēſ. Hoc āt baptiſ
m⁹ ē. q̄ ñ tm̄ eis q etatē rōis capacē attigēte actib⁹ ſuis mere
E
Infans aliqua tm̄ pte ſui ex vtero matris emiſſa baptizari pt ſꝫ nō quecūq̄
ri poterāt: ſꝫ eis q̄ꝫ q recēt nati eēnt abſtergēde origial' macu
le ſufficiēs remediū pararet. Et ñ ſolū eis q nati ſſ baptiſmuſ
ꝯſert: ſꝫ eis q̄ꝫ q cū naſci cepint ptiꝫ egreſſi ex vtō ptim do in
tra m̄ris manētes viſcer aliqd pncipale coꝛpis foꝛis exerāt
ī q̄ baptizari pn̄t. ℭ Nā ſi hi ſic baptizari nōdū pfecto egreſ-
ſi ab vtō moꝛiāſ a cl'pa origiali abſoluti ī etne felicitaſ hita-
cl'a tēdūt. id āt i q̄ puer nōdū egreſſus ex vtō: ſed q̄ndā foꝛis
coꝛpis ptē ꝓſerēs baptizari pt caput ē qð ē pncipal' coꝛpoꝛiſ
ps ſi do manū ſolā iſās ꝓtulerit baptizari nequibit.

Ca.156.
A
ℭ Eminentia baptiſmi ſuper circunciſionem.

In Hoc āt excelēs valð ē baptiſm⁹ ſup circūciſionē: q: ī
circūciſiōe original' macl'a abſtergi poſat: ſꝫ vſq̄ ad
diē octauū ñ fiebat vt pꝫ Gen̄.17. poſat āt iteriꝫ q̄ſpiaꝫ moꝛi q
necēs dānabaſ qm̄ nōdū ei origial' macl'a ablata erat. In ſa-
cramēto āt regn̄atōis nullū diē ad ꝯfetēdū illð puul' expecta
B
Mod⁹ abſtergēdi originale in iudeis multiplex fuit.
re tenemur nec hoꝛā: ſꝫ mox vt q̄s nat⁹ ē baptizari pt. nec
ſolū poſtq̄ nat⁹ ē: ſꝫ ꝛ añq̄ plene ex vtō egreſſus ſit. dū tn̄ pn
cipalioꝛ ps. ſ. caput egreſſa ſit. ℭ Sciēdū āt ꝙ mod⁹ auferē
di origiale pctm̄ ī iudeis ñ fuit vnic⁹. Circūciſio qppe abſter-
gēde macl'e origiali ī maſcl'is ꝓfuit ī ſeīs do nequaq̄ cū ei⁹
capaceſ ñ eēnt pp carētiā mēbꝛi ī q̄ fiēt circūciſio. In h̄ ēt ma
gna ē baptiſmi ſup circūciſionē excellētie dignitas. nā baptiſ
C
Qūo mulieres exſoluebanſ ab originali apð hebꝛeos
m⁹ eq̄ ſeīs vt viris ad emūdationē a crīe ꝓfic̄. ℭ Feie āt iter
iudeos: q: peioꝛis ꝯditōis q̄ꝫ viri eē ñ debāt hebāt purgatio
nis ſue modos q̄ſdā. ī q̄ gðā dn̄t pctm̄ origiale dupl'r remitti
debē. ſ. vl' actu aliq̄ ī diſcreta etate q̄ ſe agēs ī deū ꝯuertēt aut
aliq̄ cerimōiali actu h̄ efficiēdū erat q hrēt ex diuīa īſtōne ef
ficaciā remittēdoꝝ crimiuū ꝛ potiſſie origial' macl'e. ℭ Pri-
m⁹ hoꝝ modoꝝ abſtergēde origial' macl'e ī pmo ꝛ ſcða etati
b⁹ ſecli māſit cū nōdū circūciſio data eēt. māſit q̄ꝫ ī gētilibus
vſq̄ ad xp̄i paſſionē. Tpe āt date legis vetis ꝛ circūciſiōiſ ñ
māebat modus iſte ðo dāte q̄ſdā ſpāles cerimōias qb⁹ macl'e
abſtergerēſ. Et q: ī viriſ auferebaſ macl'a origial' ī cerimōia
li actu circūciſiōis: necē erat aſſignāi aliquē aliū cerimonialeſ
actū ī q̄ ſeīs eadē macl'a tolleref qð eē aſtruūt ī pmis cerimo
D
Oblatiōes q̄ a mulieribus fiebāt p originali deponendo
niēs q̄s de⁹ fieri iuſſit naſ ſeīs. ſ. ī oblatōib⁹ ī lege ſtatuſ cū ſe
mie naſcerēſ. nā cū aliq̄ ſeia ſuſcepto ſele maſcl'ꝫ pepiſſꝫ erat
imūda ſeptē dieb⁹ iuꝫ dies ſepatōis m̄lieri mēſtruate ꝛ circū
ciſo puero ī octauo die māebat trigita trib⁹ dieb⁹ ī ſāguie pu
rificatōis ſue ꝛ ſimi' erāt q̄dragita ī fine. q̄rū dēiebat pariēs
ī ſcn̄ariū offerēs agnū ānicul'ū vl' par turturꝝ aut duos pulle-

los colūbaꝝ. Si do ſeia naſcereſ m̄r ſtabat octuagita dieb⁹ ī
purificatōe p⁹ ptū ꝛ ꝯpleſ ill' offerebat idē ſacrificiū qð ī pue
Leu.12.c.
ro nato. vt hꝫ leuitici.12.c. ℭ In h̄ āt ſacrifi⁹ ſcð ꝓ ſeīs dice-
bāt hi eoꝝ maculā origīalē aboleri. fiebaſ ḡ ī pueris naſ ori
ginal' pcti ðletio die octauo ī ſeīs do p ſacrificia ī octuageſſi-
mo.
Ca.157.
A
ℭ Circunciſio fieri non poterat añ octauum dieꝫ.

De Circūciſiōe āt q̄q̄ foꝛte vtili⁹ fuiſſꝫ die p̄ fieri nato
puero q̄ꝫ expectari octauū vt q añ octauū moꝛiebāſ
etnal'r ñ dānareſ ñ tn̄ pmiſſū ē fieri añ diē octauū pp piculū
circūciſoꝝ puuloꝝ. Graue qppe diſcrimē erat pueꝝ recēter
natū pmo die circūcidi ī tāta carnis teneritudie plīri ī qppe
illoꝝ moꝛereſ effuſo illoꝝ ſanguie. ī octauo āt die ſūt aliq̄tu
lū durioꝛes: iō ñ fuit tē picl'm circūcidēdi. ℭ Qð āt ī ſeīs na
tis a data circūciſiōe ex iudeis vſq̄ ad mōtē ſaluatoꝛis ꝛ pu
blicatā euāgeliū aliqð abſtergēde macl'e origial' eēt remediū
B
Impugnatio ꝯ opinionē quandā ð abluēdo originali in mulieribus
niſi h̄ ābiguo ſuerit aliogn necē erat oēs pire ñ hn̄tes a deo
īſtitutū remediū qð bōitati ñ paꝝ repugnat. ℭ Sꝫ modus
quē tribuūt pcedētes. ſ. p cerimōias ſacrificioꝝ factas die oc
tuageſimo ī eis originalē abſtergi maculā ꝛ añ h̄ neq̄q̄ ſtaſ
negt. Pmo qdē qm̄ nimis lōga metha auferēde macl'e eis p̄
fixa erat añq̄ plimas ſemiaꝝ moꝛi ꝯtingēt ꝛ etnal'r dānari.
Sꝫ nec ī h̄ nimis īſiſtēdū ē cū ī gētilib⁹ q fide pētū ñ muabāſ
lōgioꝛ eēt tmin⁹ remiſſiōis. ſ. ī etate capaci rōis. Sꝫ qm̄ poſi
tio hoꝝ obſtat poſitiōi ſcōꝝ q̄ depta eoꝝ auctoꝛitate cui ē ni-
mis fauēdū adhuc rōnabilioꝛ ē. ℭ Dn̄t. n. ī eis q naſcebāſ ð
pma rō
iudeis p circūciſionē ðleri origiale ſi viri eēnt ī ſeīs do p fidē
pētū ꝛ pcedētiū poſitōeꝫ ꝯfutāt. Eſt. n. poſitō iſta btī Grego
rij ꝛ bꝛ. 4. ſniaꝝ diſti. i. cū dic̄. Querif ð viris q ſuerūt ante
C
Alia poſitio btī Grego.
circūciſiōeꝫ ꝛ ð ſeīs q̄ ſuerſ añ ꝛ p⁹ qð ſmediū ꝯ pctm̄ hērēt.
Quidā dn̄t ſacrificia ꝛ oblatōes eis valuiſſe ad remiſſioneꝫ
pcti: ſꝫ melī⁹ ē dicē illos q ð abꝛahā ꝓdiēſt p circūciſionē iu-
ſtificatos. m̄lieres do p fidē ꝛ opatōeꝫ bona vl' ſuā ſi adite vl'
pentū ſi puule. ℭ Ampli⁹ āt qð dn̄t ð ſacrificijs p q̄ origial'
2. rō ꝯ p̄mas opiniones
macl'a ī ſeīs tollereſ ñ tꝫ. nā ſacrificiū qð in die octuageſimo
m̄lieris pieſ ſeiaꝫ fiebat ñ erat a d emūdat^{em} ꝯcepte ꝛ nate ꝓ
lis: ſꝫ ad purificationē pariēſ ꝛ ꝓ ea oꝛabaſ ꝛ ñ ꝓ puella na
ta. ℭ Sic pꝫ leuitici. 12. cū dꝫ cūq̄ expleti fuerit dies ei⁹ ſiue
Le. 12. c.
ꝓ filio ſiue ꝓ filia deferret agnū ānicul'ū ī holocauſtū ꝛ pul
lū colūbe ſiue turturē ꝓ pctō ad hoſtiū tabernacli teſtimōij
ꝛ tradet ſacerdoti q offeret illa coꝛā dn̄o ꝛ oꝛabit ꝓ ea ꝛ ſic
mūdabiſ a ꝓfluuio ſāguis ſui. ℭ Itē ſtaſ negt qm̄ iſantulis
3. rō
ī veti teſtō tollebaſ macl'a original' ī octauo die circūciſiōis
ꝛ tn̄ die q̄drageſimo purificatōis m̄ris offerebāſ eadē ſacri-
ficia q̄ offerebāſ qn̄ ſeia naſcebaſ: ḡ ñ offerebāſ ad deletionē
D
Deter. q. S. Grego.
cl'pe original': nā tē naſ iſantul' nihil hoꝝ offerreſ. ℭ Dōꝫ ḡ
h̄ ſacrificia nihil ꝯferre pueris naſ aut ſeīs nec ad h̄ fieri vt
ꝓdeſſēt: ſꝫ ꝓ plērībus expiādis dātꝛ erāt. Sꝫ ī ſeīs natis
ð iudeis poſt datā circūciſionē macl'a origial' p fidē pētū tol
lebaſ mox vt naſcebāſ. vn̄ melius cū eis q̄ cū infantul' age
batur vt in pꝛemiſſis expoſitum eſt.

Ca.158.
A
ℭ Alia eminentia baptiſmi ſupꝛa circunciſionem.

Adhuc Aut q̄ſq̄ dicet aliā ī eē ſacramēto regn̄atiōis
excellētiā ſr circunſionē. ſ. ꝙ baptiſmate ſoti
ab oib⁹ cl'pis ꝛ pēis ðbiſ vl' q̄liſcūq̄ ꝯn̄tib⁹ abſoluebāſ ita vt
ſi q̄s baptizat⁹ ꝯfeſtiꝫ decedēt ad vitā etnā ꝯuolaret. In circū
ciſiōe āt ſec⁹ erat. nā ðcedēs ñ euolabat mox vt ðcedēt ad fe
licitatē padiſi ēt ſi nihil labis p⁹ aſſūptā circūciſiōeꝫ ī ſe ſuſce
piſſꝫ: ſꝫ ad ſynū abꝛahe ðſcēdebat. ℭ Ad h̄ āt rn̄dēdū eſt ꝙ
B
Vn̄ ſit ꝙ ſtatī moꝛiēs poſt baptiſmus tēdit in padiſuꝫ nō āt is q ſtatim poſt circūciſiones decedebanſ
baptiſm⁹ ē ſacramētū ī m̄lt excellēs circūciſionē vt expoſitū ī
pcedētib⁹ ē ī h̄ tn̄ ñ excedit. Nā q̄q̄ q ſuſcepto baſptiſmali
lauacro ðcedūt mox vite etne gaudia aſſequāſ ꝛ q tpe veteris
teſti ſūpta circūciſiōe decedebāſ ad ſynū abꝛahe pri⁹ ſerebāſ
vitā etnā vſq̄ ad xp̄i paſſionē neq̄q̄ ꝯſecuſ ī tn̄ h̄ ñ ꝓuenie-
bat ex virib⁹ baptiſmaſ ꝛ ðfectu circūciſiōis: ſꝫ ex ꝯditōe ſta
t⁹ tpis ī q̄ baptiſm⁹ obligauit ꝛ ī q̄ circūciſio vigoꝛē ſuū tenu
it. Tps qppe circūciſiōis fuit poſtq̄ ipſa abꝛahe collata eſt
vſq̄ ad xp̄i paſſionē: tē n. vigoꝛē ſuū tēuit. Toto āt h̄ tpe q̄
nōdū fuerat paſſio redēptoꝛis p q̄ oluꝫ peccaminū ꝛ debitoꝛ
rū pēaꝝ plena ſmiſſio ſit īpoſſibile erat p regulā diuini ðcre-
ti ſupdatā alicui⁹ pcti penā ꝓſus tolli ēt ſi m̄lta ſacramenta
ad h̄ eēnt. ℭ Baptiſmaſ āt tps ē p⁹ paſſionē mediatoꝛis p q̄
plenaria ſmiſſio ſit pctōꝝ a q̄ baptiſm⁹ efficacē dtutē hꝫ ita
vt p ipꝫ oia pctā ꝛ eoꝝ pene tolli poſſint. Si tn̄ baptiſm⁹ fuiſ
ſet a pnc⁹ date circūciſiōis cū ipſa circūciſiōe ita vt ābo eſſent
ſacramēta abſtergēdi origial' cū data neutꝝ eoꝝ oīomodā ſor-
tiſſet

ciſſet remiſſionē: ſ3 habuiſſet baptiſm⁹ ſolū eādē ꝟtutē: quā
dicim⁹ a ꝑncipio habuiſſe circūciſionē. Qđ ꝑ3 i eo qđ ꝓbatū
ē ꝺ hīs q an̄ xp̄i paſſionē baptizarēt̄ ei⁹ baptiſmate ꝛ decede
rēt qm̄ ad ſynū abrahe ꝺſcēdebāt ſic̄ ſi circūciſi forēt: nec ma
gis ꝓficiebat baptizari q̄3 circūcidi: q2 nōdū exn̄te paſſiōe ſal
uatoriſ nō poterat ꝑ aliqđ ſacramētū plēa fieri remiſſio. Eodē
mō ſi circūciſio nūc cū baptiſmo duraret ita ꝙ n̄ excluderet̄
ꝑꝑ tp̄s noui teſti ncc̄e erat vt eādē hr̄et efficaciā quā baptiſ-
mus. Nā ſi nūc circūciſio excluſa nō eēt ſ3 hr̄et efficaciā quā

X Queſtio quā querit̄ ꝙ circūciſus nūc moriens ſe cōferret.

hūit ab āntiq̄ an̄ mortē ſaluatoris: tolleret̄ pctm̄ originale ſic̄ a
ꝑncipio tollebat̄ cū data ē. ¶ Tūc ſi qs ſuſcepta circūciſiōe
moreret̄ q̄rit̄ an iret ad ſynū abrahe ſic a ꝑncipio an mox ad
vitā etnā ꝓuolaret. Si. n. ad vitā etnā ſic circūciſus aſcēdēt
nihil differt baptiſm⁹ a circūciſiōe ſ3 eadē vtriq3 vis efficiēdi
ē. Si āt dicat̄ circūciſū ꝑ ad ſynū abrahe deſcēdē: ſtare neqt
qm̄ nūc poſt mortē xp̄i manēt ſtat⁹ ſynus abrahe: qđ. ḋ. i ꝓba
tū ē. nā xp̄s moriēs oēs q ibi erāt eduxit. Similr̄ q ibi mane
bāt: ob h̄ ſolū erāt q2 xp̄s redēptur⁹ eos nōdū mortu⁹ fuerat:
mortuo ḡ ſaluatore nemінē illuc deſcēdē ꝯtigēs erat. nō nūc
nūq̄3 idē educeret̄. Sic ḡ dabit̄ ꝙ circūciſus mox ꝺcedēs ad
vitā etnā ꝓuolaret qđ ē eq̄le baptiſmo. ¶ Similr̄ āt ſi bapti
ſmus fuiſſet a tp̄e date circūciſiōis vſq3 ad xp̄i mortē ꝑſeue-
rās ꝛ circūciſio ſola poſt mortē ſaluatoris ꝑmanēt accidiſſet
penit⁹ ꝯ̄rio. ſ. vt baptiſm⁹ nūq̄3 hūiſſet vim oiu3 peccaminū ꝺ
lēdoꝝ ꝛ penalitatū ſuaꝝ ſiml' ꝛ circūciſio q̄tū ad vtrūq3 ple
nā hr̄et efficaciā. Ergo baptiſm⁹ nō h3 aliqđ ſuꝑ circūciſionē
ex ſe ip̄o aut ex virtute collata ei ꝑ iſtitutiōē: ſ3 ex cōditiōe ſta
tus tp̄is i q̄ manet. Que dicta ſit patēt. qm̄ ſi baptiſm⁹ dat⁹ fo
ret tp̄e date circūciſiōis ꝛ manēt ſolū vſq3 ad xp̄i paſſionē n̄
poſſet tollē oēm culpā cū penalitatib⁹ ꝯſequētib⁹ q2 virt⁹ tol-
lēdi h̄ ꝓuēiebat ex paſſiōe xp̄i q̄ nōdū fuerat. ¶ Patet ēt cū
ꝓbatū ē ꝺ illis q baptizabāt̄ a xp̄o ſi an̄ paſſionē ſuā decede
rēt ꝙ deſcēderēt ad ſynū abrahe. ¶ De circūciſiōe āt ſi ma-
neret ſola p⁹ paſſionē xp̄i ꝙ efficeēt plenā pctōꝝ ꝛ penaꝝ ſo-
lutionē appet. ꝛ ꝙ ꝺcedētes ꝯſeſtim irēt ad vitā etnā. Nā cū
ꝑ eā ſalte tolleret̄ culpa peti orgial' ſic̄ a ꝑncipio iſtitutiōis ei⁹
tollebat̄ ſolū manēt obligatio circūciſis ad deſcēdēdū i ſynū
abrahe ſic̄ an̄ paſſionē xp̄i manebat ſ3 ad ſctōꝝ libū p⁹ xp̄i mō
tē nemo deſcēdit: ḡ circūciſi ꝯſeſti3 ꝺcedētes ſi nūc circūciſio
manēt ad vitā etnā ꝓuolarēt. ¶ Preť h̄ āt aplr⁹ ꝑ3 qm̄ aliqđ
tp̄s fuit i q̄ baptiſm⁹ nō effecit plenā pctōꝝ ſolutionē atq3 pe
naꝝ ſ3 baptizati ad ſynū abrahe ꝺſcēdebāt. aliqđ q3 tp̄s fuit
in q̄ circūciſi ſolū ꝯſeſti3 ad vite etne gaudia ſcēbāt. ḡ circūci-
ſio baptiſmū excellēt h̄ tn̄ ex ſolius tp̄is cōditiōe erat. ¶ Pri

D Joānes Bap. baptizatus a xp̄o fuit.

mū ꝑ3 qm̄ btū Jo. bap. a xp̄o baptizatū dicim⁹: ip̄e tn̄ ad ſcōꝝ
limbū deſcēdit qm̄ an̄ xp̄i paſſionē deceſſit: oēs q3 ꝯſtiēt̄ cū il
luc ꝺſcēdiſſe. ¶ De ceteris āt q xp̄i baptiſmate tīcti ſit ꝛ an̄ paſ
ſionē ei⁹ ꝺceſſerūt idē ꝺōz ꝑ3: qm̄ nemo ſine xp̄i paſſiōe plene
poterat emūdari ip̄a tn̄ nōdū fuerat. Q3 ꝟo aliq ſolū circūciſi
ꝯſeſti deceдētes ad ethereaſ ꝓuolarēt ſ3 appet. nā pueri q p⁹
xp̄i mortē an̄ euāgeliȷ̄ publicatōe3 iter iudeos circūciſi ſtatq3
deceſſerūt i ſtatu illo ncc̄e ē vt ꝯſeſtim liberi ad vite etne gau
dia trāſmearēt. ¶ Nā circūciſio adhuc vires tenebat ſuas q̄
vſq3 euāgeliū publicatū ē: qm̄ oia legalia ꝓrſus abolita ſūt: ḡ
circūciſis p⁹ mortē xp̄i an̄ publicatū ꝑfecte euāgeliū remitte-
ret̄ culpa orgial'. Si ḡ nūc moreret̄ aut mox vitā etnā aſſeq̄-
reť aut i ſynū ꝺſcēderet abrahe. dici āt neqt ꝙ i ſynū abrahe
deſcēderet. ḡ mox i vitā etnā ꝓuolarēt. anceдēs ꝑ3: q2 ſtat⁹ li
bi ſcōꝝ fuit an̄ xp̄i mōtē p⁹ ea ꝟo nill'ſ ibi fuit. vt ex ꝑorib⁹ ꝑ3.

X Ca. 159.

¶ Quedam attinentia ad ſuperiora.

B Circūciſio ēt tēpore xp̄i ꝛ p⁹ publicatu3 euāgl'iū vires ꝓ prias tenuit.

Adhuc Aūt aplr⁹ iſta fulciūt: q2 circūciſio tēuit oēs
vires ſuas. ꝛ alia cerimōialia veteris teſti ali
q̄s vires hūerūt vſq3 ad publicatū euāgeliū ꝛ declatū ōberi
obſuari ab oīb⁹: quāq3 nō obligabāt eos q exiſtimabāt legē
euāgl'icā nōdū publicatā eē ſuādā: ꝛ nō moſaycā: ſ3 ad hr̄e
vires ſuas nihil differebat: q2 ſic̄ a ꝑn⁹. date circūciſionis qeē
ſuſcipet ab origiali mūdabat̄ ita ꝛ tūc. ¶ Hoc dato circūcide
ret̄ aliqs p⁹ xp̄i mortē ꝑ duos vl' tres dies: aut toto tp̄e an̄ pu
blicatū euāgeliū: ꝛ circūciſus ꝯſeſti3 moreret̄. tūc aut iſte cō-
ſeſti ad ꝑadiſi felicitatē tēdebat: aut ad libū ſcōꝝ ꝺſcēdebat.
Si. n. dixeris eū ꝯſeſti3 i celū trāſuolare ꝑ̄ns erit circūciſiōis
tātā eē efficaciā ſic̄ baptiſmi. ſ. vt circūciſi ab oīb⁹ culpis atq3
culpaꝝ penīs liberent̄ ꝛ ad vite etne trāſeāt māſiōes. Si ꝟo
dixeris ad ſynū habrahe eū deſcēdiſſe ſtare neqt: qm̄ loc⁹ iſte
nō fuit ꝯſtitutus tanq̄3 aliquarū animarū eternū receptacu-
lum: ſed tanq̄3 tēporale detētiuū. ſ. vt ais bonoꝝ viroꝝ vſq3
ad paſſionē xp̄i ibi manerēt. ¶ Aia ḡ ei⁹ q circūciſ⁹ ꝛ ꝯſeſtim
mortu⁹ poſt tres dies a morte ſaluatoris aut an̄ publicatōe3
euāgeliȷ̄ ad libū ſcōꝝ ꝺſcēdē nō poterat: cū ꝑ paſſione redē-
ptoris oēs ide educti fuiſſēt vt i ꝑorib⁹ ꝓbatū ē. Cū igit̄ cūcti
q ꝑfuerāt i ſynu abrahe: inde educti fuerāt qūo h̄ nouit̄ illuc
deſcēſur⁹ erat. ¶ Itē ſi hmōi ais ad ſynū abrahe deſcēdiſſet
qñ ide liberāda erat. nō vr̄ qñ. nā xp̄s nō erat ıterū moritur⁹.
vt de ſynu abrahe aias deīntus exn̄tes liberaret: ſ3 nill'us alius
termin⁹ vr̄ i q̄ de⁹ ide educē debuiſſet aias q̄ nouit̄ illuc irēt
poſt xp̄i paſſionē: nō ḡ vllaten⁹ dici ꝑt aliquā aia3 p⁹ xp̄i paſ-
ſionē ad ſynū abrahe deſcēdiſſe. Sic. n. tota orthodoxoꝝ t3
eccl'ia. Neq̄q̄3 ḡ dici ꝑt iudeū q p⁹ tres aut q̄tuor dies a paſ-
ſione xp̄i circūciſus aut an̄ publicatū euāgeliū ꝯſeſti3 morie
bat̄: ad ſynū abrahe deſcēdiſſe. ¶ Ampli⁹ āt nec dici ꝑt hūc
ad gehēnā deſcēdiſſe dānatoꝝ. nā loc⁹ iſte eoꝝ ē q mortalib⁹
actualib⁹ patrat̄ ipenitētes decebāt. ¶ Nec dici ꝑt hūc ad lo
ca purgatoꝝ ignis ꝺſcēdiſſe. ē. n. purgatoria ſedes hīs duta
xat aſſigta q mortalib⁹ iſecti aliqñ doluerūt inexpleta tn̄ ſatiſ
ſatione aut nōdū cepta deceſſerūt. h̄ āt de q̄ ſmo ē actuale qđ
cōmittē nequit cū eēt puer dūtaxat octo dierū. ſ. qm̄ circūciſ⁹
ꝛ pariter mortu⁹ ē: ḡ i gehēne icēdia aut purgatorios ignes
deſcēdē nō debat. ¶ Ad libū q3 pueroꝝ iſte deſcēdē nō po-
terat: ibi. n. dūtaxat externa atq3 iterior tenebra cruciat eos.
q i origiali culpa deceſſerūt. h̄ tn̄ p⁹ xp̄i paſſionē ꝑ biduū aut
triduū aut an̄ publicatū euāgeliū circūciſ⁹: mortu⁹ ē. ḡ ad libū
puuloꝝ ꝺſcēdēdū ei neq̄q̄3 erat. cū manēt originalis macula.
Qđ ꝟo circūciſio collata hmōi puul' originalē auferēt macl'a3
ncc̄e ē cū a ꝑnci⁹ h̄ efficeēt niſi dixerim⁹ tp̄e paſſiōis xp̄i nill'us
penit⁹ circūciſiōi māſiſſe vires. qđ falſū eſt: vt ex ꝑdictis liqt.
¶ Ampli⁹ āt ncc̄e ē vt circūciſiōi ſue manerēt vires vſq3 ad
euāgeliū plene publicatū ꝑ vniu̇ſū orbē. Nā baptiſm⁹ ꝛ vni
uerſal'r tota lex euāgelica oīſq3 hūana ſāctio obligādi vires ne
q̄q̄3 ſortit̄: duſq3 ꝓmulgat̄. oportebat igit̄ vt dū lex euāgelica
n̄ obligabat moſayce legi ꝑſtie remanerēt efficiēdi vires. alio

C Succeſſor predeceſſoris iura poſſidet.

qn daret̄ ncc̄io ꝙ vnus nō ſucceſſiſſet alteri. nā ſucceſſor ꝑde
ceſſoris iura imediate ꝯſeqt̄. Hoc āt ꝑ3 q2 fuiſſet tp̄s mediū
iter legē euāgelicā atq3 moſaycā: i q̄ nec lex moſayca q̄q̄3 ꝓ
ficēt: nec lex euāgelica q̄q̄3 obligaret ſ3 h̄ abſurdū ē potiſſi-
me cū euāgelica lex maioꝝ teſtimōio veteri teſtō ſucceſſerit.

D quā p⁹m lex noua obligare cepit il lico lex moſayca efficiēdi ꝛ obligādi vires amiſit.

Ncc̄e ē ḡ ꝓſiteri legē moſaycā tādiu efficiēdi ꝛ ſi nō obligā
di vires ſuas tēuiſſe. duſq3 euāgelica veritas plene toti orbi
ꝓmulgata ꝛ diuulgata ē: atq3 obligare cepit. ¶ Cū ꝟo lex no
ui teſti obligare cepit vet⁹ teſtm̄ cepit. nill'as nec efficiēdi nec
obligādi hr̄e vires. nō. n. ſtabat vt obligāte lege euāgl'ica oēs
gētes aliq̄ alia efficiēdi vires hr̄et. Eēt. n. h̄ ſupuacuū cū ceri
monijs noui teſti oia ncc̄ia pleniſſime efficiant̄ ꝛ ad has co
geremur manerēt āt cerimōie alteri⁹ legis ꝓficē potētes ꝛ
nulli vnq̄3 ꝓficerēt. ¶ Nō ḡ erat rōnabile vt lege euāgelica

E Decimiano ꝑmiſſe qōnis in. 158. capi.

icipiēte vniuerſal'r obligare. lex veteris teſti aut alius viuēdi
mod⁹: vllas hr̄et vires. ¶ Illatū ḡ ex ꝑdictis manet ꝙ iude⁹ q
ꝑ biduū aut triduū p⁹ mortē ſaluatoris circūciſ⁹ moreret̄ aut
an̄ plene ꝓmul'gatū euāgeliū ad ſynū abrahe deſcēdē nō de-
bebat: nec ad icēdia gehēne aut purgatorios ignes aut libū

F Correlariū ſcitu dignū

puuloꝝ tenebrā. ḡ vite eterne gaudia mox ꝯſecutur⁹ erat: cū
nll'a alia aiaꝝ a corpe ſolutaꝝ maneāt receptacl'a. ¶ Cōclu
ſū q3 ex ꝑdictis ꝑ3: aliqđ fuiſſe tp̄s i q̄ circūciſio oēm abſterge-
bat macl'a3 ꝛ tollebat penā ꝛ circūciſi mox deſcēdētes ad vi
tā eternā ꝓuolabāt. ſic̄ nūc i baptiſmo ſit. ¶ Hoc āt fuit totū
tp̄s ab ea hora q̄ xp̄s aia3 emiſit i cruce vſq3 ad ꝑfectā publi
canonē euāgeliȷ̄ cū oia cerimonialia veteris teſti vires ſuas
ꝑdē icepūt. Et ſic ꝑ3 qđ itētū erat. ſ. ꝙ q̄q̄3 r̄gn̄atōis lauacrū
excellētius ſit circūciſiōe nō erat tn̄ maioris dignitatis in h̄
ꝙ ꝑ baptiſmū oiu3 peccaminū ꝛ penaꝝ plena ſiebat r̄miſſio
ꝛ vite eterne ianua ꝑādebat̄. qđ nō erat in circūciſione. nā h̄
nō prouenıebat ex cōditione virtutis amplioris vnius ſacra
menti q3 alterius: ſ3 ex cōditione temporis vtriuſq3.

¶ Quarta rō cōprobās inſtitutionē baptiſmi.

X Capi. 160.

Inſtitutionis Baptiſmalis regn̄atiōis i nouo
teſtō rō q̄rta ē remiſſio q̄ ſit i pec
catis actualib⁹. Nā ꝛ ſi baptiſmus delēdi originalis reatus
cā ꝑcipue inſtitutus ſit delēdis tn̄ actualib⁹ proficit. Quia ſi
quis ducēta millia infandoꝝ ſcelleꝝ patrauiſſet: ꝛ cōuerſus
ad euāgelicā veritate3 baptiſmale ſuıgeret̄: mox olim horum
peccaminum culpe ꝛ macule atq3 reatus abſterſi erant pe-

norū quoq̧ plenaria fiebat relaxatiō: ita vt ſi h̄ baptizat⁹ ɔfeſtiȝ decederet liber i ethereos trāſibat icollat⁹ nullo penali p̄uo loco detēt⁹. ℂ In h̄ āt nimis baptiſmaꝭ lauacrū excellebat modū expiatōis origial' macl'e q̄ apō veteres ab exordio orbis ɔditi vſq̧ ad datā circūciſione p̄ duas etates ſecli māſit. ℂ De eis.n.q̄b⁹ i pua etate fide parētū origial' macl'a delebat colliꝗ nll'a ē cū hi nihil aī patrauerit. Silr q̄q̧ de his q̄b⁹ ad etatē capacē rōis puenietib⁹ añq̄ q̄cq̄ iniq̄tatis agerēt bonū ichoauerūt q̄b⁹ origial' macl'a deleta ē: hi.n. nihil p̄ter origialē maculā hēbāt qd deleri deberet. Sȝ ſi q̄s i etate p̄ſua parētū fide q̄m nulla erat neq̄q̄ expiat⁹ p̄mordia vite rōis capacis iniq̄tatib⁹ iplicās tādē cōmiſſoꝝ doleret origial' macl'a cū ipſis actualib⁹ delebaꝭ: q̄q̄ origiale idirecte actualia vō directe tollebanꝭ: vt i p̄dictꝭ expoſitū ē: penaꝝ tn̄ p̄ actualib⁹ debitaꝝ nihil tollebaꝭ. Jō ſi mox ōcēſſiſſet cui ſic culpe delete ſūt: nō iret i ſynū abrahe: ſȝ i purgatoriū locū p̄ patratꝭ ſatiſfactur⁹: h̄ āt expleto i ſynū abrahe trāſcēdū erat. ℂ In h̄ aūt idētidē excellētia baptiſmi ſup̄ circūciſionē p̄ȝ: nā circūcidebanꝭ q̄m erāt dieꝝ octo nihil ipſe egerāt: ſola ḡ originale maculā hēbāt eluēdā. Si tn̄ q̄ circūcidebaꝭ etatꝭ adulte foret ꝛ aliq̄ mortalia patrauiſſȝ: ſic gētiles cū ad ritū iudaicū ɔuertebātur circūcidebanꝭ ꝛ p̄ circūciſionē eis origial' macl'a tollebaꝭ: ꝛ ip̄a actualia ſi dolerēt de patratꝭ atq̧ efficiebanꝭ de pp̄l'o dei: ad penaꝝ tn̄ p̄ mortalib⁹ debitaꝝ relaxatione nihil h̄ agebat: ſȝ adhuc p̄ eis ſatiſfaciēdū māebat: vt aſſerūt cū ſolū dicāt ad origialē maculā circūciſionē ɔfeciſſe. Ex p̄dictꝭ illatū p̄ȝ q̄ quāq̄ in nouo teſtamēto nō erat neceſſariū iſtitui baptiſmalē lauacrū: q̄ ali⁹ modus eluēde original' macule eē poterat: tn̄ ɔgruū valde fuit p̄pter q̄ttuor aſſignatas rōnes.

ℂ Queſtio an ſi virgo ante chriſti paſſionē decedēs vitam eternam illico poſſediſſet.

Ex p̄dictꝭ aūt dubiū ſboppet. dictū ē.n. añ xp̄i paſſionē ianuā regni celeſtis clauſaȝ māſiſſe: nec ulli additū patuiſſe ēt ſi i vtero mrīs ſatiſfact⁹ foret: ita vt p̄us eēt ſctūs q̄ nat⁹ ſȝ ad ſynū abrahe hi deſcēdebāt velut Hieremias ꝛ Joā. baptiſta q̄ꝝ vterq̧ i vtero ſāctificat⁹ ē. Ex his ḡ occaſio dubitādi iſurget cuiq̧ de btā vgīe ſi añ xp̄i paſſionē deceſſiſſet an libera vitā eternā peteret vl' ad limbū ſctōꝝ ei deſcēdēdū foret. ℂ Ad h̄ āt dicēdū ē de dn̄a nr̄a nūc nullū ambiguū relictuȝ eē an e corp̄e ſoluta celeſtē aſcēderit icollatū vl' ſcōꝝ petierit limbū q̄m poſt paſſionē ſaluatoris aliq̄ātis tp̄ib⁹ defūcta ē cū ianua vite eterne diſpoſitꝭ cūctꝭ patebat. Nullū igiꝭ dubiū eſt de aīa glōſe q̄n corp̄e ſoluta mox celū petierit. mlte q̄ppe ad h̄ rōnes ſūt q̄s abūdātiſſime notas arbitror. Nec ſolū aīam vginis i celū aſcēdiſſe ɔfeſſi ex corp̄e ſolutā ɔfitemur: ſȝ ꝛ doctores catholici velut Hieronym⁹ i lectura quā fecit p̄ feſtiuitate aſcēſiōis vginis pie tenēt atq̧ tenēdū ſuadēt corp⁹ ei⁹ in celū poſtea fuiſſe ſublatū. Quia nō videbaꝭ rōnabile vt beatū illō corp⁹ itra cui⁹ viſcera ſaluator nr̄ nouē mēſib⁹ clauſus extitit: ꝛ de cui⁹ ſba veritatē corp̄is humani ſuſcepit lege cōi alioꝝ corpoꝝ i terre puluerē vteret. Si tn̄ dn̄a h̄ndcā p̄ aliquot dies añ mortē ſaluatoris defūcta fuiſſȝ ſic btūs ioānes baptiſta ābiguū videreꭍ an ei ad limbū ſcōꝝ deſcēdēdū foret vl' ad etnitatꝭ māſiōes ɔfeſti euolaret. In h̄ āt p̄ ſoia rn̄dēdi diſtīgui poſſet an aliq̄n mortale aliqd patrauiſſet vl' nō: ꝛ ſi peccauiſſet an d̄ cōmiſſis doluiſſet vl' nō: ſȝ i his diſtīguē ſupuacuū p̄ſus ē cū luce clari⁹ ɔſtet dn̄aȝ nr̄aȝ glīoſam nihil vnq̄ mortale aut veniale patrauiſſet ſicꭍ eccl'ie orthodoꝝ auctās ꝛ oiuȝ ſctōꝝ doctoꝝ ɔfirmat ſnīa. Hoc aūt ſuppoſito q̄ ſupponēdū erat dicēdū ē dn̄aȝ nr̄aȝ vgīnē nullā hūiſſe actualem culpā p̄ q̄ aliquā corn̄dētē penā tollerare dēbet i gehēna dānatoꝝ aut apud purgatorios ignes. Sȝ in originali macula differt q̄buſdā aſſerētib⁹ q̄ neq̄q̄ ɔtrxerit: alijs vō diſſētiētib⁹. Et q̄q̄ de ɔceptiōe vginis iter hos differat de natiuitate tn̄ oīb⁹ cōis ſnīa ē q̄ i originali nata nō fuerit. Nā lȝ q̄dā eā i originali macl'a ɔceptā aſtruāt: mox tn̄ ſpū ſctō p̄gnatā dicūt h̄ mō cū nata ē nihil i ea origial' macl'e relictū erat. ℂ In p̄nti āt nihil ſpecl'ari aut diſceptare curādū q̄ hoꝝ poſitionū. aut verior aut ſaltē rōnabilior ſit ſicꭍ in p̄cedētib⁹ dcm̄ nob ē. Sȝ rn̄dēdū ē ſȝ vtrāq̧ poſitionē. i. q̄d cogātur dicē i hac q̄ōne ſuſtinētes has poſitiōes. ℂ Illi āt q̄ dn̄aȝ nr̄aȝ i origiali ɔceptā dicūt ſȝ nō natā cū p̄us eā purgatā aſſerāt fateri ɔpellunꭍ eā p̄ aliqd modicū māſiſſe i origiali macula ſiue illō paucū ſiue mai⁹ ſit. Ex h̄ āt ſi añ xp̄i paſſionē moreret quātūcūq̧ purgata aut ſcificata foret obligabaꭍ manē vſq̧ ad mortē ſaluatoris in libo ſcōꝝ. Nā ex hac macl'a quā aliq̄n i vgīe fuiſſe aſſerūt: ſi ſic māſiſſet erat obligata ad libū pueroꝝ ad eīnaȝ tenebrā: ſi āt poſtea eā ſpūs ſctūs purificauit nō potuit tn̄ purificari q̄n manēt obligata ad libū abrahe. Nā vt in p̄cedētib⁹ late expoſitū ē: ſola xp̄i paſſio erat p̄ quā culpaꝝ atq̧ penaꝝ plena fiebat ſolutio: añ eā vō q̄q̄ ſacramētoꝝ eēt q̄cūq̧ multiplicitas aut ſcificatio i vtero plena remiſſio fieri negbat p̄cālitatū q̄rūcūq̧ actualiū culpaꝝ atq̧ original'. Cuȝ ḡ pena directe p̄ pctō origiali aut indirecte ɔn̄s p̄ ſcificationē ſuā plene remiſſa nō foret: q̄ nōdū erat paſſio xp̄i ncēe erat: vt ſi eā añq̄ mortē ſubiret ex hac luce trāſire ɔtīngēt ad libū ſctōꝝ deferreꭍ cū ceteris viris ſctīs q̄ p̄ceſſerāt. ℂ Ampli⁹ aūt ſi btā virgo originalē culpā icurrerat ꝛ aliq̄n purgata extiterat vt p̄dictū ē nihil iter eā ꝛ Hierēiā atq̧ btm̄ Jo. bap. atq̧ ceteros q̄ i vtō purgati ſūt differret. Qd p̄ȝ: Q̄ hi i origiali macl'a ɔcepti ſūt: quā de⁹ ab eis i matrū aluo abſtulit. ℂ Hic āt modus ſctificationis ſm̄ hoꝝ poſitiōeȝ ē. ſ. vt p̄ maculā origialē icurrerit deinde expurgata i matris aluo extiterit. Sȝ q̄ in vtero ſctificati ſūt. ꝛ poſtea deceſſerūt añ xp̄i paſſionē ad libū ſctōꝝ deſcēderūt vl'ut Hierēias ꝛ Jo. bap. vt i p̄orib⁹ ɔbatū ē. ℂ Apparet ḡ ncēm foꝛe. vt dn̄a virgo ad libū ſctōꝝ deſcēdēt ſi añ mortē ſaluatoris deceſſiſſet iux̄ ɔſequētiā poſitiōis hoꝝ. ſ. q̄ p̄ i origiali ɔcepta poſtea emūdata fuerit. ℂ Si vō btāȝ dn̄aȝ nr̄aȝ virginē ſine originali ɔceptā ꝛ natā aſſeram⁹: ꝛ ɔſequēter nec purgatā i vtero cū purgari neq̄at q̄ nll'aȝ maculā incurrit: iux̄ poſitionē cōeȝ fratrū minoꝝ q̄ pietatē magis tangit atq̧ rōnabilius ē eā teneri q̄uſq̧ q̄cp̄iā in hac minoꝝ diffiniret auctās adhuc maius dubiū eminet. Nā cū eccl'ia ɔcedat btāȝ vgīnē nihil vnq̄ iniq̧ aut diſtorte egiſſe qd venial' aut mortalis p̄uerſitas dici poſſet nō corn̄debit ei vllus locus penalis i q̄ de actualib⁹ i aīab⁹ corp̄e ſolutꝭ exerceaꭍ vindicta. Ita cū i ea nll'a fuerit origialis macula nll'us ei debuit corn̄dē locus i q̄ p̄ originalib⁹ vlla pena ſentiaꭍ. Sȝ in libo ſctōꝝ manē ē puniri i p̄uatiōe diuine viſiōis. ḡ btā virgo cuȝ nihil peccauerit ɔhēdo aut agēdo q̄q̄ añ paſſionē xp̄i moreret illuc deſcēdē nō debuit. ℂ Itē oēs q̄ ad libū ſctōꝝ dſcēdebāt iō ibi tenebanꭍ: q̄ nōdū plene remiſſe erāt pene iniq̄tatū ſuaꝝ actualiū: cū origiali aut ſolius origial': cū nōdū trāſiſſet paſſio mediatoris p̄ quā h̄ effici dēbat. Sȝ dn̄e nr̄e nll'a reliq̄a erat n̄ plene remiſſaꝝ penaꝝ: cū nll'a ei pena rn̄dēt: q̄ nō icurrerat vllā culpā actualē: aut origialē p̄p quā ei pena dērēꭍ. nō ḡ vr̄ rōnabile ip̄aȝ dſcēdē ad ſynū abrahe. vt ibi pateret diuine viſiōis p̄uationē: tāq̄ penā p̄ pctō origiali aut in aliq̄ alio p̄cāli aīaꝝ receptacl'o: q̄q̄ añ ſaluatoris paſſionē illā ōcedē ɔtigiſſet: ſȝ vt mox dfūcta i ethēas euolarȝ māſiōes.

ℂ Reſponſio ad dubium precedētis capituli.

His rn̄dēdū q̄ ſi dn̄a nr̄a vgo añ xp̄i paſſionē dceſſiſſȝ ēt ſi origialē i ɔceptu n̄ icurriſſȝ macl'ā i ſynū abrahe dſcēdiſſet. Et ſic ḡnal'r diffiniēdū ē q̄ q̄nocūq̧ virgo dn̄a nr̄a añ mortē redēptoris nr̄i dceſſiſſȝ ſiue i origiali macl'a cōcepta foret ſiue neq̄q̄ ad libū ſcōꝝ neceſ dſcēſura erat ibiq̧ cū ceteris māſiſſȝ vſq̧ ad mortē ſaluatoris cū reliq̄s ſcōꝝ aīab⁹ educēda. ℂ Hoc āt p̄ȝ. Si.n. dn̄a nr̄a i origiali macl'a ɔcepta fuiſſȝ ꝛ poſtea i vt̄o ſcificata liq̄dū erat ip̄aȝ ad libū ſcōꝝ dſcēſurā fuiſſe ſi añ xp̄ȝ paſſū moreret vt ex p̄dictis p̄ȝ. Si āt origialē nll'ā i ɔceptu macl'aȝ icurriſſȝ ꝛ añ ſaluatoris moreret paſſionē idēp̄ndē ncēe erat vt ad ſcōꝝ libū dſcēdēt. Qd p̄ȝ q̄ cū q̄s i origiali macl'a ɔcipiebaꭍ lȝ eū de⁹ i matris vt̄o purificarȝ ſcificās aut poſtea natū p̄ aliq̄ cerimoniā vl' actū ſuū mūdū. Tn̄ n̄ tollebat ei penā q̄ i ſynū abrahe i p̄uatiōe diuie viſiōis ſublatur⁹ erat ſi añ ſaluatoris moreret paſſionē. Sic āt q̄q̄ btā dei gēitrix origialē macl'aȝ neq̄q̄ icurriſſȝ tn̄ ad libū ſcōꝝ dſcēdē obligabaꭍ cū pcūm origiale icurrerꭍ tenebaꭍ lȝ n̄ icurrerit. ℂ Quilibȝ.n. oriuat⁹ ex adā p̄ ſemis d̄riuatōeȝ. ſ. ex ɔiūctōe maris ꝛ femie imediate origialē macl'aȝ icurrebat: ſic ē toti⁹ eccl'ie diffinitio. Et idē Augu. docet i libro de fide ad petrū. ℂ Si āt dn̄a vgo n̄ icurrit h̄ fuit ex ſp̄ali p̄uilegio ei collato faciēte p̄ſuādo ne cadēt. Nā cū ncēȝ eēt btē vginī ſicꭍ cuilȝ ceteꝝ macl'ā origialē i ɔceptu icurrē. niſi de⁹ ex ſp̄aliſſimo p̄uilegio ne icurrēt p̄ſuaret: equū erat ne cadēt p̄ſuaꭍ: ꝛ cū cecidiſſȝ eleuaꭍ qd erat ab origiali emūdādo ſctificaꭍ. h̄ āt q̄ ineuitabile ſȝ p̄r⁹ ncēȝ vt origialē icurrēt macl'ā niſi de⁹ ſp̄al'r p̄ſuaret. Si tn̄ deo neq̄q̄ p̄ſuāte maculā icurriſſȝ origialē ad ſynū abrahe moriēs deſcēdē obligabaꭍ: ſi añ xp̄ȝ paſſū mori ɔtingēt. ſi deus ḡ illā ſp̄aliſſime p̄ſeruauit ne caderet q̄

B Alia excellentia baptiſmi ſup̄ circunciſionē.

A Cap.161.

B Solutio.

C Quod virginis corp⁹ in celū fuerit ſublatū.

D Reſponſio ad queſituȝ penes viaȝ thomiſtarū

E Solutō ex ſentētia ſcotiſtaꝝ.

F Dubiuȝ ortus ex ſolutiōe ſcotiſtarum.

A Ca.162.

B Rō prime probans ſolutionē.

Auguſtinus. i libro de fide.

cadēt q̄ aliogn nccīo caſura eēt:ita ad limbū ſcōꝝ deſcendē obligabiť:ac ſi cecidiſſet ſi añ paſſionē moreret mediatoris. ¶ Amplius aūt h̄ apparet ex lege pplꝛoꝝ. Si.n.i aliq̄ pplo decretū foret. vt q̄ aliū de luto cadētē eleuaret:ab eo certā re cipet pecunie q̄ntitatē. Si qs taliť diſpoſit⁹ imediata diſpoſitione eēt. vt caſurus nccīo videreť imo ⁊ iā labi icipet ꝑ̄ſus ſi qs eū p̄uo q̄ꝫ t̃re icūbēt ne cadēt ſubſtineret aut labētē nō ꝑ̄ſus lapſū in gradū p̄orē reſtitueret. ita q̄ nec ꝑ̄ſ⁹ cadēt ſu ſtētat⁹ ē:aut cū iā laberet ab alio erect⁹ fuit:ad taxatā pecūia rū ſūmā obligabiť ſi erigēt:ac ſi eū iā dudū t̃re icūbātē erigēt imo magis rōnabiliter tenebať. h̄ āt q̄ꝛ ⁊ ſi ꝑ̄ſus nō cecidit nccīo tñ caſur⁹ erat. ſi ḡ i originali macula cū qs añ paſſionē ſaluatoris in originali macľa ꝯcipiebať q̄ꝫq̄ꝫ de⁹ eū in vtero ſā ctificaret:obligatū tñ relinq̄bat ad penā carētie viſiōis diuine quā i ſynu abrahe ſuſtinē d̄bebat vſq̄ꝫ ad mortē mediatoris.

C
3ª decla-
ratio ex
q̄dā cō-
paratiōis
ſumpta.

¶ Si ḡ de⁹ aliquē ab originali macľa ne eā icurreret p̄ſeruauit. quā nccīo icurſur⁹ erat niſi ip̄e p̄ſuaret. ⁊ h̄ fuit añ ſaluatorē paſſū ita iſte ad limbū ſcōꝝ obligabiť q̄ꝛ ſic libat⁹ ē velut ſi illā icurrēs poſtea a deo libareť. ¶ Sic āt d̄ btā v̄gine fuit peccatū originale nccīo icurſura erat niſi eā de⁹ p̄ſeruaret:q̄ꝛ ex ꝯiūctōe maris ⁊ femie gn̄ať. de⁹ tñ ne peccū origiale icurreret eā p̄ſuaē voluit:iia ḡ obligata erit ac ſi i origiale icidiſſꝫ. ¶ Si tñ de⁹ eā i matris aluo iā i pctō origiali ꝯceptā expurgaſſet ſcificāſ atq̄ꝫ pcti origiaľ penā remittēs ad limbū ſcōꝝ nccīo deſcēſura erat ſi añ mortē ſaluatoris deceſſiſſet. q̄nq̄ꝫ ḡ ſine origiali ꝯcepta foret q̄ꝛ de⁹ eā ne icurrēt libabat. obligabať ad ſynū abrahe deſcēdē cū moreret añ mortē redēptoris

D
Correla
riū ſcitu
dignū d̄
virgine.

Illatū ḡ pꝫ q̄cūq̄ꝫ mō dn̄a virgo ꝯcepta fuiſſet ſi añ ſaluatorē paſſū moreret ad limbū ſcōꝝ nccīo deſcēſurā. ¶ Amplı⁹ aūt adhuc māifeſtať q̄ꝛ añ mortē ſaluatoris vite eťne ianua clauſa erat. ſ. q̄ꝛ nemo illuc ire poťat accipiēdo ꝑpoſitionē hāc in eo ſenſu:quē ſacra ſcriptura p eā facit. ¶ Si ḡ dn̄a virgo añ mortē ſaluatoris vita d̄fūgeret cū vite eťne ianua clauſa erat q̄dō illuc itroiret. neq̄q̄ꝫ poſſibile videbať. nccīe ē vt btā v̄go ſic moriēs ad ſynū abrahe d̄ſcēdēt q̄ꝛ añ xp̄ꝫ paſſū d̄cedebat.

A
Ca. 163.

¶ Obiectio contra ea que determinata ſunt.

Huic Aūt ꝯpiō deſilet dicēs ꝯclōnē hāc neq̄q̄ꝫ ſtare q̄m rō ei⁹ ſolida ex oī pte nō ē. ſ. cū dr̄ q̄ꝛ btā v̄go originale icurriſſet. ⁊ i vtero ſcificata foret. ⁊ libata ab originali ſi añ mortē ſaluatoris vitā claudēt:ad ſynū abrahe nccīo deſcēſura erat:q̄ꝛ de⁹ p̄ſeruauit eā ne cadēt q̄ alias nccīo caſura erat oꝫ vt ad deſcēdēdū in ſynū abrahe obligata dicať ſi vita careret añ paſſū mediatorē. Dicēt. n. hāc rōnē nō eē efficacē. nā ſi h̄ ꝯclō nccīe efficax eēt:ꝯformiť ⁊ alia ſimiľ valēt. ſ. nilľus hō bonū facē p̄t:niſi de⁹ ad faciēdū gr̄az ꝯtulerit p̄ q̄ dē ad volēdū illō p gr̄az mouēſ:dīn de ad efficiēdū atq̄ꝫ finiēdū coopās ſic pꝫ Jo. 15. c. ſ. ſine me nihil poteſtis facē. i. ſi ego nō dedero gr̄az mouētē ⁊ coopantē nilľū bonū facē poteritis.

Nō i di-
uerſum.

Jo. 15. c.

Si igiť aliq̄ñ a malo r̄cedē aut mala facē euitam⁹ niſi p gr̄az dei eē nō p̄t. ¶ Tūc ḡ arguerem⁹ hoīes nō euitāt mala niſi deo diſtrahēte illos a malis:ſꝫ ſi mala actualia cōmiſiſſet i inferno puniri nccīe erat ſi ipenitētes d̄cederēt:aut in purgatorio ſi inexpleta pnīa foret:ḡ cuꝫ nō poſſint euitare mala niſi p deū obligabūť ad penā iſtoꝝ maloꝝ:q̄ acturi eēnt ſi de⁹ eos ñ eripet:ſic ſi ea ppetraſſet ⁊ ſic tenebūť deſcēdē ad gehēnaſ icēdia cū mala q̄ nō fecerāt deo adiuuāte ⁊ diſtrahēte ab illis eťnā icēdiȷ gehēnaľ mererenť penā. ¶ Hoc āt imēſū incōueniēs ē. nā q̄lībꝫ hominū decē millia ſceleꝝ aut cōmuniā pctōꝝ. patrare poſſet niſi de⁹ eū diſtraheret ne peccaret. Sic ḡ ꝓ illis ſi feciſſꝫ tenebať ad gehēnā aut purgatorios ignes. ita tenebūť oēs ad eťna gehene icēdia:q̄ꝛ oēs ne facerēt mala a deo ꝯſuati ſt̄. Et ſic nemo iret ad vitā eťnā:qđ repugnat ol catholice poſitiōi ⁊ fūdamētis atq̄ꝫ iētiōi xp̄i nos redimētis cū nccīe ſic itos eternaliť dānari. Nō p̄t igiť vllaten⁹ manē

B
Solut
ad inſtā
tias alle
tas.

iſta rō ⁊ ꝯſeq̄nſ nec illa q̄ iducebať ad ꝓbādū v̄ginē bn̄dictā obligatā ad ſynū abrahe fuiſſe ſi añ xp̄m paſſuꝫ moreret ēt ſi nullā origiale maculā i eo ꝯceptu icurriſſet. ¶ Huic r̄ndēdū eſt datā. ſ. ꝯclōnē de btā v̄gine verā eē p oia. ſ. q̄ꝛ q̄ꝫq̄ꝫ nullaꝫ originalē maculā i ꝯceptu icurriſſet:tenebať ad ſynū abrahe deſcēdē:ſi añ xp̄ꝫ paſſū d̄ceſſiſſet. ¶ Qđ v̄o obiiciebať nō cōcludit nec q̄cq̄ꝫ hꝫ p̄fecte ſiītudinis. nō ē ſimile de originali. ⁊ de actualib⁹. nā i originale nolētes ⁊ ꝑ̄ſus iuiti icidim⁹. ⁊ cū nobis h̄ nccīm ſit volūtati nr̄e libtas nilľa ē:cū ꝯcipimur in i pctō originali ꝯcipiamur:aut neq̄q̄ꝫ cū v̄o aliqd nccīe eſt ꝯtingē ita vt nullaten⁹ euitabile ſit niſi deo ſpāliť ex potētia

C
Origina
lē culpā
nemo
aufuge-
re pōt.

ſua opante:q̄ꝫtū ad vtilitatē aut dānū q̄ inde opans aut paciens ꝯſecutur⁹ erat:tātū ē ac ſi iā factū fuiſſet ēt ſi nō fieret. Et q̄ꝛ ꝑ̄ſus nccīm ē vt cū ꝯcipimur i origiali macľa gn̄emur tātū ē nccīe eē abſolute eadē i originalē maculā:ſic eā icurrē q̄ꝫtū ad penā aut dānū q̄ inde ꝯſequiť. ¶ Sic igiť ſi btā dei genitrix aut q̄ſq̄ꝫ d̄ r̄ligo i origiali macľa ꝯcept⁹ foret deuſq̄ꝫ in v̄ro eā ſctificaret ad limbū ſcōꝝ d̄ſcēdēdi et manebat obligatio:vt ibi carētia diuine viſionis vſq̄ꝫ ad mortē mediatoris plecteret. ¶ Si ḡ de⁹ btāꝫ v̄ginē aut quēcūq̄ꝫ ab origiali eē puaſſet. ſ. ne i illō ꝯcept⁹ icurrēt. ita erat obligat⁹ ad ſynū abrahe velut ſi v̄e hāc maculā icurriſſet ⁊ poſtea ſcificaret. ¶ De actualib⁹ v̄o peccatiſ ſimile nō ē:q̄m nō nccīmur icidē i actualē mortalē aut venialeꝫ culpā:ſic maculā originalē cogimur icurrere. nolētes. n. ⁊ ꝑ̄ſus inuiti originale ꝯtrahimus:ſꝫ nō incurrimus actualia mortalia aut venialia niſi id libe egerimus:cū ad oēs actiōes nr̄as liberū arbitriū nob̄ inſit. magna igiť dr̄ia actualib⁹ ⁊ origiali ineſt:nā lꝫ i culpā origialē dei ſoliuo ſpāli bn̄ficio nō icidam⁹:q̄ꝛ tñ ſimpľr nccīm erat nos icidere i hāc maculā niſi de⁹ p̄ſeruaret rōnale ſatis ē nos icidē debere i penā quā tollerāt q originale icurrerūt ſꝫ deo poſtea agēte ſcificati ſt̄. In actualib⁹ āt ñ ē hmōi ſꝫ liberū nob̄ ē peccare vľ nō peccare. nō igiť rōnabile vt i culpis actualib⁹ q̄ſq̄ꝫ patiať penā gehene aut purgatoꝝ ignis quā ꝑ mōtalib⁹ habitur⁹ erat:q̄ icurrē potuit ſi icurriſſꝫ. ¶ Cū v̄o arguiť ex textu euāgelij btī Jo. 15. c. ſ. ſine me nihil poteſtis facē. dōꝫ nō eē idē in faciēdo bonū ⁊ faciēdo malū aut omittēdo facē malū. Nā ad h̄ q̄ꝛ act⁹ bon⁹ ſit ⁊ meritori⁹ exigiť caritas:q̄ ē habit⁹ a deo iſuſus:nec agriť opib⁹ nr̄is ſic morales v̄tutes agrūť. Et q̄ꝛ iſtū hitū nos nō gignim⁹ ſꝫ de⁹ illū nob̄ infūdit:q̄ncūq̄ꝫ illū habuerim⁹ ⁊ nō poſſim⁹ ſine caritate bonū aliqđ agē. ḡ ſine deo a q̄ ſolo caritas ē:nihil facere poſſum⁹. ſ. nullū bonuꝫ meritoriū p qđ deo acceptiſſimus ⁊ mereamur vitā eternaꝫ. ¶ Nā i h̄ hereſis pelagiana ē. ſ. q̄ꝛ hō ſaluari poťat ⁊ bonū agere ex puris nālib⁹. ſ. q̄ꝛ q̄ꝫq̄ꝫ de⁹ gr̄aꝫ nō infūderet:ad bn̄ opandū in aiam viri:poťat hō ex actib⁹ itellect⁹ ſui: ⁊ volūtatis dirigēdo ⁊ eligēdo ꝓmereri: talis faciēs p q̄ ſaluareť hāc n. iſaniā pelagianoꝝ hereſiꝫ dānauit eccľia. q̄m ſiłe xp̄i r̄pugnabat. ſ. ſine me nihil poteſtis facē. de hac hereſi point yſidorus ethimologiaꝝ lib. 8. c. 5. ¶ Alis mō itelligi p̄t p̄dicta auctitas ſaluatoris. ſ. q̄ꝛ nemo opus aliqđ bonū efficē p̄t qđ ſit bonū ſm oēs circūſtātias ſuas morales:niſi de⁹ eū moueat p gr̄aꝫ pulſatiuā:vt aliqd bonū moueri poſſit ⁊ illō cōplere. Hec āt ē gr̄a p̄ueniēs q̄ a ſcīs doctorib⁹ accipiť:quā hō a deo recipe dꝫ:vt vellit bonū facere. q̄libꝫ āt hoꝝ modoꝝ v̄itate fulciť auctitas ſaluatoris. ſ. q̄ꝛ nihil bonū velle aut efficere ſine deo poſſumus. ¶ Ad id v̄o qđ ē malū facere nō ē ſimile. Qꝛ q̄ꝫq̄ꝫ bonū efficere nō poſſim⁹ niſi nos de⁹ ad h̄ ſpāľr mouerit:nō tñ ē nccīe vt mortaľr peccem⁹ ēt ſi de⁹ nos deſerat. ſ. q̄ꝛ q̄ꝫq̄ꝫ gr̄a dei p̄ueniēs ⁊ coopās nos penit⁹ deſerat ad bonū volēdū ⁊ efficiēdū nihil mouēs. ⁊ i faciēdo nihil adiuuāſ nō erat nccīm ex h̄ vt mox pctā mortalia icideremus. Nā h̄ oſto nccīe erat nos libō carere arbitrio:q̄ꝛ t̄pa eēt i q̄ ēt nolētes ⁊ totaľr inuiti mortaľr peccarem⁹ ſꝫ h̄ penit⁹ falſū ē. ¶ Dōm ḡ eſt ipoſſibile eē hoīb⁹ q̄cq̄ꝫ boni facere niſi de⁹ ad faciendū mouēdo ⁊ coopando adiuuerit. nō tñ eſſe nccīm vt mortaľr peccēt ēt ſi de⁹ eos nullaten⁹ adiuuerit. ¶ Ex p̄dictiſ ḡ ꝯcluſū pꝫ q̄ꝛ ſi btā virgo añ paſſionē xp̄i deceſſiſſet ſiue in originali ꝯcepta forēt ſiue neq̄q̄ꝫ:nccīe erat ad ſcōꝝ limbū deſcendere vbi ꝑmanſiſſet cū ceteris vſq̄ꝫ ad mortē ſaluatoris.

D
Venialia
aut actua-
lia pctā nō
icurrimus.
niſi id libe-
re agamuſ.

E
Solutō ad
argumētū.
D. Joānis.

F
Ut act⁹ me
ritorius ſit
⁊ bonus
nccīa eſt ca
ritas.

G
Hereſiſ eo-
rū q exiſti-
māt hoiem
ſaluari poſ-
ſe officio tā
tum nāe.

Yſidorus.

H
Alia expo-
ſitio ad dcā
Jo. in euan
gelio.

I
Bū opari
non poſſu-
mus niſi
deus adſit
male vero
non cogi-
mur agere.
etiā ſi deus
abſit.

K
Ultima. q.
ſolutio.

A
Cap. 164.

¶ De paradiſo precipuo animaꝝ receptaculo.

In Precedētib⁹ āt de q̄ttuor gehene diſtictis locis atq̄ꝫ aiaꝝ receptacuľ egim⁹ introducētes ea pp vnū eoꝝ. ſ. purgatoriū locū q iter eos ſecūd⁹ ē:atq̄ꝫ iter tria p̄ncipalia receptacula. de q̄b⁹ a p̄ncipio ceptū fuerat:eandē tꝫ hitudinē. Nūc v̄o de t̃tio p̄ncipali aiaꝝ receptaculo qđ ꝑadiſuꝫ vocāt agēdū reſtat. ¶ In q̄ p̄mo aduertēdū ē q̄ꝛ ſacri doctores ex auctitate ſcripture duplicē ꝑadiſū diſtinguūt. p̄ª ē t̃reſtris paradiſus de q̄ logť ſacra ſcriptura Gen. ij. c. in hac. n. fuit poſit⁹ adā nouiť de t̃ra format⁹. iſte ē q̄dā locus in t̃ra in altiſſimis collib⁹ vniuerſi i pte orietali:vltra indiā lōge ab oī hūana habitatiōe. Colles āt i q̄b⁹ t̃reſtris ē ꝑadiſus iati valde ſt̄ ꝯtinētes ſatis magnū t̃re ſpaciū i lōgitudie ⁊ latitudie. Sūt. n. in hoc ꝑadiſo arbores faciētes fructū iuxta oē genus arboꝝ. ⁊ plures q̄ꝫ in tota hominū hitatiōe fuit fruct⁹ q̄ꝫ eaꝝ dulcior atq̄ꝫ ſalubrior ē oīb⁹ fructib⁹ arboꝝ q̄ ſt̄ p totā t̃re latitudinē.

B
Duplex pa
radiſus.

C
Deſcriptio
loci deliti-
ārum.

Ex B ãt moꝛe ſacre ſcrip. loc⁹ iſte hoꝛt⁹ voluptatꝫ appellat⁹ vt
apparet geñ. ij. c. Eſt ãt loc⁹ iſte tẽpatioꝛ i q̃ntatib⁹ elemẽtalib⁹
D
Arboꝛ vite in loco deliciarum.
q̃ꝫ ſit i toto vniuerſo: idcꝫ aiaiũ vite ſalubꝛioꝛ. vñ vita hũana
diuturnioꝛ valde eẽt q̃ꝫ h: ſi ibi hoīb⁹ hitãdi dareꝛ loc⁹: nec vl
la egritudinũ ꝑmereꝛ moleſtia. Jn hac ãt padiſo ſiue hoꝛto
voluptatꝫ arboꝛ q̃dã ẽ quã ſacra ſcrip. arboꝛẽ vite cognoiat. d
q̃ ſi qꝫ aſſueſcẽt i cibũ ſumẽ viuẽt i eťnũ. vt pꝫ geñ. ij. c. Jn me
E
Fluuius q i q̃ttuoꝛ diuidiꝛ nolatiſſimos fluuios.
dio ãt loci h⁹ padiſi fons q̃dã magn⁹ erũpit q alr fluui⁹ appel
laꝛ ⁊ diuidiꝛ i q̃ttuoꝛ capita: nomẽ vni phyſon alii gyõ. tſo
tigris. quarto eufraten. hi ꝑ diuerſas ťras labũꝛ tãdẽ marib⁹
abſumũꝛ. ℭ Per tras. n. icognitas de ťreſtri padiſo ꝓcedũt
itrãns ꝑ frõtẽ oꝛiẽtꝫ ťre idie iterdũ ãt ťre voꝛaginib⁹ abſoꝛpta
aliqñ in aſcũꝛ loc̃. ita vt d capitib⁹ eoꝝ varia atqꝫ numꝫ diſcoꝛ
F
Phiſon fluuius.
ſnia ſit. ℭ Prim⁹ hoꝝ fluuioꝝ. ſ. phyſõ ẽ q circuit oẽꝫ terrã
euulat ⁊ iueniꝛ i eo aurũ ⁊ aurũ ťre ill⁹ optimũ ẽ. Nomẽ flu
G
Gyon fluuius.
uij ſecũdi ẽ gyõ ⁊ ipe circuit ťrã ethiope. Nomẽ fluuij itij ẽ ti
gris ⁊ ipe vadit ꝯ aſſirios. Nomẽ q̃rti ẽ eufrates q trãſit ꝑ me
diã babylonẽ: ⁊ tãgit ťminos ťre ꝓmiſſõis a late ſeptẽtionis
H
Tigris fluuius.
li. d his flumib⁹ hr̃ geñ. ij. c. fuit ãt ꝯſtitut⁹ loc⁹ iſte ťreſtris pa
diſi ad hũanã hitationẽ. Nã vt ſcõꝝ doctoꝝ cõis diffinitõ ẽ
voluerat de⁹ hoīb⁹ hitãdũ tradẽ padiſũ niſi peccauiſſẽt: ⁊ ibi
I
Eufrates fluuius.
gẽuiſſẽt: nll'a icomoda famiꝫ frigoꝛiꝫ aut eſt⁹ ceteꝛoꝛũqꝫ maloꝝ
vnq̃ꝫ ſenſiſſẽt. h qppe ex meritoꝝ pcti ꝓthoplauſti i poſteros
hẽditarie drīuata ſũ. ℭ Cũ vo iſti hoies ꝑ gñationẽ ad aliq̃n
tulũ nũm ꝑueniſſẽt trãſferret illos de⁹ ꝑ ſucceſſiões i padiſũ
celeſtẽ nec mõtẽ vnq̃ꝫ guſtauerãt. ℭ Durauerat ãt mod⁹ iſte
gignẽdi i ťreſtri padiſo ⁊ trãſferẽdi i ethereas ſedes quſqꝫ cõ
plet⁹ fuerat nũer⁹ electoꝝ. ſ. hoīꝫ q̃s de⁹ ab eťno ad ſuã ꝑcipiẽ
dã ꝑelegẽat felicitatẽ finiꝫ ãt gñoib⁹ electoꝝ i celũ q̃ꝫ oib⁹ trã
ſductꝫ nll'a ãpli⁹ gñatio aut ſucceſſio hoim fuiſſet i oꝛbe ꝓtho
plauſti tñ pctõ oia h ꝑoꝛdinata bõa generi hũano ipedita ſũ.
Geñ. ij. c.
ℭ Hec ãt an q̃lr patẽt geñ. ij. c. nã i ſexto die q̃ de⁹ foꝛauet ãt
hoiẽꝫ poſuit eũ i ťreſtri loco voluptatꝫ. vt hitarꝫ ibi atqꝫ cole
ret terrã ne ꝑſus ocio vacaret. Jn h ãt die. 6. euã d latere vi
ri doꝛmiẽtꝫ foꝛauit diuina ptãs quã ade ꝑſtẽãs i ſociã vite ⁊
gñatõiꝫ adiutoꝛiũ: qm̃ ñ erat bonũ hoiẽꝫ eẽ ſolũ. Jn hac eadẽ
die eua tẽtata a dmone ſcell⁹ opata ẽ viro q̃ꝫ ſuaſit: ⁊ vicit. ⁊
ipe a pctõ imunis ñ extitit ãbo q̃ꝫ i eadẽ die d loco voluptatꝫ
iducti pelicijs tunicꝫ electi ſũ: vt ꝓbauim⁹ ſup ge. c. ij. ℭ Po
ſuit aũt de⁹ quẽdã cherubin ad cuſtodiã padiſi ⁊ gladiũ flã
meũ atqꝫ verſatilẽ. vt ibidẽ dr̃ ad cuſtodiã ligni vite cherubin
q̃dẽ ad arcẽdos demões poſit⁹ ẽ gladius ãt flãme⁹ ⁊ verſatiꝛ
eſt murus q̃dã igneus circũdãs totã latitudinẽ padiſi vt vie
⁊ locus hoibus inacceſſibiles ſint. vt hr̃ geñ. ij. c. ibi enꝫ latiſ
A
Cap. 165.
ſime de his ⁊ cauſis hoꝝ plurimiſqꝫ aliis deſeruimus.

ℭ Duo viri iuſti q nũc hitant padiſum terreſtrem.

Jn hac ãt ťreſtri padiſo nũc duo hitãt viri. ꝑm⁹ ẽ enoch
vir q̃dẽ iuſt⁹ q i ꝑma etate deo placuit ⁊ trãſlat⁹ ẽ i pa
diſũ. vt pꝫ ge. 5. maiſeſti⁹ ãt h hr̃ eccliaſtici. c. 44. ſ. enoch pla
cuit dõ ⁊ trãſlat⁹ ẽ i padiſũ vt det hoīb⁹ prudẽtiã. d h ẽt ad he
breos. 11. c. ℭ Secũd⁹ ãt vir ẽ helyas theſbites: ꝓpha dñi quẽ
4. re. 2⁹. c.
de⁹ rapuit i curru igneo aſtãte ſibi heliſeo ſic hr̃. 4. regũ. c. ij.
ℭ His ãt nõdũ moꝛtẽ guſtauerũt nec guſtabũt quſqꝫ iit tpe
antixpi ꝑdicẽt coꝛã gẽtib⁹ ſic d enoch. dr̃ vbi. ñ. q ťſlat⁹ ſit
vt daret gẽtib⁹ ſapiẽtiã. d helya vo hr̃ malachie. c. vltio cũ dr̃.
Ecce ego mittã vob helyã ꝓphaꝫ anq̃ꝫ veniat dies dñi magn⁹
⁊ hoꝛribiꝛ: ⁊ ꝯuertet coꝛ patrũ ad filios ⁊ coꝛda filioꝝ ad pa
tres ne foꝛte veniã ⁊ ꝑcutiã ťraꝫ anathemate. ℭ Hos auſt
ꝑus filius iniq̃tatꝫ occidet: ⁊ iacebũt cadauera eoꝝ i ciuitate
iheŕꝫ i platea d q̃b⁹ mľta doctoꝛes nři ſup. 11. cap. apocalipſ.
ℭ Jſti ãt nll'a iduũt vetuſtatẽ q̃ꝫtũ ad coꝛpoꝝ diſpoſitiões ſꝫ
ita floꝛẽtes coꝛpe ſũ: atqꝫ bñ diſpoſiti vt ꝑ⁹ die q̃ i locũ illũ vo
B
Tẽpus ⁊ etas enoch habitantes in loco deliciarum.
luptatꝫ ducti ſũ: ⁊ ãpli⁹ q̃m d arboꝛe vite mãducãt q̃ eos icõſũ
ptos ſuat ⁊ dficẽ ex ſe ipſis ñ poťẽtes. ℭ Eſt ãt enoch hñs
ãnoꝝ ſex milia ⁊ ãpli⁹ ſuppulatꝫ eiꝫ q̃b⁹ vixerat anq̃ꝫ igredeꝛ
padiſũ: vt pꝫ ex diſcurſu gñonũ ꝑ⁶ etatꝫ: q̃ hñr geñ. c. 5. Cõpu
tatꝫ q̃ꝫ oib⁹ ãnis ab exoꝛdio oꝛbis cõditi ſubtractꝫ eis q efflu
C
Etas.
xerãt añ ei⁹ natiuitatẽ. ℭ Helyas ãt ẽ ãnoꝝ plus q̃ꝫ triũ mil
liũ ducẽtoꝝ: ⁊ vltra. ꝯputãdo ab eo tpe q̃ fuit. ſ. ſub rge acheb
Helyas.
rege iſrľ ⁊ ſub rege Joſaphat rege iude. hoꝝ. n. tpe floꝛuit. ⁊
tpe regis ioꝛã rapt⁹ ẽ i padiſũ. de h in q̃rto regũ. ij. c. Cũ ãt hi
de padiſo ťreſtri ad ꝑdicãdũ vẽturi egreſſi fuerit: nll'i illuc in
grediẽꝛ i eťnũ. ℭ Hic ãt loc⁹ d q̃ ſmo ẽ ꝓpe nõ dr̃ padiſus ſꝫ
magis loc⁹ deliciaꝝ aut hoꝛt⁹ voluptatꝫ. ſic apparet geñ. ij. c.
maxie i lřa hebꝛaica. Cũ ẽt ſacra ſcrip. aut catholici doctoꝛes
de padiſo loquũꝛ nõ ẽ eis ſmo d hac padiſo: niſi cũ expſſe ꝓ
tulerint. nos q̃ꝫ cũ padiſũ tertiũ aiaꝝ coꝛpe ſolutoꝝ recepta
culũ aſſignam⁹. de terreſtri nõ agim⁹ ſꝫ d celeſtib⁹ mãſionib⁹.
A
Ca. 166.
ℭ Jn qua parte ſit paradiſus animarum deſcriptio.

Aduertẽdũ ãũt nob ãpli⁹ circa h ẽ padiſũ quẽ
aiaꝝ receptaculũ dicim⁹ nõ eẽ locũ
B
celi nũe ro decẽ.
aliquẽ i ťra: aut i aliq̃ elemẽtali regiõe: ſꝫ i celeſti ſba. Ad cuiꝰ
ãpliorẽ notitiã ſciẽdũ celos eẽ decẽ. ſ. celeſtes oꝛbes: vľ circu
los q̃ꝝ. ꝑᵐ ẽ celũ lune qđ imediate ſup igneã rgiõeꝫ ẽ. ℭ Se
C
Planeta qd.
cũdũ vo mercurij celũ. ℭ Tertiũ celũ veneriſ. ℭ Quartũ ce
ũ ſolis. ℭ Quītũ celũ marť. ℭ Sextũ celũ iouis. ℭ Septi
D
Situs celi ſtellati in q̃ ſtelle fixe ad locent
mũ celũ ſaturni. Jſti ãt vocãꝛ ſeptẽ oꝛbes vľ celi planetaꝝ ſe
ptẽ. Jn q̃ꝫ vero hoꝝ celoꝝ vnica ſtella ẽ: quã planetã. i. ſtellã
erraticã vľ dclinãtẽ appellam⁹. ita q i ꝑ celo ſit ſola luna i. ij.
ãt ſolus mercuri⁹. i tẽio vo ſola ven⁹: ⁊ ſic vſqꝫ ad ſepuᵐ q̃ ſa
turnus. Sũt ãt oꝛbes iſti i eo oꝛdie q̃ enarrauim⁹. ita vt celũ
lune ſit magis ꝓpinquũ nob. ⁊ celũ ſaturni diſtãti⁹ a regiõe
elemẽtali: ſit ceteri ãt itermedij. ℭ Sup celos ſeptẽ planeta
E
Celum chꝛyſtallinum.
rũ octau⁹ oꝛbis collocaꝛ q dr̃ ſtellatũ celũ: q̃m i eo ſtellaꝝ innu
merabiľ nob copia ẽ: has ãt ſtellas fixas appellam⁹: q: nõ ſũ
declinãtes vľ errãtes ſic planete. ℭ Non⁹ ãt oꝛb ſup hũc ẽ q
a ſcis doctoib⁹ chꝛyſtallin⁹ appellaꝛ: q: ad modũ chꝛyſtalli vľ
geliđaꝝ aq̃ꝝ ſit. Sacra ãt ſcrip. iſtõ celũ vocat aq̃s celeſtes
F
Primũ mobile.
vľ ſup celũ vt pꝫ ge. c. j. ℭ Scđꝫ modũ aſtrologoꝝ ꝑᵐ mobi
le dr̃ q: iſtõ ẽ ꝑᵐ coꝛp⁹ qđ i rota nã moueri repiꝛ. iſte ãt celeſtis
G
Motus nãlis. 7. planetarũ oꝛbiũ.
oꝛb rapit celos oibes ⁊ ipetu ſuo ꝑ ꝯtactũ mouet eos ꝯ mo
tũ nãlẽ eoꝝ. ℭ Mot⁹ qppe nãlis ſeptẽ planeticoꝝ oꝛbiuꝫ ⁊
octaui oꝛbiꝫ ſtellati ẽ ab occidẽte i oꝛiẽtẽ. ꝑᵐ ãt mobile mouet
iſta coꝛpa oꝛbiũ violẽter rapiẽdo ab oꝛiẽte i occidẽtẽ. hi ãt no
uẽ oꝛbes dũtaxat motũ hñt ⁊ ꝑ diſtinctos mot⁹ eoꝝ aſtrologi
cogñuerũt eẽ nouẽ diſtinctos oꝛbes motos. Hos nouẽ oꝛbes
Ariſtot.
itelligẽtie mouẽt: q̃s nos ãglos appellam⁹ q̃ iſtis coꝛpib⁹ vni
Job.
te ſũ q̃ꝫ q̃ꝫ nõ foꝛalr ſꝫ vt motoꝛ mobili iux̃ ſniaꝫ Ariſto. in. 12.
methaphiſice cui ſacre ſcri. auc̃itas ꝯſẽtanea ẽ. vt pꝫ Job. c. 9.
H
Ariſtot.
cũ dr̃ de⁹ cui reſiſtere ire nemo pt̃: ⁊ ſub q̃ curuãꝛ q poꝛtãt oꝛ
bẽ. poꝛtare ãt oꝛbẽ ẽ ipa celeſtia coꝛpa mouẽ. ꝑ motũ ãt hoꝝ
I
Celum empyreum.
coꝛpoꝝ cãnꝛ oẽs gñatiões ⁊ coꝛruptiões i ťra iux̃ ſniaꝫ Ari
ij. d gñone ⁊ coꝛruptiõe. Sup hos ãt dicim⁹ ⁊ vltim⁹ oꝛb ẽ q
epyre⁹ dr̃ nll'ꝫ aſtrũ ꝯtinẽs nec qppe motũ ſꝫ ꝯ oiuꝫ alioꝝ ce
loꝝ cõditiões ſtabile i eťnũ maneñ. Ob h ſũt ꝑhicis atqꝫ aſtro
logis h celũ incognitũ extitit ab ãtiq̃ ⁊ vſqꝫ hodie incognitũ
A
Ca. 167.
manet: q: nullã hꝫ nãlẽ opationẽ q̃ iueſtigari poſſit an ſit.

ℭ Quedam de celo empyreo.

De hoc celo dõꝫ ẽ: q nullã hẽat influẽtiã ſup res nãles
gñando ⁊ coꝛrũpẽdo ſic i ceťis coꝛpib⁹ celeſtib⁹ ẽ. cãe
ãt h⁹ explanate ſũ ſup. 23. c. exodi. Jn h ãt eluceꝫ iſinite ſapiẽtie
diuie ꝯueniẽs diſpoſitio: q: ſic ſeluũxit nouẽ celeſtes oꝛbes vt
motib⁹ ſuis varijs iſluerẽt ad gñonẽ: ⁊ coꝛrupiões reꝝ nãliũ
ad vſ⁹ ⁊ famľatũ hũanũ. ita vnũ celeſtẽ oꝛbẽ ſuꝑmũ ſegrega
B
In quo celo de⁹ ſit ⁊ bťoꝝ aie.
uit: q nec iſlueret nec q̃cq̃ꝫ hoīb⁹ dũ viuũt ꝓficẽt ſꝫ ad eoꝝ ge
tẽ p⁹ moꝛtẽ diſtinct⁹ foꝛet. Jn h ſũt ſũ aie btõꝝ ⁊ ãglici ſpũs. ⁊ ſic
ibi nũc bonoꝝ viroꝝ aie coꝛpe ſolute vſqꝫ ad extremi iudicij
diẽ manẽt: p⁹ illõ vniũſale examẽ aie bonoꝝ rſũpťꝫ cõꝑib⁹ ibi
erũt. ita vt tot⁹ hõ ibi maneat. Et tũc erit ꝓpe tpe gl'ie: ⁊ ꝯſu
mate letitie vniťꝫ aia ⁊ coꝛpe ꝯgregatiſqꝫ i vnũ oib⁹ ill' q vite
eterne ꝑncipeꝫ futuri ſũ i gl'ioſa ciuitate dei. loc⁹ ãt iſte ẽpyrei
celi padiſuꝫ ꝓpe dr̃. q: aie viroꝝ bonoꝝ ⁊ ãglici ſpũs ibi gau
dia plẽa rcipiũt. potiſſima ãt rõ cur padiſũ appellam⁹ ẽ dei vi
C
Deus vbiqꝫ ẽt. ſ. ſe cognoſcabilẽ alicubi ꝑſtet alicubi vo nõ.
ſio. ibi qppe cũctꝫ i eodẽ loco manẽtib⁹ clare cerniꝛ tõ hũanis
q̃ꝫ ãglicis ſpib⁹. ℭ Jn q̃ ãpli⁹ aduertẽdũ ẽ deũ vbiqꝫ eẽ nec
alicubi abũdãtiuꝫ q̃ꝫ alibi cũ eẽ ſuũ plenũ vbiqꝫ ſit: ſꝫ alicubi
ſe cogſcibilẽ atqꝫ ãgl'icũ reddit: alibi ãt neq̃q̃ꝫ vbi aũt de⁹ ſe co
gnitũ reddit ꝯſumata letitia ẽ. Q: de⁹ totũ bonũ ẽ ⁊ bonitatis
fons atqꝫ excellẽti⁹ qđ cogſci pt̃. cũ g̃ itellect⁹ nr̃ illũ cognuerit
erit in excellẽtiſſima cognitõe: idõ neče ẽ vt ibi itellect⁹ maxie
D
Voluntas in bonũ nãliter fertur.
gaudeat q̃ꝫ gaudẽ poſſit. ℭ Jntellect⁹ nãlr ad ſolũ itelligẽ ẽ
tãq̃ꝫ ad actũ ſibi deťmiatũ vñ i h dũtaxat neče ẽ illũ dlectari.
ℭ Volũtas ãt i bonũ nãlr ferꝛ velut i obiectũ ſuũ. ſ. ſic viſi
us põe i lucẽ ⁊ coloꝛẽ. auditius i ſonũ. odoꝛatius in odoꝛẽ. ⁊
d ceteris i hũc modũ. Et q: de⁹ q̃ꝫ maximũ bonũ ẽ cũ itellect⁹
illõ tãq̃ꝫ altiſſimũ ⁊ viſſimũ eẽns itellexerit: ⁊ volũtas illõ tãq̃ꝫ
optimũ cõꝑhẽderit: ⁊ ꝑſentẽ habuerit. ita vt fieri poſſit neče
ẽ itellectũ d obiecto ſuo maxie dlectari: ⁊ volũtas q̃ꝫ de ſuo
qđ vtrũqꝫ idem eſt. Ecce igiť in deo maximũ gaudiũ intelle
ctus q̃ꝫ ſit poſſibile ⁊ imaginabile ⁊ volũtatis identidẽ leti
tia maxia

Poten-tie hol peculis res. Cīa maxīa vtriq̄ꝫ maxīmō ſit' ieſt. ¶ De āt ſūt ꝓpe hūane po tēcie ꝫ act'eaꝝ ꝓpe hūāni iux̄ ſnīaꝫ Ariſ.ethi.li.vj.cū ḡ act' iſtaꝝ pfectiſſimi fuerit ꝫ gaudioſi tot'hō q̄ i hiſ potiſſime cō ſiſtit pfect' ꝫ gaudioſus ē atq̄ꝫ p ꝯ felix. Doc.n.maximū bo-

Ariſ.vj. ethicoꝝ.

nū ē qd hoib' aduētuꝛe ē: ꝫ tm̄ bonū ē vt nemini cognitū ſit ꝑuſq̄ꝫ illō experiat niſi deo: qm̄ nec auditū vnq̄ꝫ nec viſū ē: ſic pꝫ Eſa.lxiiij.c.cū dī a ſeclo ñ audierūt ꝫ nec aurib' pceperūt.

Apl'o p ma ad corith. ij.cap.

ocul' nō vidit de' abſq̄ꝫ te q̄ ꝑparaſti expectātib' te. ¶ Sic ait aplo p'ad corith.c.ij.ſ.ocul' nō vidit nec auris audiuit: nec i cor hoīs aſcēdit q̄ ꝑparauit de' hiſ q̄ diligūt illū. ꝯ āt iexcogi tabil' atq̄ꝫ ēe admirāda ōlectatio quā itell'ꝫ nr̄ ꝫ volūtas i pñ tia dei clare cogniti pcipiēt glia vocat. Et qm̄ de' clare ſcipm cognitū redit aiab' nr̄is ꝫ āglicis ſpirītib' ſe reuelāſ i celo em pyreo ꝫ nō alibi regulariter loc' ille ēpyrei padiſus appellat.

Cap^m.168. A

¶ De paradiſo quedam.

Nemo āt arbitrari vellit locū illū padiſū appellari ex aliq̄ ꝯditōe q̄ ipſi' ſit ſic ſ ꝓpetates corpoꝝ: ſꝫ qm̄ ibi ſe de' notū redit ꝫ nō alibi. Quā ob rē ſi de' dignaret

B Paradi ſus ap-pellatur q: in eo de' ſit: ꝫ ibi ꝫ pa radiſus nūcupa tur.

aiab' nr̄is ſe reuelare i celo lune aut mercurij vl' ſaturni' ꝫ nō in ēpyreo vl' ſi de' ſe aiab' nr̄is fruēdū ꝫ cognoſcēdū i regiōe terreſtri ꝑberet ꝫ nō i celeſti eēt padiſus t̄ra ꝫ nequaq̄ꝫ celū: aut ſi tā celo quā i t̄ra eq̄ ſe cognoſcēdā offerret eq̄ vtrobiq̄ꝫ padiſus diceret. Aut ſi i iferno hāc de' facēt māifeſtatōeꝫ ne ceſſe erat ifernas ſedes padiſō dici. Sic.n.quōdā fuit cū xp̄o deſcēdit ad lymbū ſtetitq̄ꝫ ibidē cū aiab' bonoꝝ viroꝛuꝫ vſq̄ꝫ ad horā reſurrectōis.ſ.p horas q̄dragita. ¶ In ꝯ.n.tpe bn̄-dicta aīa ſaluatoris corpe ſegregata ōſcēdit ad iferos vnita di uino verbo qd ē ſcda in trinitate pſōa: ibiq̄ꝫ iter ſctōꝝ viroꝝ aias ſtās eis ſe reuelauit. Tūc.n.ceperūt ille btē aie felicitaſ eē pticipes diuinā eēntiā ɔtēplātes. Q, āt loc' limbi padiſus fuerit ſꝫ iſtā aſſignatā viſionē appet ex ꝟbis xp̄i matthei.27.

Mat-the'.27. cap'.

c°.q vocauit hūc locū padiſū tpe q̄ ibi aia ſua vnita ꝟbo diui no māſit cū dix̄ latro i cruce pēdēs memēto mei dn̄e dū vene ris i regnū tuū.ad quē xp̄s ait amē dico tibi qm̄ hodie mecū eris i padiſo. ¶ Nec̄e ē āt vt de limbo itelligat q̄ ē q̄dā pꝫ ge bēne.nā xp̄s i die veneris paſceuēs iſta locut' ē: ſꝫ eo die ñ aſcē dit i celū ēpyreū ſꝫ p' q̄dragita dies a reſurrectōe ſua . nec̄e ē igit ō limbo ſctōꝝ itelligi q̄ ſit padiſus. ¶ Eſt.n.loc' ille vn' de q̄tuor aiaꝝ receptacul' q̄ ponunt apō iferos.ibi āt aia bōi latronis nec i alio loco padiſi erat cū aia ſaluatoris nr̄i. Cū ſal uatoris nr̄i ſpūs tc̄ maneret i limbo ſctōꝝ. ¶ Uocabat āt lo cus ille padiſus q: ibi eē ſe diuia eēntia btis aiab' reuelabat ad fruēdū ſicē nūc i celo ēpyreo pateſit. ¶ Ampli' āt nec̄e ē i-telligi auc̄tatē bti matthei de ꝯ padiſo q i limbo ſctōꝝ erat. nā xp̄s latrōi dix̄ hodie mecū eris i padiſo: ſꝫ de padiſo celeſti itelligi neqt.nā i eadē die latrōiſ aia i celo ēpyreo neq̄ꝫ fuit. ¶ Nulla qppe aia i celū aſcēdit ēpyreū quſq̄ꝫ ſaluatoꝛ nr̄ q̄-dragita dieb' p' reſurrectōeꝫ ſuā illuc iuit: fecitq̄ꝫ aliiſ aſcēdē di viā. ¶ Sic.n.ſcriptura ait aſcēdit iter pādēs añ eos.ſ.q ſaluatoꝛ nr̄ aſcēdēs in celū ceteris viā fecit q̄ nunq̄ꝫ cognita fuerat nemine añ ꝯ aſcēdere: nec̄e ē igit vt eadē die qua xp̄s moꝛtuus eſt latro in limbo fuerit: ꝫ ibi padiſus dicatur.

Cap^m.169 A

¶ An paradiſ.glia ab initio reꝝ fuerit vl' poſtmodū cepit.

B

Nunc ꝟo iux̄ ea q̄ de padiſo dn̄r ſpeculādū occurrit: an padiſi glia ab exoꝛdio reꝝ fuit vl' poſtea ce-

Solo.

pit: ꝫ ſi i eťnū duratur' ē vl' qn̄ finitur'.ſ.ſit etern' ſicē ifern' ꝫ limb' pueroꝝ vel tpal' ſicē purgatoꝛia ſedes ꝫ limbus ſctōꝝ.

C Glia qd Ariſto-teles p ethicoꝝ.

¶ Duic āt rn̄dēdū ē gliaꝫ eē ōlectatōeꝫ q̄dā i apphēſiōe dei vt.ō.expoſitū ē i cui' pceptōe ipi q ſuſcipiūt felices ſt. ¶ Jō nec̄e ē ibi exnt̄es rōnaleſ eē creaturas.nā iux̄ Ariſto.p ethi. boue aut equū nemo felicitabit i q̄ oēs irrōnales creaturaſ a felicitate ſecludit. ¶ Dee āt rōnales creature felicitatſ eťne

Glia an gloꝛiuꝫ cū initio reꝝ ex-oꝛta eſt.

capaces āgeli ꝫ hoīes ſt. Quātū ꝟo ad gliaꝫ āgeloꝝ dicēdū ē padiſū cepiſſe a reꝝ exoꝛdio. ¶ Nā i p die imo añ oēꝫ diē i ꝑnci' oluꝫ oēs āglici ſpūs cū ipo ēpyreo celo creati ſt: i q̄ ē pa diſuſ: imediate.n.de āglis q deo adherē voluerūt i bono ɔfir mati ſt: ne peccare poſſēt: aut pdē ſuā felicitatē: q ꝟo ꝑſūptio ne q̄dā elati i ſuis nālib' ɔſidētes atq̄ꝫ i ſeipſis ſuā eē arbitrā

E Glia q̄ hoib' in celo de-bet cum hoibus poſtmo dū icho auit.

tes felicitatē a deo reprobati ſt ꝫ obſtinati.ſ.i malo obdurati ꝫ moꝝ in iferna ſede locati. ¶ Qui āt deo adheſerūt ɔfeſtiꝫ felicitatē ſuā iceperūt: glia ḡ padiſi q̄tū ad ſortē āgeloꝝ ce-pit cū eis in p' die creatōis: aut ſi dicē velim' añ oēꝫ diē: ꝯ āt in eťnū manet. ¶ Quātū ꝟo ad ſortē bonoꝝ hoiuꝫ nō cepit glia iſta ab exoꝛdio creatōis reꝝ. nā i ꝑnci' oꝛbis ɔditi nulli hoīes deceſſerūt: q vite eterne gaudia ɔſeq̄ poſſent. ſic āgeli

ex eo q̄ creati ſūt in padiſo pmāſerūt. Et dato q̄ aliq̄ hoīes ab oꝛigine oꝛbis ɔditi deceſſiſſēt ethereas ſedes ɔfeſtiꝫ aſſeq̄ nō dabat: q: nemo ad vitā eternā aſcēdē potuit vſq̄ꝫ poſt reſur-rectionē ſaluatoꝛis. añ hāc.n.modū ɔſiue oēs peccaminū pe nalitates ablate erāt ſicē i ſupioꝛib' ꝓbatū ē. ¶ Dicendū ḡ ē gliaꝫ hoiuꝫ i padiſo celeſti vſq̄ꝫ ad diē aſcēſiōis dn̄i nr̄i nō ce piſſe: ꝯ.n.ill' fuit p' dies glie i cel' quāq̄ꝫ nō eēt ſimplr̄ ꝑm' oī es padiſi. ¶ Nā dies paſſiōiſ dn̄i ieſu fuit p' dieſ ſimplr̄ q̄ aie gliari in deo ceperūt reuelata eis diuina eēntia: ita vt eadem eēt dies ſūmate redēptionis ꝫ icepte gliatōis qd ad excellen tiſſimū oꝛdinē ptinet.ſ. vt paſſio ſaluatoris imediate ſuū hāēt efficaciā. ¶ Sic.n.ſaluatoꝛ nr̄ moꝛiēs dixerat ſecū pēdēti la troni hodie mecū eris i padiſo.in celo tm̄ ēpyreo vſq̄ꝫ ad diē aſcēſiōis redēptoꝛis gliate nō ſūt.ex tūc.n.icepta glia ſctōꝝ vſq̄ꝫ hodie manet atq̄ꝫ ꝯ mō vſq̄ꝫ ad diē mācbit iudicij. Poſt illū ꝟo diē magnū dn̄i bti q pticipes ciuitaſ dei futuri ſūt in. coꝛpoꝛe ꝫ aia vnitis in illa manebūt inenarrabili rege vſq̄ꝫ in eternū nunq̄ꝫ deſitura ſicē de gehēnalib' icēdijs dictuꝫ eſt.

D Solo inte-gra ad que ſitum.

E Pria dico q̄ aie gliari in deo cepe runt.

¶ An equa ſit gloꝛie felicitas omnibus qui in celo ſunt. Cap^m.170 A

Circa hāc ſcōꝝ felicitatē i vita eťna āpli' ſpeculādū oc currit q̄ nō oib' q i felicitate padiſi manebūt eq̄ erit glie pticipano. Sꝫ qdā āpli' deū cognoſcēt ꝫ itēſi' gau-debūt: aliq̄ ꝟo min' ꝫ itelligēt ꝫ letabunt ſꝫ mēſurā eq̄litatis aut, ſeq̄litū meritoꝝ qb' illā felicitatē adepti ſūt. ¶ Nā cū merces vite eťne i cognitōe ɔſiſtat: iux̄ id qd hī ioānis.xvij.c°.ſ.ꝯ eſt

Joānes.17. capitulo.

vita eťna vt cognoſcāt te.cū hāc felicitatē ꝓpe merita ɔferat diuina dignatio nec̄e ē vt exūbūdātiꝰ ꝯ glie pceptio cōicet: q viuēs potioꝛa merita hūit. Et cū ſūa glie i viſiōe atq̄ꝫ cogni-tione diuie eēntie ɔſtet: nec̄e ē vt clari' deū cognoſcat abūdā tiuſq̄ꝫ i eo cognito delectet: q dū vixit excellētioꝛa merita ha buit. ¶ Aliqs āt iſiliet foꝛtaſſis i ea q̄ dcā ſūt: dicēs ipoſe eē vt in vite eťne felicitate qs alio felicioꝛ ſit itelligēdo pl's capi ens aut delectatōe pcipiēs. Nā i vita eťna padiſi hoib' ɔſu-mata ꝫ plena reges ē ꝫ finis appetit': qm̄ ɔſequūtur. oē qd volūt: nec ſūt i deſiderio alicui' bōi qd nō hēant ꝫ pfecte fru antur. nā ſi qd deſiderarēt qd eis nō dū adeſſet ex oī pte feli-ces nō eēnt. Sic hoib' nūq̄ꝫ ꝯ ɔtigit felicitaſ q: nūq̄ꝫ oiuꝫ ap pentuū eis ꝑuēit q̄etatio q: aliq̄ eis abſūt q̄ iee vellēt ꝫ alia iſūt q̄ abeſſe cuperēt. Ex his ḡ pꝫ nemīnē i vita eťna felicē fu tuꝝ. quſq̄ꝫ itell's ſu' oia pcipiat q̄ deſiderat ꝫ oia ad q̄ ē i pōa ad itelligēdū. Si.n.dicam' hūanos itell's ad magnā itelligē-di excellētiā eleuari: nec tn̄ ɔtigē eis vt oia deſiderata ꝫ ad q̄ in pōa ſūt itelligāt nō eēnt vlq̄quaq̄ꝫ felices. ¶ Sic.n.nunc adiuncē hoib' ɔſtat. nā lꝫ qdā ſup alios excellēter valde itelli gāt null' tn̄ aut q̄ vult ɔſiue aut totalr̄ ad q̄ i pōa ē ad itelli-gēdū itelligit. iō dū viuim' ſp itellectui nr̄o deſideriū āplioꝛa itelligēdi ieſt: nec in vlla itellectiōe ſufficiēs ſibi in itelligēdo videt. ¶ Si tn̄ vlla ten' hoi ɔtigeret vt tm̄ itelligē valeret ad quāta itellꝫ ſu' in potētia ad itelligēdū ē ſatiſfactū ſibi in itel ligēdo videret nec vlterius operaꝫ daret āplioꝛa intelligēdi.

¶ Si igit i padiſo glia ē q̄ ē pfectū bonū nec̄e ē vt itell's nr̄ itelligat oia q̄ deſiderat itelligē: ꝫ ad q̄ ē i potētia vt itelligat aliogn et ſolida nequaq̄ꝫ ɔſtaret felicitas . ¶ Intellectib' tn̄ hūanis tal' habitudo ɔſtat q̄ ꝫ ſi nō oēs eq̄lr̄ itelligāt q: nō eq̄lis nec eq̄li acumie igenij: nēo tn̄ ē q nō ſit i potētia ad eq̄ liter itelligēdū ceteris ēt excellētiſſimis. ¶ Jō nō putabit ſibi in itelligēdo ſatiſfactū nec erit quſq̄ꝫ eq̄ cū q̄lꝫ ꝫ acutiſſimi vi ri igēio itelligat: ꝫ ſicē altiſſima igēia nō faciant quſq̄ꝫ oia ad q̄ i potētia ſt itellexerit: nec qōlibet q̄ntūcūq̄ꝫ rude igeniū ſuf ficiēs ſibi erit quſq̄ꝫ illis eadē itelligat. ¶ Cū ḡ hūani itell's ad itelligēdū eq̄ i potētia ſint cū oēſ ſint eiuſdē nāe: aliogn ſꝫ ſpēꝫ vn' altero pfectioꝛ eēt cū pfectibilioꝛ.ſ.i potētia capiēde maioꝛis pfectiōis ſit. ſeqt q̄ nulli eoꝝ pfecta cōſtabit leticia quouſq̄ꝫ minimo eoꝝ ſꝫ ptitē itellectōeꝫ tāta itelligē ɔtingat quāta itelligit altiſſim': ꝫ ſic oēs itell's in cognoſcēdo erunt eq̄les. ¶ Quo ſit vt nō videat clari' atq̄ꝫ ampli' diuinā eēnti am cognoſcere btā dei genitrix quā oia minoꝛis meriti q̄ ſit in tota felicitate padiſi. Quia ad tāta eſt in potētia itelligēdi aia minoꝛis meriti q̄ ſit in felicitate padiſi ad quanta eſt aia genitricis gloꝛioſe dei.cū eiuſdē nature vtraq̄ꝫ ſit.

B Glia eſt bo nū pfectū.

¶ In padiſo tm̄ ꝫ torq̄lib' itelligit ad quot ꝑus erat i pōa. Capꝫ.171 A

Ad hec aūt rn̄deri opꝫ oibus aiab' padiſo manētib' pfe ctā cōſtare leticiā ꝫ tm̄ q̄libet ɔtinet quātū ɔtinere pōt: cuilibetq̄ꝫ ɔtigit totū ad qd nāliter erat i potētia: q̄ꝫ ob rē plena ei contingit leticia ꝫ appetitiuū q̄etatio, hoc tamē dato

adhuc

adhuc ſemp ineq̄litas cognitõis ꝯſtat aiabus manētib⁹ in feli
B Notan^m. citate pad'ſi. ¶ Ad cui⁹ quādā euidētiā īſpiciēdū ē itellect⁹
nr̄os eē īpfectiores ſbas īter oēs ſbas ſpūales: maioris qppe
pfectõis nāliꝰ āgelici ſpūs ſūt. maioriſq; pfectõis diuina ſba.
ꝛ ſm q̄ dīa in pfectõe ſbe ſpiritib⁹ ieſt: ita in eoꝝ itellectiõi-
bus maioꝝ excellētia eſt. Et qm̄ itellect⁹ nr̄i in oīb⁹ ſubſtātijs
ſpūalib⁹ īpfectõis gradū extremū tenēt neċe ē vt pauciora oī
bus aliīs itelligētib⁹ ſbīs ſpeculari queāt. Et q̄ intellect⁹ nr̄
nō ē itelligētia ſepata: ſic angelici ſpūs: qb⁹ ad corpa cōmerci
C Intellect⁹ qūo cognoſcat. um nullū ē ſʒ nāliter corpi vnit⁹ ē: tāq̄ p̄s ſpēi hūane atq; ex
ꝯditiõe ſpēi determinat ad manēdū in corpe. ¶ Ampli⁹ aūt
itellect⁹ nr̄ nāliꝰ vllꝰ itelligibilꝰ ſpēs in ſe hʒ: ſʒ oēs p ſenſitiua
ſuffragia mēdicat acgrēdo p q̄nq; potētias ſenſitiuas q̄nq;
genera obiectoꝝ. Et q̄ ſpēs iſte itelligibiles p ſenſitiuas po
tētias mēdicare a reb⁹ corpalib⁹ aſſumunt ſecū ꝙ̄q; q̄ſdā ꝯdi-
tiones corpoꝝ trahūt itellect⁹ nr̄ nālr ad itelligēdū in potē-
tia eē nō potuit niſi ad res corpales ꝛ corporeaꝝ ꝯditões: ꝛ
he ſūt oēs res nāles. ¶ Vn̄ ſi alicui hoīuʒ daret oēs res cor
poreas vniuerſi ituerī atq; pfecte cognoſcē tā elemēta ꝛ ele-
mētata q̄ʒ celeſtia corpa cū oīb⁹ ꝯditõib⁹ eoꝝ ꝛ cauſis h̄ itelli
geret cūcta ad q̄ itellect⁹ ſu⁹ erat ī potētia itelligēdi in qb⁹ q̄e
ſceret nihil vltra iueſtigās niſi fortaſſis vlteriora eē q̄dā ſpe-
culāda ex fide aut al'o audiret vl' a deo ad h̄ ſpeculāda moue
D Deus ē ſubſtātia pure ſpūalis. retur. Hoc āt nulli hoīuʒ q̄ aduixit collatū ē: niſi homi xp̄o q
de⁹ parit ꝛ hō erat. De⁹ aūt ē ſba pure ſpūal' ſup oēʒ corpeita
tē atq; corpoꝝ ꝯditionē. iō itellect⁹ nr̄ nō ē in potētia nāli ad
clarā dei cognitõeʒ. deo qppe nll'a corpal' correſidet ſpēs q̄ co
gnoſci valeat ab itellectu nr̄o mō hūano ꝛ cōnnāli itellectui
nr̄o. ¶ Quāobrē q̄uis itellect⁹ nr̄ deū clare cognitū nō h̄ret
ſi oia nālia. ſ. corpa ꝛ ꝯditõis ꝛ cāas eoꝝ cognoſcēt nihil am-
plius cognoſcere deſideraret nec eēt nālr in potētia amplio-
ra inueſtigandi aut intelligendi.
A Capl'ʒ. 172. Notan^m. ¶ Penes predicta.

Nunc Aūt iuxta p̄dcā ꝯſiderādū adhuc ē q̄ cū aliq̄ fe
licitabil' aia ad regionē puenit etherēā de⁹ ei in
fūdit clariſſimā cognitionē oīuʒ corpaliū tā elemētaliū q̄ʒ ce-
leſtiū ꝛ ꝯditionū ſuaꝝ atq; cāꝝ: ꝛ ſic nō manet ampli⁹ ille in
tellect⁹ in potētia nāli ad vlteriora itelligēdū. Et quā nihil ei
vltra itelligēdū dareſ nō maneret ei vllū itelligēdi deſideriū
ſʒ q̄eſ cū tm̄ h̄ret q̄tū nālr cape poterat nll'a ī eo vlteriori ma
nēte capacitate aut potētia. ¶ Nā cū ſua capacitas ī ſol' cor
B Notan^m. palib⁹ entib⁹ ꝛ ꝯdiuõib⁹ atq; cāis eoꝝ ꝯſiſtat: h̄ ſuſcepto ma
nere vlteriorē capacitatē īpoſſe ē. ¶ Ampli⁹ āt ſciēdū hāc de
corpalib⁹ reb⁹ ꝛ ꝯditõib⁹ atq; cāis a deo datā cognitionē aia-
C Tātūdē q̄libet aia intelligit quātū alia etiaʒ nobiliſſima bus vite eterne gaudia agētib⁹ eq̄lē eē ī oīb⁹ nec ī h̄ excedit
itellect⁹ dei genitricis aiaʒ alicui⁹ exiſtēſ ī padiſo q̄tūcūq; p̄ui
meriti ſit. ¶ Tāta eni ꝛ eq̄ lucide de elemētiſ ꝛ elemētatiſ de
corpib⁹ celeſtib⁹ ꝛ motib⁹ eoꝝ ceteriſq; ꝑpetatib⁹ ō plātiſ atq;
aialib⁹ eorūq; dīa aia minoris meriti q̄ ſit ī tota padiſi vni-
uerſitate nota hʒ q̄ʒta aia v̄ginis bn̄dicte ꝛ q̄tū ad eq̄ eis bo
na ſūt. nā ſʒ nāʒ itellect⁹ bn̄dicte v̄ginis ꝛ cuiuſlibet hoīs ſūt
vni⁹ ſpēi: neceſſe ē igiſ pfectionē ſubſtānalē eoꝝ eē eq̄lē. Vn̄
quāq̄ cū dn̄a bn̄dicta viueret ſine alicui⁹ gr̄e ſpāl' iſuſiõe ſo-
la diſpoſitõe nāl' luminis itellect⁹ ſui ꝛ diſpoſitõe ꝯueniēti or
ganica pl'ib⁹ viriſ altiora ꝯſpicēt: neċe tn̄ erat rudiſſimi viroꝝ
itellectū ad tāta itelligēda eē ī potētia ꝛ tā acute ad quāta in
tellect⁹ v̄ginis erat ī potētia. Et q̄ ī vita eterna ī felicitate pa
diſi pfectū bonū ē oēſ euacuanſ defect⁹ ꝛ cūcte cōplenſ īopie
ꝛ vacuitates q̄s hoīes dū viuerēt patiebanſ neċe ē vt q̄cūq;
ibi fuerit oīa itelligat ad q̄ ē ī potētia itelligēdi ſʒ nāʒ. Et vt
ꝓbatū ē oēs hūani itellect⁹ ſūt eq̄ in potētia ad itelligēdū reſ
nāles ꝯditões ꝛ cāſ eoꝝ: cū ḡ hūj itellect⁹ fuerit ī felicitate pa
diſi: neċe ē vt entia corpalia ꝛ ꝯditões ſuas eque itelligāt.
¶ Nā ſi darem⁹ aliquē itellectū hūanū ī felicitate etheree ſe
dis abūdātiora de nālib⁹ atq; acuti⁹ itelligē aliīs itellectib⁹: ꝛ
cū oēs itellect⁹ eq̄lr ī potētia ſint ad itelligēdū res nāleſ ꝛ cō
dit̄iões ſuas īferreſ eas aias q̄ tāta ꝛ tā acute ſicē alie de nāli
bus nō itelligūt nō hāi cōplemētū p oīb⁹ īpfectõib⁹ ſuiſ q̄s in
vita corpali tenuerūt q̄ nō tāta itelligūt ad q̄ʒta ſūt ī potētia
vt itelligāt. Quo dato nō eēnt pfecte felices. ¶ Supradcō
aūt mō dicēdū ē q̄ oēs itellect⁹ q ī vita eterna ſī ī oīb⁹ defecti
bus quos tenuerūt ꝛ capacitatibus tā cōpleti ſūt: nec ſunt
in potentia vt intelligant ampliora ꝛ excellentiora q̄ʒ intel-
A Cap^m. 173. ligunt cum eorum capacitas repleta ſit.

¶ De quodam modo intelligendi.

Amplius Aūt aduertēdū ē: q̄ ſup hāc itellectõeʒ
de oīb⁹ reb⁹ nālib⁹ ꝛ ꝯdiuõib⁹ eaꝝ ē aliuſ
mod⁹ itelligēdi ꝛ itellectio. ſ. cogſcē deū clare. ꝛ ī h̄ ē felicitas
padiſi. ꝛ q̄tū ad h̄ nō ē ī pōa nāli itellʒ nr̄ q̄ nō hʒ capacitatē
p illo nec aliq̄d ſm qō ad talē p̄ueniat itellectõeʒ. Vn̄ ſi aia a
corpe ſoluta ī celo ēpyreo pōereſ vbi alie aie bt̄e ſūt ꝛ de⁹ nihil
ei ſupnālē capacitate apponēt nō vidēt deū clare nec āplioꝛa
ibi de deo itelligēt q̄ʒ nūc cū ī corpe degit. ¶ Sʒ dicēdū ē q̄
cū aia btificāda ēpireā petit ſedē viſiõe diuīa felicitādi: q̄ de⁹
ē ens pure ſup nāe ꝯdiuõeʒ nō hʒ aia nr̄a aliquā v̄tutē p quā
clare illū cognoſcē poſſit nec capacitas ei aut potētia nāl' ad
h̄ recipiēdū ē. de⁹ dat cuiʒ itellectui capacitatē vt illū clare i-
telligē valeat. ¶ Hec āt capacitas nō ē eq̄ in oīb⁹ aiab⁹ qm̄ q
buſdā āpli⁹ aliīs vō min⁹ ꝯcedit: ꝛ tūc q̄ʒta ē capacitas itelle-
ctui collata ad deū itelligēdū tm̄ ē ī potētia ad eū itelligēdū.
¶ Si āt magnā ꝯtulerit capacitatē in potētia ad mlta itelli
gēda erit: ſi vō paucā erit ī potētia ad pauca itelligēdū ō deo.
Hāc āt capacitatē de⁹ cōplet q̄ q̄ʒtā alicui capacitatē itelligē
di de ſeipo ꝯtulerit tāta eū mox itelligē fac. Si. n. de⁹ alicui in
tellectui magnā ō ſeipo daret capacitatē tn̄ modica facēt itel
ligē eēt ille itellect⁹ ī potētia ad itelligēdū pl'a ō deo: ꝛ ſic nō
dū eēt felix q̄uſq; illa eēt expleta capacitas. Et q̄ oēs q ī vita
B Deʒ ī vita eterna ſī felices. eterna ſī felices ſī: neċe ē vt q̄ʒtā q̄s de deo capacitatē ad itel
ligēdū hūerit. tāta itelligat ꝛ q̄ de⁹ ō ſeipo tāta alicui itelligē
da tribuat ad q̄ʒta itelligēda ei tribuit capacitatē. h̄ mō aliq̄ſ
ī nll'o itellectu ōfect⁹ manebit aut potētialitas. Hec āt capaci
tas q̄ʒ de⁹ ſupnālr tribuit ō ſeipo itellectib⁹ felicitādis nō ē
eq̄ oīb⁹ ſʒ q̄dualē hʒ dīā iuxta dīas meritoꝝ. nā q amplioꝛa
C Qui maiorē de ſe merita deo ꝯſtiterit maiorē q̄ʒ itelligēnēs deo habebūt. hʒ merita maiorē capacitatē recipit ꝛ euidētius atq; pl'a de
deo itelligit. Aliq̄ āt qb⁹ mioꝛa viuētib⁹ merita extiterūt mio-
rē de deo recipiūt capacitatē: ꝛ ꝯſr pauciora itelligūt vn̄ mi
nus felices ſī cū p illō itelligē felicitas ſit. ¶ Hoc mō diuer
ſitas ꝯcordāda ē ſubapparēs. ſ. q̄ oēs q ī vita eterna ſī eq̄leſ
ī felicitate ſī: nll'i tn̄ aliqs ōfect⁹ aut capacitas iexpleta mēet
velut ī mēſuris ineq̄lib⁹ ē. duoꝝ. n. vaſoꝝ ineq̄lr capaciū cum
vtrūq; plenū fuerit neutrū ad aliq̄d āpli⁹ potētialitatē aut ca
pacitatē hʒ. Ineq̄lr. n. iſta recipiūt tn̄ nulli ad maiora capaci
tas māet. ¶ In btīs vō mod⁹ iſte ē. de⁹. n. ill' ineq̄les ō ſeipo ca
D Tn̄ itelligē felicitaſ hūana ē pacitateſ ōdit iuxta ineq̄litates meritoꝝ. iō cū he capacitates
plene fuerit: neċe ē vt magiſ itelligāt q̄dā btī q̄ʒ aliī: tn̄ null⁹ in
potētia ad āplioꝛa itelligēda erit cū capacitates eoꝝ plene ſī.
Ad argumētatõeʒ āt quā q̄dā faciebāt q̄ ꝓbare nitunſ oēſ q
ī vita ēna ſī eq̄lr deū itelligē: ꝛ ꝯſr oīb⁹ equā ꝯſtare felicita-
E Cōparatio pulchra. tē rn̄dēdū ē. ¶ Cū. n. dicāt oīb⁹ q ī padiſi felicitate ſī ꝯpletas
eē potētialitates cūctas deſideria ꝛ capacitates. ſ. q̄ tāta itel
ligāt ad q̄ʒta itelligēda ī potētia ſūt. Sʒ oīb⁹ hoīb⁹ h̄ cōe ē q̄
ſint eq̄lr ī potētia ad itelligēda: q̄ q̄ʒ q̄ʒ nō iſit oīb⁹ eq̄lr itelli
gē eſt tn̄ potētialitas eq̄l'. ad itelligēdū ḡ oēs eq̄lr intelligēt.
F Solū argumētū q̄ ꝓbatū ē oēs q ī celo ſūt eq̄lr tn̄ itelligere. ¶ Rn̄dēdū ē oēs pōalitateſ atq; capacitateſ itellectuū ad in
telligē eq̄les eē q̄ʒtū ad ea ad q̄ itellect⁹ ſī nālr ī potētia. Hoc
āt ē q̄ʒtū ad oīa ēna nālia. Sūt. n. oēs hūani itellect⁹ ī potē-
tia ad itelligēdū oīa corpalia ꝛ eoꝝ ꝯdiuões ac cās: ꝛ q̄ʒtuʒ
ad h̄ dicēdū ē q̄ ſicē potētialitas ī oīb⁹ itellectib⁹ eq̄l' ē ita oēs
ī vita ēna eq̄lr itelligūt. ¶ Oēs. n btoꝝ itell'o cūcta nālia ī
telligūt nec itelligit pl'a de nālib⁹ aut acuti⁹ excellētioꝝ btōꝝ ī
tota padiſi vniuerſitate q̄ʒ minim⁹ q viuēſ minoꝝ extitit me
G Oēſ btōꝝ itell'o cuncta nālia intelligūt. ritoꝝ. h̄ mō veꝝ oīb⁹ btīs equā ꝯſtare capacitatē atq; intelli
gē ſic in ſupioꝛib⁹ declarātū ē. ¶ Pret hāc capacitatē nālē ē q̄
dā alia ſupnālr collata quā de⁹ ī pmiū btīs ꝯcedit vt eū itelli
gē clare q̄ant. in h̄ āt ſicē merita ꝓp̄ q̄ danſ fuerūt ineq̄lia ita ꝛ
capacitates inequales fiunt ꝛ ꝯſequenter magis q̄dā. aliī vō
minus intelligunt. aliī tn̄ ad maiora q̄ʒ intelligat capacitas
aut potentialitas manet: nec vllus defectus ineſt.

A Ca. 174. ¶ Quomodo anime ad receptacula tendant.

Cum āt ꝑlibaſ ō trib⁹ ꝑcipuis aiaꝝ corpib⁹ ſolutaꝝ re
ceptacul' egerim⁹ q̄lr ad h̄ tēdāt ſupuenīēdū ē. pp
h̄ enī lōga nob ex ſupioꝛib⁹ ō btīs loci extitit ſpeculatio. In q̄
B Notā^m. ſupponēdū ē qō ī ſupioꝛib⁹ dicebaſ. i. aias bonoꝝ viroꝝ cor
pib⁹ ſoluta ſine aliq̄ onē iexplete ſatiſfactõis mox ī ethereas
ferri ſedes. q vō ī charitate decedētes a corpib⁹ alicui⁹ explē-
de ſatiſfactõis onē p̄munſ purgatorias ſedes petūt tādiu ibi
pmāſure q̄uſq; iexpetā ſatiſfactõeʒ exegerit. hec āt ꝯpleta in
ēpyreas euolāt r̄giões. Aie āt maloꝝ de moꝛtalib⁹ peſſe: atq;
ipenitētes ō corpib⁹ diſcedētes ꝯſeſti ēnis icēdijs inoluunſ
a ierul. mod⁹ āt q̄ cūcti aias ad iſta receptacl'a vnis⁹ ē: q̄ʒq̄ʒ tmē
ſint, diuerſi.

ſint diuerſi. ℭ In hoc autem ſciendum eſt q᷑ cum anime cor
pore ſolute hoꝝ receptacloꝝ qdcūq; petiſe ē nō erat op⁹ vt
q ea illuc ferret q̄ſi ad eūdē opē ſerēs ipa illuc ire ſpotēte.
Anima poſt corpis ſolutionem q̄ tendat manifeſte cogſcit nec q̄ ſeraſ aliq̄ indiget.
ℭ Nā ſiue ſurſū ſiue deorſū tēdēdū ſit difficltas nulla ē.qm̄
nll'a grauitas dn̄aſ ſtē qbuſdā elemtoꝝ ita vt difficile ſit ſupio
ra petē loca:ſ; leuitas et magis ieſt.cū ql'ibz elemēto iꝓpoꝛtio
nabilr excellētioꝛ i leuitate ſit. Potiſſie qm̄ hūan⁹ ſpūs ñ ē ȷ
t⁹fatigabil' ita vt alicui labori cedat ſicͣ i expōe ſupiorꝰ q̄rte
mcta.padoxe iductū ē. Aia igiſ nll'o corpe iſtrō q̄ ſeraſ eget.
Sic.n.ait Gregori⁹ q̄rto dialogoꝝ aia vehiclo ñ idiget. Hoc
tñ ꝯ vgilianā poſitionē militat i.6.eneidos ꝛ ꝯ ſenece poſi
tionē ſgedia p̄ma q̄ dr̄ herculeꝰ furēs carmie.6.di.ī.ē.n.oēs
aīa ad iferoꝝ trāſiſaʒ ſedē ꝑ ſtigiā trāſmeaſ paludē aut fluuiū
vt qdā vocat.vbi pōrtitoꝛ ſedet dict⁹ carō alep̄ milia pupe ve
ctās.In qb⁹ vez ē vgiliū ꝛ magnos poetaꝝ alia ſecreta itelle
xiſſe q̄ ſapiētib⁹ viris patēt ħ tñ vulgarib⁹ ſuadebāt qm̄ ꝛ ipi
pſuaſū ſic hēbāt.poete āt eis aplaudē cupiētes ħ poetico ſti
lo recitātes q̄ſdā al'os itcrdū dīuīatēs abſcōdebāt. ℭ Propt ħ
Iuuen.
āt Iuuenal' poeta ſatyric⁹ icrepat poetas recitātes.iſta ſigm
ta q̄ icredibilia eē dic̄ i ſatyra ſcda q̄ icipit.vlt̄ ſauromatas fu
gere hīc libet ꝛ glacialē.cū ait.eē aliq̄s manes ꝛ ſbterranea regna. ꝛ
cōctū ꝛ ſtigio ranas i eq̄re nigras.atq; vna trāſire vaduʒ tot
milia cimba.nec pueri credūt niſi q nōdū ęre lauant. In qb⁹
Iuuenal' aias ſub t̄ra apd iferos ñ eē dicit.nec portitoꝛē eāꝝ
nec pupē ꝛ ſtigios āneſ. Ex ꝑdictiſ āt illatū pʒ aiab⁹ corpe ſo
lutis nullū ad tēdēdū i obitas ſedes adminiculū eē neceſſu.
Nū q̄d aīe cōpe ſolte cū r̄ceptacl'a petiſe ſit illuc paulaſp.eāt.

Ca.175.
A
Amplius
Aūt i hīs ſpeculādū occurrit. an cū aīe
corpe ſolute aliq̄ receptacl'a petiture ſūt
illuc paulaſp eāt.ſ.ꝑus p q̄ndā ſpaciꝫ ptē mote deide p alterā
an ſimul illuc tēdāt trāſeūdo oēs ptes locoꝝ itermedias loco
ī q̄ corp⁹ aīa ſoluiſ ꝛ loco i q̄ māſure ſūt. an moꝝ vt corpa reli
q̄rint nll'o iteriecto aut tpis aut magnitudis ptrāſire ſpacio i
receptaclo ſuo ſint.ſ.i purgatorio loco vl' etherēis ſedib⁹ aut
B
Rāſio
eīnis gehēne icēdijs. ℭ Dōʒ āt ē aias ō corpe egreſſas aliq̄
receptacl'a petiſ as ñ trāſire aliq̄s ptcl'as ſucceſſiue medioꝝ
ſpacioꝝ.ſ.q̄ dū aia corpe ſoluta ēpyreas ſedes petiſa ē ñ per
trāſit aereā regionē aut ſphere ignee globū.nec p magnitu
dinē ꝑſūditatꝭ orbis lunar̄ ꝛ ꝯſr p magnitudinē circli mer
curij.nec p alios itermedios orbes vſq; ad ēpyreā regionēʒ:
ſʒ moꝝ vt ō corpe egreſſa fuerit i ēpyreo icollatu ē. ℭ Sic ꝙʒ
cū aia ad ſtigias tēdit ſedes:ñ trāſit p totā t̄re magnitudinēʒ
ꝛ groſſiciē vſq; ad abiſſū i ipas tartareas r̄giōes.ſʒ nll'o ho
rū ptrāſito moꝝ vt a corpe egrediſ i gehēna ē. ℭ Hoc āt ñ.q᷑
aia ſit iāte agilitatꝭ.vt i inſtāti q̄ſi oīa ħ ſpacia ptrāſire q̄at.
Sʒ q᷑ nullū hoꝝ locoꝝ trāſit qn potiꝰ moꝝ vt a corpe egreſſa
fuerit nll'o ptrāſito i ſuo receptaclo q̄ māſura tēdit ē.ſ.in ifer
no aut purgatorio loco vl' etherēis ſedib⁹.velut ſi ēpyrea ſe
des purgatoriū ꝛ gehēna imediata eēnt corpi ō q̄ aia hūana
egrediſ. ℭ Aia.n.cū ſua petit receptacl'a ñ trāſit loca media
ñ q̄ꝺ ꝯpēdio vti velit:ſʒ q᷑ ēt ſi cūcta trāſire voluerit ipoſſi
bile ē. Nā ſi media loca ſibi ptrāſeūdū eēt.necē erat vt moue
C
Cur anīmas moueri nō poſſit.
ri poſſʒ.aiaʒ tñ corpe ſolutā moueri ipoſſibile ē. ℭ Rō hui⁹
ē qm̄ ſi aia p oīa media loca iteriecta corpi ō q̄ egrediſ ꝛ r̄ce
ptaclo in qd tēdit moueref.necē erat:vt mot⁹ iſte ꝯtinu⁹ vel
diſcōtinu⁹ foret.ſ.q᷑ aut p oēs ptes mediꝫ nll'a itermiſſa mo
ueref aut neq̄q̄. ℭ Si āt dicam⁹ ñ moueri p oēs ptes mediꝫ
ſʒ cū nūc ſtaret in vna:ꝯfeſtīʒ ſtaret in alia diſtātia in de me
dijs ñ ptrāſitꝭ ñ erat iſte mot⁹ qm̄ in motu pōit mediū p qd ſit
mot⁹: ꝛ termini ꝛ in terminis null⁹ mot⁹ ſit.ſʒ tota ſbā mot⁹ i
medio ē.ħ tñ termini ſūt mediū āt nullū ē. ℭ Si āt dicam⁹
motū aie p ſpaciū ꝯtinuū fore.ſ.vt trāſeat ſingl'as ptes mediꝫ
ſeq̄ref q̄ aia q̄tūcūq; velociter moueref ñ poſſet ptrāſire in
decē milib⁹ annoꝝ q̄titatē vni⁹ digiti i latitudie. ℭ Hoc āt pʒ
q᷑ mobile corp⁹ ptrāſit ſingl'as ptes mediꝫ ꝛ r̄plet ſua magni
tudine ſingl'as ptes medioꝝ locoꝝ cū mot⁹ local' ſit ꝑʒ acq̄ſi
tionē ꝯtinuā locoꝝ ꝛ deꝑditionē locoꝝ aia āt idiuiſibil' ē ne
D
Anima indiuiſibilis eſt
ceſſe ē igiſ vt oīa idiuiſibl'ia media ptrāſiret. ℭ Nō.n.pt aia
ptrāſiſ p diuiſibl'ia locoꝝ cū idiuiſibil' ſit ꝛ ñ occupet magni
tudinē.necē ē igiſ vt cū ꝯtinue trāſierit trāſeat p oīa idiuiſibi
lia mediꝫ. ℭ Et q᷑ nll'a ps ſpaciꝫ ē q̄tācūq; pua q̄ i iſinitū di
uiſibil' ñ ſit.iux̄ ariſt.ſniaʒ in 2⁹ ꝛ.6.phyſicoꝝ.necē ē:vt aia
ſp mota nūq̄ ꝯpleret vnā ptcl'aʒ ſpaciꝫ trāſeūdo q̄tūcūq; p
ua foret. ℭ Nā ad trāſeūdū illā necē erat iſinitū tpe cū i q̄li
bet pte magnitudīs iſinita idiuiſibl'ia ſint. Iufinitū ēt iptrā
ſitū ē.i.imptrāſibile iux̄ ariſt. ℭ Pʒ ḡ aiam nll'aten⁹ moueri
poſſe p aliq̄d ſpaciū diuiſibile ſiue ꝯtinu⁹ mot⁹ ille ſit ſiue diſ
cōtinuū ponē maluerim⁹.mot⁹ ḡ p ſe in aia local'r ipoſſibil' ē.

ℭ Rationes aſſerentes animā nullatenus moueri. Ca.176.
A
His
Aūt addūcif aiaʒ nll'aten⁹ moueri:nā oē qd moueſ
ſʒ doctrinā oīuʒ ō nā loq̄ntuſ ptīʒ ē in termino a q̄
ꝛ ptīʒ in termino ad quē.aiaʒ tñ ptīʒ eē in termino a q̄ ꝛ ad
quē impoſſibile ē aiaʒ igiſ moueri pʒ ipoē. Qd pʒ.nā cū aia p̄ma rō
alicubi fuerit.necē ē eā eē i idiuiſibili cū ñ poſſit mmorē occu
pare q̄titatē q̄ʒ ipa ſit ſi ipa idiuiſibil' ſit. ḡ repugt e i eē ſimul
i pte termini a q̄ ꝛ i quē:qm̄ ſic eēt idiuiſibili:cui ps ꝛ ps di 2⁹ rō
uiſionē dicāt.ipoſſibile ḡ ē aiaʒ moueri. ℭ Ampli⁹ āt cū oē ali
qd moueſ trāſit p oēs ptes ſpaciꝫ illi⁹ p qd moueſ:aiaʒ āt trā
ſire p aliq̄ ptē ſpaciꝫ p qd moueri dʒ ipoſſibile ē.ḡ moueri eā
nll'aten⁹ ꝯtigit. Qd āt ñ poſſit aia trāſire aliq̄ ptē mediꝫ p qd
trāſitura ē pʒ.nā aut moueſ ꝯtinue aut diſcōtinue. Nō qdem
diſcōtinue:q᷑ iſte ñ erat mot⁹ cū ñ trāſeaſ p aliq̄ ptē mediꝫ:ſʒ
cū mobile fuerit i aliq̄ ēmlo ꝯfeſtīʒ erat i alio:qd magis voca
ref mutatū eē. Si āt dicam⁹ motū iſtū ꝯtinuū eē:necē ē vt aia
trāſiret oīa idiuiſibilia media vt.ſ.iducebaſ:ſʒ ħ ipoſſibile ē
q᷑ iſta idiuiſibilia ſūt iſinita iſinitū āt iptrāſibile ē.vt pʒ in.6.
phyſicoꝝ. Sʒ adhuc relicto ħ icōueniēti qd.ſ. iductū ē aliō Ari.6.ethi.
appet.nā dato q̄ aia poſſʒ trāſire p oīa idiuiſibilia q̄ ſūt i me
dio tñ ñ trāſiret p mediū. Nā ſic aia iſta ñ trāſiret ſup aliq̄s p
tes diuiſibiles magnitudis ptrāſibil'.ſʒ ſup idiuiſibilia ei⁹ q̄
ſūt pūcta. Indiuiſibilia āt ñ ſūt ptes ꝯtinui ꝛ diuiſibil'.nā to
tū i ptes ſuaſ reſoluiſ ꝛ ex eis ꝯſtat p ꝯpoſitionē nullū tñ cō Ari.6.ethi.
tinuū ꝯponi pt ex idiuiſibilib⁹ nec reſolui i idiuiſibilia vt in
ducit ariſt.6.ethi.c.p. Si q̄s igiſ ſolū trāſeat ſup oīa idiuiſibi
lia alicui⁹ magnitudis ñ trāſit ſup aliq̄ ptē illi⁹ magnitudis.
nā oīa idiuiſibilia ſimul' ſūpta aliq ui⁹ magnitudis ñ ſūt ptes il
li⁹ magnitudis:aut vna ps ſaltē ñ poīt:ḡ aia moueri ſup ali 3.rō
qd ſpaciū cū nullas illi⁹ ſpaciꝫ ptes ptrāſire q̄at. ℭ Amplius
vo aiaʒ ꝯtinue moueri p aliq̄d ſpaciū ipoſſibile ē.naʒ dato q̄
trāſiret p oīa idiuiſibilia q̄ ſūt i medio ñ trāſibat ꝯtinue per me
diū. Nā i magnitudie q̄ diuiſibil' ē iter duo idiuiſibilia ſp po
niſ aliq̄d diuiſibile:ſic̄ i linea iter duo pūcta ſiue copulantia
ſiue ēminātia q̄ idiuiſibilia ſūt ſp cadit linea media q̄ diuiſibi
lis ē.neq̄q̄.n.copulāſ ſibi iuicē duo pūcta:non.n.ē poē nec
imaginatōi ſubiectū cognito qd ſit pūct⁹. In ſupficieb⁹ q̄ʒ in
ter duas lineas i trāſuerſo ſp ponim⁹ mediā ſupficiē. nequeūt
n.due linee ꝑʒ latā ſibi copl'ari cū eis latitudo nll'a iſit. In cō
pib⁹ q̄ʒ iter duas ſupficies i trāſuerſo ſp corp⁹ collocam⁹. Si
ḡ aia moueref p oīa idiuiſibilia alicui⁹ ſpaciꝫ.q᷑ iter idiuiſibi
lia duo ſp ē aliq̄d diuiſibile mediū. Sup diuiſibilia āt ñ trāſit
oīa ſeq̄ neceſſario motū aie ñ eē ꝯtinuū. Quo iferſ motū neq̄
q̄ʒ eē.q᷑ mot⁹ ꝯtinu⁹ ē.diſcōtinu⁹ āt nūq̄ erit ſic̄ tps ꝛ magni
tudo ꝯtinua ſūt ꝛ ſe iuicē ꝯſequūſ.ſ.mot⁹ magnitudinē ꝛ tē
pus motū iux̄ ariſt.ſniaʒ i.3.ꝛ.5.ꝛ.6.phyſicoꝝ.eadē ēt alio
rū ō nā loq̄ntiū ſnia ē. ℭ Ex hīs ḡ pʒ ipoſſibile eē aiaʒ p ali
qd ſpaciū moueri. Quo iſerſ qd.ſ.dicebaſ.ſ.q̄ cū aia ō cōpe
egrediſ ñ trāſit p loca iiecta iter cōp⁹ a q̄ egreſſa ē ꝛ r̄ceptacu
lū qd petit.ſ.ēpyreū locū pūgatorioſ igneſ aut ſtigiū carcerē.
B
Impoſſibile eſt aiaʒ p ſpacium moueri.

ℭ Quedā de aniabus capit.177.
A
Ea
Aūt q̄ ꝑlibata ſūt i aiab⁹ ſolutiſ a cōpe locū tenēt qm̄ p
ſe moueri neq̄ūt media ſpacia trāſeūdo.q̄ in i corpib⁹
ſūt p ſpacia moueſ oēs ptes mediꝫ trāſeūdo ñ qdē q̄ſi ipe p ſe
p totū mediū trāſiſ poſſet.ſʒ q᷑ i corpib⁹ ſūt. Corpa āt ꝑprie
B
Quo anima exiſtēs in corpore moueatur.
moueſ ꝛ q᷑ necē ē aiaʒ eē vbicūq; cōp⁹ fuerit cui ei vnita eſt
necē ē aiaʒ local'r moueri cōpe mutāte loca. Hic āt mot⁹ i aia
ñ ē p ſe.ſʒ p accidēs:q᷑ iux̄ ariſt.ſniaʒ mot nob moueſ oīa q̄
ſūt i nob. ℭ Et ſic̄ aiaʒ i corpe formal'r vnitā manētēʒ moto
corpe moueri dicim⁹ ita ſi alicui alti corpi ad mouēdū vniaſ
moto illo ipa q̄ʒ mouebiſ. Velut ſi aliq̄ aia hūana cōpe egreſ
ſa lapidē aliquē vl' lignū p aerē vl' ſup t̄rā mouēt q᷑ corp⁹ illō
motū ꝯtinue ꝛ ꝑpe mouebaſ.necē erat aiaʒ ei ad mouēduʒ
vnitā ꝯtinue moueri.ſʒ cōp⁹ illō p ſe aia vo p accidēs. ℭ Hic
idē mod⁹ mot⁹ i āgel' ē.nā āgel⁹ i ſbe ſue ſimplicitate manēs
niſi aliq̄d corp⁹ aſſūpſerit aut alicui ad mouēdū ſe vnierit mo
ueri ñ poīt p mediū.ſʒ nūc ſtabit i vno pūcto mediꝫ ꝛ imme
diate nll'o ptrāſito medio erit i q̄cūq; alio loco q̄tūcūq; di
C
Angel⁹ niſi corp⁹ aſſumpſerit moueri non pōt.
ſtet. Et ſi vellet āgel⁹ manēs i ſimplicitate ſue nāe moueri p
totū mediū trāſeūdo ſingl'as ptes erit ſibi ipoē.r̄pugt.n.ſim
plicitati ꝛ idiuiſibilitati nāe ſue. Oīa.n.icōueniētia q̄ de aia
iferebāſ ad ħ q̄ ñ poſſit trāſiſ p mediū ō āgelo q̄ʒ iferenſ qm̄
ābo ſimplicis ꝛ ſpūal' nāe ſūt. Sʒ moueſ āgel⁹ vt ō aia dcm̄ ē
ſ.q̄ nūc ſit i vno pūcto vl' loco ꝛ nll'o medio interiecto nece
per tranſitis aliquibus ſpacijs ſtabit ſi voluerit ad ducen

ta milia

ta millia leucaꝝ. Nec magis ágel⁹ mozabit trāſiēs ducēta mil
lia leucaꝝ ꝙ̄ trāſeūdo vnū digitū i trāſuerſū. cā hui⁹ ē: q2 ñ trā
D ſit p totū ſpaciū mediū. ¶ Nā ſi ágel⁹ p oēs ptes mediorum
Angel⁹ ita ſpacioꝝ trāſiret: ꝙ̄ꝙ̄ velociſſime moueref. necēe erat eū āpli⁹
velociter p mozari p trāſeūdo magnū ſpaciū ꝙ̄ pauū: q2 tñ ágel⁹ ñ trāſit
trāſeat ma- p aliq̄s ptes medioꝝ ſpacioꝝ: nihil magis moraf trāſeūdo de
gnū ſpaciū cē miliades leucaꝝ ꝙ̄ ſi trāſeat digitū i trāſuerſū. Si tñ ágeli
ſicuti pauū corpa aerea ſibi ſupſerit. pauliſp mouebūf trāſeūdo oēs ptes
medij quēadmodū trāſeūt ipa corpa q̄ aſſūpſerit. Sic appet ō
trib⁹ ágel' q i effigie viroꝝ ad abrahā venerūt ſedētē i ꝯualle
mābre ſb ilice. hi. n. tres ibāt ꝯ ſodomā ꝛ abrahā recto itinē
ꝑcedebat cū eis. vt pꝫ ge. 18. c. hoꝝ āt duo ágeli itroierīt i ciui
tatē ſodomoꝝ eadē die ad veſpeꝝ ꝑcedētes itinē tāꝙ̄ viri vt
Gen. 18. c. pꝫ gen. 19. Sic ꝗꝫ pꝫ ō raphaele āgelo q duxit thobiā iuniorē
i ciuitatē rages p multa ſtaꝝ ſpacia ꝛ reduxit ābulās cū eo i
Thob. 5. c. forma viri. vt pꝫ thobie. 5. ꝛ. 6. c. Nec dūtaxat ágeli ſuſcipien
tes hūanas effigies i qb⁹ aliq̄s hoīb⁹ hoīes videaf moueri ꝗ-
uit. ſꝫ ēt cū nll'o corpe ſūpto applicāt ſe alicui corpi qđ ēꝫ ip
ſos ē ꝛ illđ mouēt. Uelut ſi qs ágeloꝝ lapidē vnū aut hoīeꝫ
mouēt: neceſſe enim tunc erat vt angelus continue mouere
tur ſicē mouebaf homo vl' lignū. q2 ágel⁹ illi corpi moto appli
cit⁹ erat tāꝙ̄ motoꝛ mobili. ¶ Hoc mō ágel⁹ qdā mouit aba
cub a iudea vſqꝫ i babilonē pēdētē i capillo vno ducte: ꝛ po
ſuit eū ſup lacū leonū i babilōe cū alueolo ſuo: i ꝗ cibos meſ
ſorib⁹ ꝑportabat: qs danieli i lacu poſito ꝑtulit. de ꝗ daniel.
14. c. ¶ Hoc mō ágel⁹ qdā mouebat colūnā nubis ꝑceden-
tē iudeos exeūtes ō egypto p deſtū ꝛ ſicē nubes illa pauliſp
mouebaf: ita ꝛ ágel⁹ ille trāſiēs oīa loca ꝗ nubes illa ptrāſiret
ō ꝗ exo. 14. In ꝗ appet illos nimis errare q dñt aīas ō corpe
egreſſas aliq̄ntū ſpacij manē quſqꝫ ad receptaculū qđ petūt
accedūt. i. etherea regionē vl' gehēnā aut purgatorios ignes
ꝛ ꝙ oīa itermedia loca iter corpa a qbuꝫ egrediuntur ꝛ rece
ptacula ad que tendunt pertranſeāt.

Ca. 178. ¶ Nūqd quando anime corporibus ſolute petunt recepta
A cula aliqua eis ianua reſeruntur.

In ꝑdcis alia ſub appet ābiguitas. ſ. an qñ aīe corpib⁹ ſolu
B te etherēā ſedē petunt aut gehenne loca vl' purgatorios
Rñſio. ignes aliq̄ eis ianua reſeref: q̄ illuc itroeāt. ¶ Cui rñdendū
ē nullā hui⁹ portā nec eē nec apiri. p āt circa iferni loca ſpecu
lādū occurrit idē circa purgatoriū locū ꝛ pueroꝝ lībū. h. n. ſi
ue loca ꝯtermia ſit i corde ṫre: qđ. ſ. nos ē. vt i ꝑoꝛib⁹ ꝓbatū ē.
Iter āt ad iſta penalia loca ē p viſcēra ṫre. i. ſi qs illuc tēdē de-
beret viatoꝛ: ncēe erat ṫrā ſcindi aut aliquē magnū patē hya
tū vſqꝫ ad locū i ꝗ pēalia iſta receptacl'a ſūt. ¶ Cū tñ aīabus
dānatoꝝ ad ſtigias ſedes deſcēdēdū ē nll'a ṫre vorago aut fe
neſtra mag̃ vl' pua apif: q̄ iter aīab⁹ pateat vſqꝫ i penalnatū
P⁹ rō loca nec ab āno aliqd tale ꝯditū ē. ¶ Hoc āt dupl'r pꝫ. p qui
dē ex his ꝗ. ſ. iducta ſūt. ſ. ꝙ cū aīe ō corpib⁹ egreſſe recepta-
cl'a ſua. padiſi aut auerni vl' purgatorie clemētie petūt ſūt ñ
trāſeūt ſpacia media: ſꝫ mox vt a corpib⁹ egreſſe fuerit i iferno
ſūt aut i etherea ſede. Hoc ḡ ꝯſiſtēte nulli⁹ feneſtre vſus necā
ri⁹ ē. vt iferni⁹ aut aliđ alaꝝ pateat receptaculū. Porta qppe
i gehēna nccāria eēt. vt illi q foris manerēt itra recipenf. ſed
vt iductū ē aīa iferna petita māſionē mox vt corpe ſoluta fue
rit itra ipa gehēne icēdia ꝯuoluta ē. porta ḡ i iferno nulla ex
2⁹ rō pedit aut aliq̄ vorago vl' hyat⁹. ¶ Scđa ad idē rō ē. qñ por
ta ſit vt aliqd itroeat qđ ñ exiſtēte pōta vl' hyatu igredi ñ va
lebat. aīe tñ ꝛ cuilibꝫ ſpūi eq̄ facile ē p lapidē aut parietē vel
lignū itroire ſicē p patētē ianuā ñ oportebat igif nec q̄litercū
qꝫ expediebat. vt ianua q̄cūqꝫ i iferno patēt q̄ igreſſuris aīa-
b⁹ iter pāderef ¶ Qđ āt aīab⁹ eq̄ facile ſit lapidē aut pietes
penetrare ſicē p portā trāſire pꝫ: q2 cā q̄re hoī puiū ñ ſit lapidē
aut pietē penetre. ſicē p portā adit⁹ pꝫ ē reſiſtētia vni⁹ corpis
ad alteꝝ. Qđlibꝫ nāqꝫ coꝝ diuiſibile ē dimēſiōes hñs. ſed
negt fieri penetrio dimēſionū iuxꝫ ariſt. doctrinā qnto phiſy
coꝝ. ¶ In aīab⁹ āt ꝯtrio accidit. qñ aīa dimēſiōes nll'as q̄n
titatiꝫ hꝫ quā ob rē nullū corp⁹ occupare pt nec ē i h penetrio
dimēſionū. nā aīa idiuiſibil' ē. iđ ſibi idiuiſibile ꝯpetit i trāſitu
nū nec ipa corpa penetrabit nec ei corpa vllū pſtabūt ipedimē
tū. ¶ Quāꝙ̄ igif aīa gehēnalē petita ſedē totū mediū ptrā
ſiret ñ erat ncēe aliq̄s eē feneſtras factas aut hyat⁹ terre qui
b⁹ aīalibus ad viſcera terre ꝛ tartarea regna patēt acceſſus

Ca. 179. ¶ Obiectio contra predicta.
A **Cōtra** Hec āt aliqs molief iducē niteꝰ viā eē q̄ eaf in tartareas ſedes ꝛ portas qb⁹ illuc itroitus ſit.

¶ Sic. n. pōit Uergl. l. 6. eneidos vbi latiſſie ōſcēſū ōſcribit
auerni ꝛ loca qb⁹ illuc eaf atqꝫ locoꝝ ꝯdītōes. loqf āt p ō h
ſibila cumana vl' oraticā vt aliq̄ appellare volūt. Hec. n. eneas
ad iferos deſcēdētē dirigebat dicēs tros anchiſiade facil' de-
ſcēſus auerni. noctes atqꝫ dies atri pꝫ ianua ditis. ſꝫ reuoca
re gdū ſupas euadē ad auras. Hoc op⁹ h laboꝛ pauci qs equ⁹
amauit iuppiter aut ardēs ōduxit ad ethera vir⁹ dijs geniti po
tuē. tenēt media oīa ſilue. cocituſqꝫ labēs ſynu circumuenit
atro. In qb⁹ ſibila ad eneā loqf dicēs enea. tros. i. troiane an
chiſiade. i. ſili āchiſe. facile ē ōſcēdē ad auernū. Janue qppe
ditis ꝑncipis iferoꝝ dieb⁹ ꝛ noctib⁹ patēs ē. ſꝫ redire ab iferis
ad vidēdū celū ꝛ ſpirādas iſtas auras laboꝛ ē ꝛ rariſſimi pūt
niſi filij deoꝝ ꝛ hi q pp magnaꝝ ṽtutū excellētiā i ſydera illi
lati ſūt qs ſemideos appellauit gētilitas ꝛ i circuitu huius
añni qdā fluui⁹ niger ē cocitū illū appellauit āntiqs. ¶ De
pōtis ꝗꝫ ꝛ deſcēſu ad iferos euidēti⁹ idē Uerg. agit i eodem
ſexto eneydos dicēs. via tartarei ꝗ fert acherōtis ad vndas.
Turbid⁹ huic ceno vaſtaqꝫ voragie gurges. Eſtuat atqꝫ oēs
cocito eructat arenā. Portitoꝛ h horrēdus aq̄s ꝛ flumia ſe-
uat. Terribili ſcaloꝛe charō. Ecce. n. ōſcēſū ꝛ flumia poſuit
circūdātia regionē iferoꝝ ꝛ ipꝫ aīaꝝ portitorē q charon df. Sene. I
¶ Hāc eādē ſniaꝫ ō via ꝛ ōſcēſu ad iferos pōit ſeneca in tra p⁹ trag.
gedia p⁹ q̄ df hercules furēs i carmie ſexto vbi itroducif rex
amphitrio q̄rēs a theſeo ꝯſoꝛte hercul' ō ōſcēſu ad inferos ꝛ
pōtis. ¶ Idē ꝗꝫ Oui. meta. li. 4. cū ō iferoꝝ ſitu agit. ſ. eſt
via ōcliuis funeſta nubil a ſaxo. duc ad iferna ꝑmuta ſilētia
ſedes. Stix nebl'as exalat iers vmbreqꝫ recētes deſcēdūt il-
lac ſimulacraqꝫ fūcta ſeplchris. Paloꝛ hyemſqꝫ tꝫ late loca
ſenta nouiqꝫ q̄ ſit iter manes ſtigiā qđ ducat ad vrbē igno: āt
vbi ſint nigri fera regia ditis. mile capax aditꝰ ꝛ apertas vn-
diqꝫ portas. Hec hꝫ. ¶ Quoꝝ ſnia ē. via q̄ itur ad iferos
ꝛ ōcliuis. i. ōſcēdēs ꝛ nebl'oſa opta fagis triſtib⁹ atqꝫ loca iti
nēris uicta ſūt. qñ ꝛ ſi ibi mll'i ſint nemo tñ loqf qcq̄. ibi. n.
fluui⁹ vl' lac⁹ vt aliq̄s pꝫ: ſtix dcā ē q̄ nebl'as exalat. illuc. n.
ōſcēdūt aīe recēter egreſſe ō corpib⁹ ꝛ figure corpoꝝ q̄ manēt
i ſeplchris. h loca itinēris ſpinis plena atqꝫ palida ſi facie p
tēdētia hyemis. aiēqꝫ nouit ſolute cōpib⁹ q̄ ad vrbē iferna per
gat: iter igrātes p ſiluas vagāf errātes. hꝫ tñ ciuitas illa mil
le itroit⁹ ꝛ āpliſſia receptacl'a. oēs āt q poetice loquūf hunc
ſequuntur modum ponētes iter ad iferos ꝛ portas: quibus
illuc itroeaf aīabus. ꝗ introeuntibus loca inferorum portas
aſſignare neceſſe eſt. Ca. 180.

¶ Reſponſio obiectionis mete precedenti. c. A

His Rñdēdū ē ñ eē hāc poetaꝝ itētionē q̄ i cortice lr̃e B
deſignef cū officiū poete ſit ṽitatē qbuſdā exq̄ſitis Portaꝝ
modis loquēdi palliare: ſꝫ q̄dā alia itelligebat ſecreta ō qb⁹ p inos
ſingl'a dici ñ expedit. āplioꝛē. n. illa opis facerēt diffuſionē. ſꝫ
iſta pp vulgares ſic enarrabāt q̄ vulgarib⁹ credita erāt ꝛ ipſi
poete. iđ ꝑferebāt exornātes vt ſic ꝗꝫ duas putaref. ¶ Et ꝙ̄
ꝗꝫ q̄dā hoꝝ a poetꝭ ſic vt dicebāf credita eē fateamur fortaſ
ſis icōuenies nullū erit qñ āpliores iterdū lſanias ex itētio
ne ꝑtulerūt nec qdē ipi dūtaxat. ſꝫ ēt pbi q ṽitatē q̄ ad eis ſo
cl'tas fuit igrē mollīt ſūi i pleriſqꝫ defecerūt. vt ab ariſtotile
ariſtotiles eoꝝ āntiq̄ iprobāf poſitōes. Quocunqꝫ igif poete
iſta ꝑtulerit ſiue ex itētiōe ſiue vulgarib⁹ ſuadētib⁹ recipiēdū C
ñ ſt. qñ tōes i eos ncēe militāt. vt iductū ē. ¶ Adhuc āt ql- Obiect.
piā obſicici ñ ſolū poeticis ſultū eē dogmatib⁹ iferoꝝ loca pō
tas hře ꝛ viā q̄ illuc tēdaf. ſꝫ ꝛ h experiētia teſte cogſcif. nā i i
ſula ſiculoꝝ mōs ethna famos ē i ꝗ rupta q̄dā grādis ē ꝙ̄
os eē iſerni vulgari ſnia ꝑdit. Eſt ꝗꝫ vulcan⁹ mōs terre eiuſ
dē i ꝗ rupta ſimil' ē. huic fidē accōmodāt. qñ p has terre ru
ptas ignium eruptuatōes magne fiunt. addūt ꝗꝫ i his gemen D
tū aīaꝝ audiri lamēta. ¶ His rñdēdū ē rupturā ethnei mō Rñſio
tis ꝛ vulcani ſimiliūqꝫ ñ eē iferni voragies aut patētes portas
nec ignis q p eas erūpit ē iſernis ſedib⁹ ꝑdit. ſꝫ ſūt apture
q̄s ignis i ipis ṫre viſcerib⁹ ꝯcepti⁹ faciāt exurēs atqꝫ ꝯſumēs q
i ſulphurea mā ortū hūit. h iam⁹. ſ. iductū ē cū ō iferni locis
ageref. ¶ Cū vo dñt gemētū aīaꝝ eiulat⁹ reſonare dōꝫ eſt eē E
falſū. nā ꝛ ſi ibi iſerni⁹ eēt voces tñ audiri aut formari ñ pote Aīe in i
rāt. Qđ pꝫ qñ voces i orgāis vocalib⁹ dūtaxat fiunt cū ille q ſerno
vocef dꝫ organa vocalia hñerit vt ait ariſt. in 2⁹. ō aīa. aīab⁹ clamare
tñ a corpib⁹ ſe iūctiſ ſic vt i inferno manēt vocalia organa nll'a nequnt,
iſūt qb⁹ voces formaf q̄ant. voces ḡ nll'as formāt. ¶ Si qs F
do dicē velit facl'tatē vocādi aīab⁹ manē apđ iferos. naꝫ ꝛ ſi Obiect.
corpa cōnata ſibi tē vnita ñ hñant: pñt tñ formare corpa ō ae

re: i qb⁹ formabūt voces. ¶ Ad h ăt dōz pz alab⁹ i iferno nul
lā eē ptātē vocandā nec corpa aerea ɔiūcta hūt: i qb⁹ vocare
possint. corpa nāqz aerea ad aliq̄ spālē opationē assumūt. sz
Rñsio B. i iferno nlla vī necia opatio pp q̄ corpa recipe debeant imo
nullā hūt opationē pter recipe pēas corpa igit ñ assument.
¶ Ampli⁹ ăt ⁊ si aie q̄ apd iferas sedes manent aerea corpa
fabricātes sibi suscipēt: ve⁹ dz eis q̄ītū agē possēt: agē sinēt ñ
possēt i assūpis corpib⁹ manē apd iferos. Corpa qdē aerea ad
aliq̄ soliditaiē ɔdēsata hūida atqz tenera sūt. i igne ḡ gehēne
manē ñ possēt. sz mox ɔsumēda erāt. ē. n. igneis gehēne vorax
valdē: oiaqz hmōi corpa velocit̄ ḋuastaret. ñ vī ḡ vllatenus. vt
aiēi iferno vocar̄ q̄ant. ¶ Cū vo qdā i voragie ethne mōtis
⁊ vulcani aliorqz similiū gemētū aiaz audiri lamēta asserūt
rñdēdū ē hāc fictōēz eē dicētiū. nihil quippe tale est.

Ca. xi. A ¶ Obiectio contra predicta ⁊ quedam alia.

Adhuc aūt qspiā ad pdcā isistet ñ solū ex poeticis
atqz vulgarib⁹ fulcimīs patē iferoz vrbē por
tis ⁊ voraginib⁹ patē atqz clausuris iterdū: sz h ēt elici ex sacre
scripture testimōiis. Sic. n. dauid ps. 23. scribit dicens attollite
portas pncipes vras: ⁊ eleuamini porte etnales: ⁊ introibit
rex glie. Hoc ăt ecclia itelligit atqz recitat ō portis iferoz ⁊ de
mōib⁹ claudētib⁹ illas ⁊ xpo ōscēdēte atqz ɔfrigēte vectes et⁹
ōmōes ăt hax portax pncipes appellat̄ qz ipis loc⁹ ille tribū
tādi ⁊ aias misabiles loco illi mācipates puniēdi ptās data
ē. ¶ Ampli⁹ dz appet iferno loca portas hēre ⁊ vias illuc
ōducētes. sic. n. i agēda p mortuis i qdā rñsorio cātat ecclia. s.
libā me dñe ō vijs iferni: q portas ereas ɔfregisti ⁊ visitasti i
fernū. ecce. n. iferni porte erce pdicāt ⁊ vias illuc pduces hē
re. ¶ Idē ăt Esa. 5. c. dr pp h dilatauit iferus aiaz suā: ⁊ ape
ruit os suū sine tmio. ecce. n. os iferni dilatatū pz. Xps dz in
Esa. 5. c ferni portas ɔmemorat. Sic pz matthei. 16. c. s. tu es petr⁹ ⁊
sr hāc petrā edificabo eccliaz meā ⁊ porte iferni ñ pualebūt
Matth. 16. c. aduersus eā. Ifern⁹ ḡ portas hz ⁊ illuc pducētes vias. ¶ Hu
ic ăt rñdēdū q ⁊ si ex vbis sacre scripture iferni videat̄ iferus
B vias hre ⁊ portas ñ ē tñ iste sēsus: q i lre cortice sonat. sz ad
Rñ⁹ ad obiectionem. sēsū alegoricū ista vba referēda st. mlta nēpe i sacra scripta st
q sz lre corticē itelligi nllatenus valēt: sz ad alegoricā ptrabē
da sunt. Sic. n. vt i plimū i pphis ē q i sēsu pabolico loquūt
sz ad q̄ndā aliū sēsū reducūt. ¶ Sic ăt i his itelligēdū ē nul
las eē iferni portas nec voragies patētes aut itineras: sz scri
ptura vocat iferni portas vl seras ɔformās se mō vulgaris
C Q̄ō sacra scriptura dicat iferni portas cum nulle sint Ps. 23. locutōis itnuēs iferno sedes obseratas validis portis ⁊ ve
ctib⁹ fore. vt significet difficltas exeūdi. Et qm q gehēnalib⁹
icēdijs semł mācipat nūq̄ ide exit vocāt porte iferni etnales
i. i etnū clause manētes atqz ɔtinētes nego exeat. Sic. n. pz
ps. 23. eleuamini porte etnales ⁊ itroibit rex glie. Et qm du
rissimū erat cuiqz semł manēti apd iferos egredi ide: positus
ē has portas durissimas eē ⁊ qz durissimoz calibs eē vī de
ere posite st. Sic. n. vocat ecclia portas ereas i rñsorio p mō
tuis dicēs libā me dñe ō vijs iferni q portas ereas ɔfregisti.
Q̄ō ăt h testimōia sacre scripture i qb⁹ iferu⁹ portas hre dr sm
alegoriā accipiēde sint ex eisdē pz. nā i auctoritate Esaie di
cebat pp h dilatauit ifern⁹ aiaz suā ⁊ apperuit os suū vbiqz vl
lo tmio. Hic dr aiaz iferni eē qd mālfeste falsū ē. aia nāqz i so
D Aia iferni lis alib⁹ ē isernū ăt nemo aial appellabit q qcq̄ sapiat. sz vo
cat aia ōsideriū deuorādi aias ōfunctox. ¶ Os ăt dr aptuz
sine tmio. vt signet āpla rceptio aiax. s. q mlte reciperet q̄
ob rē aptū os sic i alib⁹ eē debat. ¶ Idē ăt ex auctoritate sal
uatoris math. 16. pz dr. n. ⁊ porte iferi ñ pualebūt adūsus eā. ex
matthe. 16. c. q pz euidēt portas iferni neq̄q̄ p portis assūmi: qm iste porte
ñ pualebūt i q iniut aliqs vires aiate rei ad iuadēdū ⁊ pu
gnādū hre: sz porta aiatō nihil ē cui pualē aut sucūbere insit.
i aiatis. n. reb⁹ nlla tal' iest actio. ¶ Ex vbis tñ saluatoris ali
qs vires icē pz portis iferni ad pualēdū. nā ⁊ si ñ pualeāt ɔ
eccliaz qz xps eā fūdauit aliq mō tñ pualē posse ⁊ vires eis
ad pugnādū inerāt. Si ăt porte iste eēnt māles ō qb⁹ vex eēt
q pualē ñ possēt vba saluatoris supflue dcā videret̄. ¶ Nō
E Quid p portas iferi voluerit xps in euangelio mālfestū videbat̄ q porte q̄ māles st nllatenus pualer̄ possēt.
velut si qs diceret puluerē tre ñ pualituz ɔ eccliaz. pz suo. n.
supflue dcm videret̄. Xps aūt supflue nihil dicēt. ncrās. n. h ē
ncēe ē igit vt porte ille ō qb⁹ xps loqbat̄ aliqten⁹ ɔ eccliaz p
ualere possēt nisi ipe faceret portis ăt mālib⁹ h ipossibile est
ɔuenire cū nlla eis corrñdeat actio qz nihil aiatū st. ¶ Ncēe
ē igit hāc xpi auctoritatē ñ itelligi ō portis iferni mālr sum
ptis. sz ncēe ē vti alegoria ita. vt porte iferi aliqd spūale sit. s.

tēptatiōes demonū q ad h nitūt. vt totā a fūdamētis subuer
tāt eccliaz. Vocāt dz porte iferoz psecutōes terrenoz princi
pū i xpianos ad deletōez nois xpi debachātiū ɔpellētiumqz
xpicolas ad ifanda sacrificia idoloz sb capitali snia. Vocāt
dz porte iferi ōsucie hrticoz ɔ catholicos ad vitatē catholicā
sobuernādā. h. n. ois iferoz porte sūt qz ipa sūt pncipiū pdi
tōis eternalr i gehēnā. Hec ăt simł porte iferi aut q̄uis eaz ñ
pualuerit ɔ eccliaz xpi. vniuerse. n. qm ōmonū molimīa erāt
corruerūt. ¶ Ex pdcis illatū pz h sacre scripture testimōia cuz
ɔueniēter exponāt ñ iducē gehēnalib⁹ sedibus portas villas
aut hora eē. ¶ Incōcusse ḡ manēt q dcā sūt. s. nlla itiera ad i
fernos sedes pducētia eē nullasqz portas aut seras vl paten
tes voragies q hora appellam⁹. nlla. n. via aie i eterna icēdia
tēdūt nullasqz ad igrediēdū portas hūt nullisqz idigēt. Q̄ō
si stigie vrbi aliq pductiua illuc via eēt aut porta vl patens
vorago ñ erat ncce vt illac aie stigijs icēdijs mācipāde perge
rāt nec p patētes itroirēt portas. eq. n. eis libex erat atqz p
facile p totā terre grossiciē nlla data via aut patētib⁹ ingredi
portis sic̄ si via latissima existeret: atqz āplissime ⁊ lp paten
tes porte ex rōib⁹. s. 1 actis. ¶ Prio qdē qm p mediū ñ tran F
Aie q̄ritur via aut portis ñ egeāt. seūt: iō via eis nlla ncc̄aria imo nec possibil' ē. cū via medius
iter tmios dicat. ¶ 2⁹ qdē qm ⁊ si daret̄ vllatenu⁹ aias trāsire
p mediū tñ nihil eis mediātia corpa pstabāt ipedimētū cū aie
idiuisibiles sit ⁊ diuisibili spacio transitura non egeāt.

¶ Q̄ōo aia a corpore egrediatur cuz soluta fuerit corpe. Ca. 12. A

De aia ăt i pbibat dcm fuit q q̄libz loca trāsire nllis pēi
t⁹ ipedimētis obsistēre: an clausa vl apta sint. Et sic q
aia dr relata ad alteq. s. ad altera corporea si eā ad corp⁹ i q
ē ɔferam⁹. s. q cū aia p mortē a corpe soluit pt egredi p ptes
opertas sicut per os ⁊ nares: aut per partes clausas vt
per dorsum ⁊ latera manus caput ⁊ pedes. ¶ Multumqz
errāt probantur qz morētib⁹ aias solutas ore sp exalari dñt
vel ut si ille loc⁹ trāsit⁹ eax sit. ñ. n. magis egredit ore q̄ p ce
teras corpis ptes imo si strictius ppriusqz loq velim⁹ aia nec p
os nec p q̄scūqz corpis ptes a morīete emittit q̄ q̄ eā egredi
ōbiguū ñ ē. Emitti qppe aiaz p os aut ceteras corpis ptes ē
trāsire p mediū. s. p os aut p grossiciē ceterax pticlax corpis
sz cū armōia corpis hūani sz q aia i corpe ɔstat pit moritur
hō q p hāc duax ptiū vnionē ɔsistit ⁊ mox nllo icō aia i ge
hēnali supplicio aut etherea sede vl purgatoria clemētia co
locata ē nec trāsit p corpis pticlas sic nec trāsit p locorum me
diox spacia. ¶ In h ēt nimis ōlirātes arguūt q fatentur ⁊
astruūt ifandissimi iude aiaz p os emitti ōbuisse cū pgit: sz ob B
h ore emissa ñ ē: qz oscl'at⁹ fuerat saluatorē tñz qm euz pdidit
Arguit q̄rūdā opinio ō anima iude militib⁹ missis a pncipib⁹ sacerdotū. vt tenerēt eū. ipe. n. eis si
gnū ōderat dicēs quēcūqz oscl'at⁹ fuero ipe ē tenete eū. Ibi
qz ait. Iuda osclo tdis filiū hois. ō his matt. 26. ⁊ marc. 14.
⁊ lu. 22. Sz cū mortur⁹ fuit aia idigna egredi p ifādū illū os
q itēz pdiderat redēptorē ñ potuit. sz p ruptionē viscex emis
sa ē. vñ corruit medi⁹ ⁊ effusa sūt viscera ei⁹. sic pz actuū. p. c.
¶ Iō hi asserūt iudā mediū crepuisse ⁊ effusa eē viscera ei⁹
vt aia q p os egredi ñ poterat p vētris egrederet̄ rupturam.
¶ Isti. n. i mltis ōlirāt. p qdē i fūdamēto hox: supponūt. n. q C
Improbatio opinio. aia a corpe i oib⁹ morētib⁹ soluēda p os emitit qd falsū ē. nā
vt pbatū ē nihil magis p os aia egredit morētiū q̄ p cete
ras corpis ptes qn poti⁹ si recti⁹ dicer̄ maluerim⁹ p nullā to
pma rō ti⁹ corpis rupturā aut ptē ala egredit̄. ¶ Errāt ⁊ vlteri⁹ dicē
tes aiaz iude coactā fuisse p viscera effusa pdire: qz p os adi
2. rō t⁹ ei ñ potuit qd absurditat' magne ɔuicit̄. nā ⁊ si aia p visce
ra egressura foret ñ erat ncce villā fieri rupturā aut viscex ef
fusionē. Aia qppe idiuisibil' ē nullā obtinēs q̄titatē tā āpli
igit patētiaqz hyat⁹ ad ei⁹ emissionē op⁹ ñ erat qn poti⁹ nulli⁹
apturē. nā p q̄libz ptē ēt si minima eēt ɔcesso minimo dato
egredi possēt cū ipa sit mi⁹ quolibz minimo in q̄titate dato
vl q̄litercūqz assignabili. vñ ipossibile ɔ suo est. iō fuisse effu
sionē viscex factā qm ipi alr adit⁹ ñ pateret. ¶ Ampli⁹ ăt cō
3. rō cesso q aia p aliq̄ ptē corpis patētē exitā foret. q ñ apta ne
cesse eēt alicubi fieri rupturā ñ ifert. iō ncc̄iaz fuisse viscex ef
fusionē: qz p os adit⁹ ñ patebat. ¶ Mlta qppe patēla pter
os i corpe hūano sūt. poterat nēpe ei p aures adit⁹ eē idēti
dē dz p nares p oclos ēt cū lachryme q corpa sūt p oclox fū
dūt q̄sdā apturas. poterat dz p q̄libz lsiorox hyatuz libere
4. rō emitti. ¶ Ampli⁹ dz ⁊ si cūcta memorata deficerēt possēt ⁊ p
pōsas copis ptes egredi. p has. n. hūores q copa st egredint.
pz igit iudā ñ crepuisse me⁹ nec iō effusa eē viscēa ei⁹ qz aia q

p os

p os emittēda erat.p viſcerū effuſionē exiuit.ſic̄ iſti ad paucā aduertētes ↄfingūt. Sʒ ruptura ⁊ effuſio h viſcerū i penā iudeo datā ē atq3 i eternā ignominiā vt ſic iſod' ille atq3 virorū peſſim' ↄ ſuū nr̄3 ꝓdiderat redēptorē eiuſq3 pter h ſingularem crim. ua ignominioſe mortis ꝑpetua macula notaretur.

Capitu. 183. A

℃ Quo aiab' ad ēpyreā ſedē ꝑduci ↄueniat ſelicitandis.

Nūc āt cū i ꝑlibeis expoſitū ſit nllaʒ eē determiatā aiabus viā q̄ ad iſerorū ſedeſ ꝑperādū ſu nllaſq3 miſerabil' hui' ⁊ dolētis vrbis portas aut adit'.ð etherels ſedibus ſupueniēdū erit.q̄lr aiab' illuc ꝑduci ↄueniat ſelicitādiſ. ℃ De purgatorio āt loco ⁊ puerorū libo atq3 ſynu abraā iḡ n̄ ſpālr n̄ oʒ.idē gppe aiab' mod' ꝑueniēdi illuc ↄſtat.ſic̄ ð iſti gna ſede dcm̄ ē.cū iſti q̄tuor gehēnaleſ receſſ' cōtinui ſint.vt ꝑpoſitū ē. ℃ De ſede igit' ēpyrea dōʒ ē nllā eē i celo portā .q̄ aiab' ad ſelicitatē ꝑadiſi itroit' ſit.nllā q3 eē illuc ꝑducētē viā q̄ p aereā regionē extētā a t're circl'o ſpherā q3 igneā tēdat p globū celeſtiū corporū.ſ.orbis lunaris mercurial' atq3 veneri ceteroꝝq3 planetaꝝ tꝑiuſq3 ſtellati orbi atq3 chryſtalini quſq3 ad ēpyreū ſedē ꝑuētū ſit. ℃ Nō ē.n.vlla ruptio aut hyat' vl' porta i his celeſtib' corꝑib' ſcā:q̄ aiab' i celū diffinit' trāſitus ſit ſic̄ aialib' vias ⁊ itroit' aſſignam'. ℃ Hui' āt due iductie rōes ſūt:q̄ i ſupiorib' ponebāt.p qm̄ aia quocūq3 erit media ſpacia locoꝝ n̄ trāſit ſʒ moꝝ vt a cōpe exierit i gehennali ſeð. aut ēpyreiſ māſiōib' ē aut ſi nihil iter cōpa a qb' aie egrediūt ⁊ loca ipa ad q̄ ꝑgēdū ē diſtet. Nō igit' feneſtre vlle aut hyat' i medijs corꝑib' facti ſūt aut q̄lrcūq3 fieri expedit3 cū aie h loca n̄ ſubitrēt:cū p locā nō trāſeāt.porte tn̄ ad igrediēdū. vie āt ad q̄ðiēdū neceē eēnt.nihil ḡ hoꝝ ē. ℃ Scða āt ad h iductiua i ð ē.aia nēpe idiuiſibil' ē nllaʒ obtinēs q̄ntatē loco.ḡ corꝑeo n̄ idiget ad trāſeūdū vl' ſubitrādū ſʒ ſi trāſit' ei vll' ſoꝛʒ p idiuiſibilia ſutur' erat.porta igit' nlla ſcā ē. ℃ Aliq̄s tn̄ nitet' i ꝑdcā dicēs aliquā eē aiab' ad ꝑadiſi ſedes portā factā ⁊ cōſimilr' viā q̄ eat.nā ſepe i ſacra ſcrip. vl' locutiōib' ſctōꝝ doctoꝝ ð ꝑadiſi porta recolit.velut cū dē añ xp̄i paſſionē ſuiſſe ꝑadiſi clauſā portā. ℃ Huic rñdēdū ē h dici ſʒ alegoriā i ſenſu āt lr̄ali neq̄q̄ poſſe accipi.nā cū dicim' añ redēptoris paſſionē vite eius portā eē clauſā.ē ſēſus q̄ añ morte ꝑdictā nemini ad ſedes ēpyreas patebat acceſſus.ſic̄ i domib' ē:q̄n ſeris ↄcluſe ſūt. ℃ Sic q3 bta dei genitrix porta celi aut ꝑadiſi dicit'.ſicut in quodam hymno ſuo hēt:q2 ipſa nobis illuc eūdi origo quedam ſuit:cum peperit ſaluatorem.

B Obiectio.

C Solutio.

Capit. 184. A

℃ Quis modus eſt euntium hōiuʒ in vitā eternā aut in gehēne incēdia cū cōſumata vl' reſurrectiōe h petierit loca.

Que āt i ꝑorib' ð trāſitu aiaꝝ locādaꝝ apð ethereas ſedes aut i gehēnalib' receſſib' mācipādaꝝ dcā ſūt.aiab' q̄ corꝑe ſolute illuc tēdūt cōgruēt adaptari poſſūt. ℃ Sʒ igret q̄ſpiā.qs mod' ē eūtiū hoīʒ i vitā etnā aut in gehene icēdia cū ↄſumata vniuerſali reſurrectiōe h petierit loca. ℃ In q̄ ſatis ↄſtat n̄ eē penit' eādē rñdēdi ſnīaʒ q̄ in aiabus corꝑe ſolutis.nā ð aiab' q2 ſimplices ſpūs ſūt dici negt paulliſꝑ a terra i ēpyreā ſedē vl' ad vrbē ſtigiā ꝑuētuꝛas moueri.nā mediū locoꝝ ſpaciū n̄ ptrāſeūt ſʒ moꝝ vt i terra ſuerit i ethereis māſiōib' aut i ſtigio carcē ſūt. ℃ De corꝑib' āt i reſurrectiōe nō pōt idē dicē.nā ⁊ ſi aiab' ſeparatis ꝓſus nll' mot' ↄueniat corꝑib' tn̄ ꝓprie dict' mot' leſt.aiab' ēt p mediū trāſit' ipoſſibil' ē.corꝑib' āt ſatis ↄgruit.nihil ḡ ꝓhibet vt ſacta reſurrectiōe gn̄ali ſctōꝝ corꝑa paulliſꝑ i celū cōſcēderent trāſeūtes aereā paulliſꝑ regionē igneāq3 atq3 celeſtiū cōporū globos:quſq3 ad ēpyreā ſedē ꝑuenerint. ℃ In his tn̄ dōʒ:q̄ ⁊ ſi ꝑdcā fieri ſatis poſſint aliē tn̄ res ↄſtabit.ſ.vt cū corꝑa in gn̄ali reſurrectiōe i aerea ſuerit regione nlla ei' pte paulliſꝑ ptrāſita aut ignea euolata regiōe nllaq3 toti' celeſtis magnitudis trāſeūdo āplitudinē i ēpyreis erūt māſiōib' ſic̄ de aiabus dcm̄ atq3 iductū ↄſtat. Iſte q3 ſuit aſcēſiōis mod' ſaluatoris i celū vt in ꝑlibatis expoſitū ē. ℃ Utꝛq3 āt ꝑdictoꝝ duorū modoꝝ cū corꝑib' nr̄is i celū p' reſurrectionē aſcēſuris poſſibil' eēt. Scðs tn̄ q dict' ē.tenebit'.cui' rō ē:q2 corꝑa nr̄a i celū aſcēdē q̄ocūq3 eis illuc iter pateat.ſine miraclo fieri negt. ℃ Tūc ḡ deo faciēte aſcēſū nr̄3 eū ſu ſupfluū p totū mediū paulliſꝑ fieri ꝓgreſſū. ⁊ deo eq̄ facile ſit corꝑa nr̄a illuc ſimul ꝑduce vl' p ſucceſſionē dōʒ q̄ ea nullis interpoſitis medijs perducat.

B diuerſa modus rōi aiabus ⁊ corporib' beatis

Capit. 185. A

℃ Reſponſio dubietatis precedenti caplo tacte.

Reſpōderi ḡ ad ꝑdcā dōʒ nllas portas i celeſtib' orbib' qb' igreſſus pateat hoib' ad ethereas māſiōes eē nec eis vllas diffinitas patē qb' p' reſurrectionē illuc ꝑuenire dēbeāt.ſic̄ nec aiab' corꝑe ſolutis illuc ꝑuētūris iſt a aſſigbāt. ℃ Nā velut aie ad iſta ꝑgētes receptacl'a medie locoꝝ ſpacia n̄ ptrāſeūt.ſʒ vt corꝑib' ſolute ſt i ſuis moꝝ receptaclis ſūt.ita ⁊ corꝑib' nr̄is illuc aſcenſuris eueniet.vt loca media n̄ ptrāſeāt.ſʒ cū i terra ſuerint:nll'o ptrāſito ↄſeſti ſint i etherea regiōe. Null' ḡ portis aut vijſ illuc ꝑducētib' i reſurrectiōe op' erit. Et ſi iā ab āntiq̄ exiſterēt prorſus eēnt inutiles.cū itinerib' n̄ ꝓcederēt nec portis factis ſb ītrarēt.cū p mediū trāſitū nllū agēt. ℃ Ampli' āt ⁊ i etherea regiōe porte hmōi eē negbāt.qm̄ celū diuiſionē nllā aut ruptionē vl' patētē hʒ hyatū vacuitatē gppe ↄfiteri neceē erat ſi portā q̄ſdā p totā celi magnitudinē a ꝑncipio lunaris orbis i ↄtactu ſphē ignee vſq3 ad ēpyreas māſiōes ponem' p oīuʒ iter medioꝝ orbiū āplitudinē. ℃ Nec poterat qs rñdē hanc ↄſequētē ex ꝑdictis vacuitatē aerea repleri ſbā. h gppe i regiōe t're ⁊ aq̄ ↄfitemur.ne qd vacuitatis ⁊ diſcōtinuitatis i orbe ↄſeq̄t' i celiſ tn̄ ſba h fieri negt ⁊ qm̄ nihil aliene nāc ſibi patit' comiſceri.cū n̄ ſit ð nā elemtali corruptibili atq3 gn̄abili. ℃ Ampli' āt ſi aliq̄ a ꝑncipio iſertoꝛis ſupficiei orbis lune p totā mediā celoꝝ magnitudinē vſq3 ad ēpyrea loca feneſtrā patētē ↄceſſerim' nihil ꝓdeſſet ad id qð itēdebat'. naʒ h loca feneſtraꝝ i diuerſis orbib' n̄ ſp ſimil' eēnt ſʒ q̄ſdā ad q̄ſdā ptes mūdi al'a vō ad alterā eē ↄtigēt.q̄ idō fieret q2 corꝑa celeſtia n̄ eq̄li velocitate mouēt' ſʒ q̄dā tardi' alia āt veloci'. idō ēt ſi aliq̄n ſimil' ſint neceē ē p' paucū ſeiūgi.velut ſi nūc oēs planete i ↄiūctiōe eēnt.n̄ ꝑmanēt eis iſta ↄiūctō ſʒ p' paululū ſeiūcti ſorēt qbuſdā veloci' alijs vō tardi' motis.nec ad alterā qōdā redibūt ↄiūctionē vſq3 ad ſatis magni tp̄is lapſū. De feneſtris āt q̄ p ptes diuerſoꝝ celoꝝ facte eēnt idē ſeq neceē erat vt cū ſemel eoꝝ ↄiūctio tollēt' vſq3 ſatis mag̃ tp̄a alia eiſ n̄ eēt ↄiūctio ⁊ ↄiūctꝭ modica manēt ſimilr̄es.n̄ ḡ ꝓdeſſet huiuſmodi feneſtre i celo ſēc hoib' p' reſurrectionē igreſſuris.cū ſimil' rariſſime eēnt. ℃ Et cū ſimilr̄es fieret n̄ tn̄ manēt vt q̄ſ ab iferiori uſq3 ad ſupiorē ptē ſufficeret trāſmeat'.nā ⁊ ſi cōpora igreſſura duoꝝ aut triū celeſtiū corꝑoꝝ patētes feneſtras ſimil' repirēt al'a āt idē p motū ſeiūctas.cū p illas celoꝝ magnitudies ↄſcēdiſſet vlteri' aſcēdē n̄ poterāt.ſʒ neceē erat i pte illa ad ſubigrediēdā celeſtiū orbiū fieri ſciſſionē.nll'atenꝰ ḡ poſitō iſta ð feneſtris celoꝝ ſtat' pt.mlta nāq3 icōueni' ex eis aſſequūt'. Potiſſime qm̄ nēo nos ↄpellit ad has feneſtras i celo ponēdas.qm̄ corꝑa ſcōꝝ i reſurrectiōe ad celum aſcēſura n̄ trāſibūt locoꝝ media ſpacia.ſʒ moꝝ vt i aerea ſuerit regiōe expleto vniuerſali iudicio i ethereis erūt māſiōib' nll'o ptrāſito locoꝝ iteruallo.diuiſiōeſ ḡ aut feneſtras nllas patē neceē ē nec expedit.cū h ſiāt vt p eas trāſeat'. ℃ Ampli' āt dato qð corꝑa ſcōꝝ p' reſurrectionē ad ēpyreos aſcēſura in celū paulliſꝑ i ſucceſſiōe mouēda eēnt ita vt p oēs ptes medij mouerēt'.ſ.aereā atq3 igneā regionē ⁊ totū globū celeſtis magnitudis vſq3 ad ꝑadiſi glioſā ciuitatē adhuc neceē n̄ erat has patētes i celo eē portas.corꝑa nāq3 hūana p ipaʒ ſbaʒ ⁊ magnitudinē celeſtiū cōꝑꝝ trāſirēt nlla data diuiſiōe aut vacuitate.ſʒ miracl'oſus eēt iſte trāſit' ſcā penetratiōe dimiſiōnum i corꝑib' ſic̄ xp̄o r̄ſurgēte factū ē cū ianuiſ clauſis itroiuit ad diſcipl'os.vt pʒ Jo.20.⁊ Lu.24.c. Mod' āt trāſit' iſte fuit .vt corp' xp̄i n̄ cohibēt q̄ntitatē ſuā ad idiuiſibil'e vt p idiuiſibile. patēt itroit' ſʒ i tāta latitudie ⁊ lōgitudie i q̄nta manēt p portas clauſas ſubitraret. Et cū trāſijt n̄ diſiūxit ptes ianuaꝝ q̄ſdā iplens ad locū vnū al'a vō ad alteꝝ vt ſic ei patēt itroit' p mediā diuiſiōnem.ſʒ ibi erāt ptes corꝑis ſui vbi erāt ptes portarū.nec tn̄ ptes corꝑis ſaluatoris ipediebāt ptes portaꝝ eaſdē q̄dāmō cohibētes nec ptes ianuaꝝ excludebāt ptes corꝑis. Iſte idē mod' extitit cū ð monumēto redēptor nr̄ exiuit lapide ſuppōſito. Idē q3 cū nat' ē ð bn̄dcā ꝟgīe vīſ edit' i lucē nlla itegritatꝭ ſcā ruptura.ſic̄ i.i.metha.ꝑado.āpli' expoſitū ē. ℃ Ita q3 i aſcēſu ad ēpyrea loca ↄceſſo trāſitu p mediū cōpa nr̄a trāſiret p ſbaʒ corꝑoꝝ celeſtium nihil diuidēdo aut cōdēſādo.ſic̄ i aer' medio ad motū cēdūt facim'.ſʒ q̄ntā ſūt corꝑa nr̄a i latitudine ⁊ lōgitudine tn̄ ð celeſti magnitudie occupēt q̄ eiſ trāſit' eēt.nec tn̄ i pte illa ſciſſionē vllā fieri neceſſe erat.ſʒ vbi magnitudo q̄nq3 aut ſex cubitoꝝ ð cōpe hūano eēt magnitu' totidē cubitoꝝ celeſtis ſbē ita vt vnū corp' n̄ excludēt aut ipedirʒ alteꝝ velut ſi ibi eēt ſolū corp' hūanū aut ſolū corp' celeſte. ⁊ duo corꝑa i eodē loco adeq̄ro ↄſiſtēt hec aūt nāe virib' effici nequūt.ſʒ miraculo opus eſt.

B feneſtre nō ſunt in corꝑoribus celeſtib'

℃ Ex ꝑdictis:

78

¶ Ex p̄dictiſ ꝯ p3 qͣ ſit mod⁹ aſcēſiōis cōpoꝝ bt̄oꝝ ad em
pyreos incolatus pōſt vniuerſalē reſurrectionē nllā ad h̄ da-
ta via aut feneſtris in celo patentibus.

Ca.186. ¶ Obiectio ꝙ in celo ſint feneſtre patentes.

A **Aliquis** aūt fortaſſis obijciet i celo viā aut feneſtras
eē patētes: qb⁹ ad felicē dei pueniat ciuitatē
Sic.n.ait Ouidi⁹ methamorphoſeos li.i ponēs galaxiā.i.cir
culū lacteū eē viā pueniēdi in domū dei cū ait. ē via ſublimis
celo manifeſta ſereno.lactea nomē h3 cādoꝛe nobil' ipſo hac iter
ē ſupis ad ſūmi tecta tonāt. ¶ Huic rñdēdū ē hāc albā viā
B Rñſio. ab Ouidio poſitā ñ eē viā ꝙ ad aliq̄ pgat locū ſic i tra itinera
pōſim⁹. S3 vocat h̄ via qdā circul⁹ alb⁹ ſiue lacte⁹ i octauo ce
lo ſtellato: quē aſtrologi greco vtētes vocabl'o galaxiā appel
lauerūt. q i lanuā alb⁹ vl' lacte⁹ dr̄. vulgares hūc circulū viā
ſci Jaco. vocāt. ¶ Hūc.n. circulū Oui. viā appellauit qm̄ p
quedam celi lōga ꝛ āguſta cādorea cetis coniunctis diſiun
cta ē ad modū mapꝑ ꝙ ſit i tra. ¶ Cum āt Oui. d. hāc eē iter
dijs ad ſūmi tecta tonātis. poetica fictio ē. h̄ tñ poſuit: q: itro
ducē volebat. quō oēs dij i vnū collecti ſit inituri ꝯſiliū cū Jo
ue. qūo mūd⁹ a ſedib⁹ ōlēd⁹ eēt ,ppt peccatū licaōis ꝛ alia q tē
pis inoleuiſſe aſſeuerat. ad h̄ fecē viā q̄dā q̄ dos ad atria ma
gni Jouis aduētaſſe dic̄. h̄ āt galaxias ē. i. circl'o ille alb⁹. Si
mil'r ſi mod⁹ q̄zi ad celeſtes māſiōes ꝛ vias pōit a Marcia
C Obiect. no felice capella pmo li. d nuptijs mercurij ꝛ philologie. p-
ſa penul. ¶ Ampli⁹ alīq̄ ſacre ſcrip. teſtimonio iducē conabi
tur i celo eē feneſtras h̄ itdā apiāt. iterdū vo clauſe ſint. ſic
p3 geñ.7. cū d diluuio agit. ſ. rupti ſit oēs fōtes abiſſi magne
ꝛ cataracte celi apte ſūt aliquā ꝙ i celo apturas eē neċe ē. ꝛ p
D Rñſio. eā poſit fieri itroit⁹. ¶ Huic rñdēdū ē. ex h̄ nihil ꝯuici. qm̄ ce
lū ñ accipit ibi pro celeſtib⁹ corpib⁹. ſ3 p aerea regiōe. Juxta
illō ps.8. volucres celi ꝛ piſces maris: vbi celū aereū appella
uit d eo qppe pluuie fluūt ñ āt d celeſtib⁹ orbib⁹ qm̄ ibi nulle
ſunt. de quo magis ſup eūdē locū geneſis late diximus.

Ca.187. ¶ Quō dānatoꝝ corpa p⁹ diē iudicij inferas ſedes petent.

A **Cū** De mō ꝙ corpa p⁹ reſurrectionē i etheas regiōes aſcē
dēt dem̄ ſit ꝯſis igrere erit quō miſeris reſurgētib⁹ ad
ſtigiā vrbē ,pperādū ſit. an iānē q̄dā pgāt. ꝛ ſi eis igreſſuris
porte q̄dā patebūt. ¶ De mō āt ꝙ nūc. ad iferas pgūt ſede ne
mini. ābiguū fuerit. qm̄ aie ſolute corpib⁹ illuc tedūt qb⁹ iter
aut porta ñ cōpetiit vt ex p̄oꝛib⁹ iductū p3. p⁹ reſurrectōnē āt
B Rñſio. ad dubium. ſe vniꝯ corpe ꝛ aia hō corpore⁹ manēs nāl'r iānē ꝙ pgat. Et
porta q̄ ei i loca clauſa addit⁹ pateat idiget. ¶ Ad h̄ āt q̄ſq̄
rñdebit. nec vis porta iturie ad ſtigias ſedes p⁹ reſurrectiōe3
op⁹ eē. nā velut corpib⁹ ſcoꝝ i aſcēſu ad ēpyrea loca iter nll'ū.
atq3 porta neq̄q̄ patebit: ita cū corpa dānatoꝝ i gehēne icē
dia oſcēſura fuerit. de⁹ miracl'oſe ea p ſolidas ptes tre clauſe
trāſit facietꝯ aut faciet. ꝙ moꝝ vt i loco iudicij ꝯſtiterint exple
to examie illo horrēdo dānatoꝝ corpa itra gehēnalis icēdia.
nll'o medio ptrāſito ſint. ꝙ pacto nec porta iferoꝝ. nec illuc p
C Obiect. ductis via ,pficiet. ¶ Ad h̄ āt obijciēdū cuiq̄ videbit ſtat ñ
poſſe. nā l3 de⁹ p bonis miracl'o faciat eos ſupnāl'r i celū ele-
uādo p inigs tñ neq̄q̄ facit. qm̄ id ñ merent. nec de⁹ h̄ mal'
gaudiū largiet vt p eis ſue magnitudinis ōmōſtret potētiā.
D Sol'o. ¶ Dō3 ad h̄ ꝯuenict ē tōi ſal' ꝯſentaneū eē. ꝙ de⁹ maioꝝ cō
poꝛ tre ſoliditatē nll'a ſcā ruptiōe aut patēti voragine trāſit
faciat aut ea nll'o medio ptrāſito ſubito pacto iudicio eē faci-
at i gehena. Cū vo dr̄ deū nll'a ,ppt iniqs miracl'a facē. rñdē-
dū ē veꝝ. qd ſi miracl'm ad gaudiū aut exaltatiōnē vl' qōuis
bonū ,pficiat dānatoꝝ. Si tñ miracl'a i ōpliorē iniqꝝ puñio
nē aut miſeriā tēdāt icōueniēs nll'3 ē pp iniqs q̄dā fieri mira
cl'a. Nec.n. iſiciari poſſum⁹ miracl'a fieri p dānaꝯ. duo.n. ſal-
tē p ipſis fieri ꝯſiteri ꝯpellimur. ¶ Primū qppe ē. qm̄ nāl'r
ignis aut aq̄ ꝛ cetaꝝ pēalitatū corpaliū gña ꝙ i iferno ſūt in
aīas dānatoꝝ agē neq̄ūt: cū ſpūs ſint. corpib⁹ āt ſup corpa ſo
lū faclt'as ē ibi tñ grauiſſima penalitas i his iſligit. Scō3 mi
racl'3 ſr dānatos ē. q: nāl'r nll'3 cōp⁹ aīal' diu i igne icōſūptū
manē pt. de⁹ tñ efficit vt cōpa dānatoꝝ ietnū gehēne ignib⁹
mācipata ſint nec tñ vllateri⁹ cōſūmāt. ignis tñ gehēne viua
cioꝛ atq3 voratioꝛ q̄ ignis iſte nr̄ ē. neċe ē ꝯfiti q̄dā p dānaꝯ
miracl'a fieri h̄ tñ ñ cedūt i gaudiū aut exaltationē vl' bonū
vllū dānatoꝝ: ſ3 ad eoꝝ vberiorē miſeriā. ¶ Tertiū miracl'3
adiūgi pt ꝙ eos reſurgē faciet cū iuſtis reſurrectio tñ miracl'o
ſit op⁹ ē. ¶ Quō ꝙ de⁹ p dānaꝯ h̄ efficiat vt ſiml' i iferna ſede
ponāt nll'o p trāſito medio aut ꝙ p ois tre media trāſeūtes.
nec pducēte via egeāt nec patēti voragīnē icōueniēs nll'ū ē.

ſ3 hec miracl'a in eoꝝ malū cedūt. ¶ Ex dictiſ p3 qs mod⁹ ſit
aiab⁹ ſolutis a corpe tēdēdi i ethereas māſiōes aut i ſtigiā vr
bē. ꝛ qs corporibus aiabus reſumptis p⁹ gnālē reſurrectio-
nem tēdēdi in eadem habitacula. ¶ Quis modus ſit Capit.188
animabus conſiſtendi in celo ac tartaris locis. A

Prioribus Adit ydre reſcaſſis capitib⁹ nūc alterū
ꝯputādū manet. ſ. qs mod⁹ ſit aiabus
ꝯſiſtēdi in celeſti ēpyreo receptacl'o aut apō tartarea loca. B
¶ Huic rñſuri pmiram⁹ apō iferos q̄ttuoꝛ eē receptacl'a. ſ. dā Rñſio ad dubium.
natoꝝ ſedes ꝛ pueroꝝ limbū purgatorios receſſus atq3 ſy-
nū abrahe vt iu ꝑlibatis diſtincta ſūt. Duo āt hoꝝ locoꝝ ſūt
aiaꝝ ſolutaꝝ a corporib⁹ receptacl'a alia vo aiaꝝ corporibus
vnitaꝝ loca cōtēntia ſūt. ꝛ ſi ſemp nō ꝯtineāt. purgatoria.n.
ſedes ꝛ limb⁹ ſanctoꝝ quē ſynū abrahe appellam⁹ aiabus ſo
lutis a corpibus deſtinata ſūt: nūq̄.n. i eiſdē corpa vlla extī-
C tē. Syn⁹ qppe abrahe quōdā aias ſanctoꝝ ꝯtinuit. ſ. vſq3 ad
xp̄3 paſſū poſtea vo nll'a ibi fuit nec in etnū erit. oēs.n. ſecum Syn⁹ abrahe ꝛ ignis purgatori⁹ cōpora nulla cōtinere poſſunt.
xp̄s tulit. ¶ In purgatorio q̄3 igne aiaꝝ ſolutaꝝ corporib⁹
locus eſt. ſ3 vſq3 ad diē iudicij h̄ manebit icolatus poſtea vo
nll'ū ibi manendū erit. qm̄ tūc omnius expletis penalitatibus
in ſedes ethereas cū xp̄o ꝛ cetis ſanctis aſcēdētib⁹ euolabūt
animab⁹ tñ corporib⁹ ſemel ſolutis vſq3 ad reſurrectionē gña
lē corpa nō reſumāt: apparet ꝙ in his duob⁹ receptacl'is nul
la corpa aiabus vnita eē cū poſt diē iudicij in eis pmanēdū
neq̄q̄ ſit. ¶ In alijs āt duobus aiaꝝ receptaculis corpa q̄3
erūt. ſ. apud tartareas dānatoꝝ ſedes ꝛ in limbo pueroꝝ.
nā oēs aie ꝙ ſemel h̄ ſubintrauerint loca poſt diē iudicij ꝛ in
etnū ibi manebunt. ¶ De ſedibus aūt purgatorijs ꝛ ſynu
abrahe dicendū ē. ꝙ q̄tū ad ꝯditionē aiaꝝ in eiuſdē locis re
ceptaꝝ nō erat neċe hr̄e magnitudinē aut extēſā capacitatē
aie qppe cū q̄ntitatē nullā hēant oēs q̄tq̄t ſūt ēt ſi infinite fo
rēt in pūto q indiuiſibil' ē capi poſſent. ¶ Dōm tñ purgatori
ū3 locū. ꝛ ſynū abrahe aliq̄3 magnitudinē obtinē capacitatis
q̄q̄ aie ibi manētes hoꝝ nihil exigebāt ꝙ duabus rōnibus
cōuincit. ¶ Pria qdē qm̄. ſci doctores tota iferoꝝ capacita-
tē i q̄ttuoꝛ receptacl'a vl' ſynus diſtiuxerūt. Infernus tñ q di
uidit ē locus has igit q̄ttuō ptes diuiſiōis neċe ē obtinē ma
gnitudinē. Corpale.n. in incorpalia diuidi neq̄t. indiuiſibile
n. nō diuidit i idiuiſibilia. ſ3 in ſemp vltius diuiſibilia cū3 ex
idiuiſibilibus ñ cōponat diuiſibile. Sic ē Ariſ. ſnia. 6. phyſi
coꝝ in pncipio. ¶ Scōa ad h̄ rō ē qm̄ vt ſcis doctorib⁹ cōis
ſnia ē in purgatorio ē ignis. apl'o ꝙ idē ponit p⁹ cor.3.c. cum
dr̄ opus vniuſcuiuſq3 qle fuerit ignis ,pbabit ignis āt corp⁹
ē. cū ſit elemētū q̄ntitatē ꝙ occupabit ꝯñr āt loco idigebit. de
his āt locis ſciri neq̄t qs hoꝝ maioꝛ ſit aut q̄ntā qlꝫ teneat
magnitudīs. nll'a.n. rō in his dari pōt. vt ad iducendum aut
cōcludēdū ſufficiens ſit. nūc ergo incognita manent.

¶ De pueroꝝ limbo ac damnatorum receptaculo. Capit.189
A

De Reliqs duobus gehēnalibus receptacl'is. ſ. de lim-
bo pueroꝝ. ꝛ ſtigia vrbe aut receptacl'o dānatoꝝ di
cēdū ē ꝙ loca ſint aias cū corpibus cōtinētia nō qdē añ iudi
ciū ſ3 poſt. d his ꝙ māifeſtius ē. ꝙ corpea ſint extēſionē quā-
dā ꝯtinēta cū ibi mlt'a corpa recipi debeāt. ¶ In limbo qp-
pe puulo ꝝ mlt'a corpa erūt. nā d gētilib⁹ iudeis q̄3 atq3 xp̄ia
nis pſrimi puuli ōſecerūt originali iſecti macl'a. oib⁹ tñ q i ori-
giali dūtaxat macl'a ōſecerūt ad puuloꝝ limbū eūdū ē. nll'ū
eis aliꝝ receptacl'3 diſtictū ē. oēs.n. hi i die iudicij reſurgēt
cū cetis i cōpib⁹ reunitī i libo i etnū pmāſuri. Ju gehēnalib⁹
āt icēdijs dānatoꝝ nūeroſa ppl'oꝝ mltiplicius erit tba ꝛ qdē
tāti nūeri. vt nūeꝝ vicē iur credēt atq3 pāſ' iſinita eē. iſini.n.
admodū gēs ē ꝙ tartareis ignib⁹ mergit. oēs qppe q xp̄i ſi. ñ
ꝯfitēt etnis ſupplicijs mācipāt. d eis ēt q xp̄icole ſit oēs qui
B ex caritatē deceſſerit etnal'r dānari neċe ē. ¶ Jux ꝙ ſpecl'an-
dū occurrit cū hi tā magne mltitudīs ſint. an ifern⁹ tāte capa
citatꝯ loc⁹ ſit vt cuicūq3 loc⁹ aſſigñri ſufficiat i ꝙ diſticte a cetis
locari ꝛ ſuſcipe pēas valeat aut qōs ſit. Aliqs āt dicet ñ eſſe
apō iferos tātā locoꝝ capacitatē. vt cuiq3 aſſigñri loc⁹ valeat a
cetis diſtict⁹ q: cū tba illa q̄ſi nūeꝝ excedat regrebat admi-
rāde capacitas atq3 locoꝝ extēſio quā forte difficillimā foret
aſſigñri i corde tre. S3 dicet ifernā ſedē magnā qdē capacita-
te ſoꝛ nec tñ tātā vt ad diſtiguēdū cuilꝫ locū ſufficēt diſtictū
a cetis. ſ3 qd hi ſint i ſolidis locꝫ tre p diuiſionē penetrōnē
ſ. ꝙ ſint itra ipas tre ſbas nll'a diuiſiōe ptiū cāta i tre ptib⁹.
ſ3 ſic dicebat deū miracl'oſe efficere vt dānatoꝝ corpa p ter-
re viſcera clauſa tranſirēt nulla ꝯſiue ruptione aut vora-
gine

Nūqd iſernus tante capacitatis ſit vt cuicūq3 locus aſſignari ſufficiat.

gine facta.ita efficere cõformit̃ poterat. vt dãnatoꝝ corpora
intra terre ſoliditatẽ manerẽt nulla icã terre ſciſſione nec ptium
D Obiectio. um elongatione aut cõdẽſatiõe. Sic quoqȝ clauſi oĩa penalitatũ gña recipe poterant. q aĩs recepturi eẽnt. ¶ Aliqs autem
fortaſſis nitet inducẽ tantã eẽ ſtigie ſedis latitudinẽ. vt oẽs
illuc eũtes diſtinctis atqȝ aliq̃lr diſtãtib⁹ locis manẽ q̃ãt ſua
q̃ſqȝ ſupplicia recepturꝰ: nec ſolũ qui recipiẽdi iteri⁹ſit. ſȝ ꝛ ſi
oĩs hoĩm multitudo ibi mãſura ſoret. ¶ Sic notat ouidius
E Reſponſio. methamorphoſeos li. 4. dẽſcribẽs diſpoſitionẽ dom⁹ iſferni. cũ ait Mille capax additꝰ ꝛ aptas vndiqȝ portas vrbs hȝ.i.
ꝙ vrbs iſernal' ẽ valde magne capacitatis hñs mĩtos receſſus ꝛ introi⁹ ꝛ portas ad recipiẽdũ ſp patẽtes. ¶ Huic rñdẽdũ ꝙ nullũ inſerẽdo ꝓiudiciũ ṽitati ſi quã cõtinet dictum
iſtud Ouidianũ nullã facit ꝓbationẽ. Oui. nempe poetice loquit' aut vulgarib⁹ gẽtilib⁹ ſ\[\]ia erat. ꝛ ſiẽ poete eis ſuadebãt
ad h' nullũ aut rõis aut auctẽtici dicti iducit fulcimẽtum.
¶ Quãq̃ tñ poetaꝝ in hac pte minim⁹ auctoritatis loc⁹ eſt:
cũ ſola vulgi dcã ꝛ credita recitãt. vr̃ tñ Ouidianũ dcm̃ aliq̃ntũ cõtinere ṽitatẽ. ſ. ꝙ loc⁹ iſerne ſedis magnã ꝯtineat latitudinẽ in q̃ manere poſſint oĩs. q̃t q̃t illuc deſcẽderint. ¶ Eſt ãt
F ſolõ dubij. loc⁹ iſte q̃dã vacuitas i corde terre i q̃ ignis ẽ oĩaqȝ cruciatuũ gña q̃ apõ tartara memorãt. ¶ Hoc ãt oĩs rõnabil'r valõ
vȝ. qm̃ vl' oẽs q apõ tartareas ſedes manẽt i corde t're ſũt in
aliq̃ vacuitate. vl' nemo eoꝝ h' hȝ ſȝ oĩs itra t're ſpiſſitudinem
ſȝ dimẽſionũ penetrationes ſũt ita. vt nulla ſciſſio aut vacuitatis ſpaciũ i cord t're ſit: qꝛ ibi dãnati manẽt ac ſi eoꝝ ibi nemo manẽt. ſȝ totũ clauſũ aut ſolidũ ſit vl' vt paries aut lapiſ.
G Probatio ſolutio. ¶ Hoc pȝ qꝛ nõ appȝ nec dari pt vlla rõ. q̃re q̃buſdã cõſiſtẽtib⁹ itra terre ſpiſſitudinẽ aliq̃ i vacuitate maneãt. Quidã tñ
ſũt itra cõcauitatẽ terre: i q̃ ignis ꝛ alia gña penalitatũ ſũt.
oẽs igit' itra q̃ȝdã ãpliſſimã erũt cõcauitatẽ i corde terre in q̃
valde mlt' capi poſſẽt. Qd ãt q̃dã i ꝯcauitate q̃dã i corde terre i ipa iſerna ſede maneãt. appȝ. qm̃ ſãcti doctores iſernũ locũ q̃ndã eẽ ponũt. Si tñ i iſerno nulla iſta cõcauitas ſoret in
q̃ dãnatoꝝ corpa manerẽt ſȝ eẽnt i viſcerib⁹ terre ſolide nulla hñtis ſciſſionẽ ſȝ ea q̃ ꝓdicta ſũt iſern⁹ loc⁹ nõ eẽt. nã loc⁹ ẽ
H Deter. dubij. ſupficies corpis cõtinẽtis. ꝛ ſic cõcaua ẽ ad aliq̃d ꝯtinẽdum
ibi tñ nõ eẽt aliq̃ ſupficies cõtẽtiua: cũ vacuitas ñ ſit i q̃ q̃cq̃
cõtineri poſſet: ſȝ ipȝ corp⁹ ſolidũ ꝛ idiuiſũ ẽ. ¶ Dõȝ igit' ẽ in
ſernũ eẽ ꝯcauitatẽ magnã in corde terre i q̃ recipi q̃ãt corpa
oĩuȝ dãnãdoꝝ diſtictẽ atqȝ diuerſimode cruciari iux̃ exigẽtiãs meritoꝝ. ¶ Hoc ãt nll'⁹ vr̃ iductiuũ icõueniẽtiũ. nã cũ ſphera terre magne ſit q̃ntitatis q̃ȝq̃ȝ itra ipſã magna ſtigie ſedis
vacuitas ſit nullũ icõueniẽs ẽ. nec ex h' deficiet colabẽtib⁹ ſuꝑiorib⁹ ꝑtib⁹ itra magnas illas ꝯcauitates ſtigie ſedis ꝛ aliorũ locoꝝ penaliũ. tãta q̃ppe ẽ terre firmitas vt colabi nequeat. Potiſſime qꝛ de⁹ q ẽ agẽs ab itẽtiõe. ad aliquẽ deſtinatum
ſinẽ volunt h' ſic manẽ. vt ueq̃ȝ maloꝝ ſuoꝝ penas luant.
¶ Nec ex h' ſeq̃t' aliq̃d vacuũ i vniuerſo. nã illa magna cõcauitas iſeroꝝ receptaculoꝝ igne aut aere plena ẽ vel ꝑtim ex
A Capit. 190. vtroqȝ nõ erit igit' vacuitas.

¶ Quomodo beati in celo empyreo maneant.

Enucleatis Aũt q̃buſdã ſentẽtijs de mõ manẽdi dãnatoꝝ apõ iſerã vrbẽ ad eos q in
ẽpyrea ſede manebũt calam⁹ ṽted⁹ ẽ. q̃lr. ſ. ipi i ſuo ẽpyreo maneãt receptaclo. ¶ In q̃ ſupponẽdũ ẽ ꝑadiſũ eẽ q̃dda receptaclȝ. q̃ aĩe a corpe ſolute añ reſurrectionẽ ipoꝝ btõꝝ manẽt cũ ṽo reſurrexerunt reſũptis corpib⁹. ibi tot⁹ hõ manebit
btũs effect⁹. ¶ Huc ãt locũ i nllo nouẽ orbiũ motoꝝ ponim⁹
B Situs paradiſi. ſȝ i decio orbe q extrem⁹ ẽ atqȝ eĩna q̃ete manẽs quẽ ẽpyreum
appellam⁹. Nemo ãt arbitret' ꝑadiſũ locũ eẽ magnũ vacuitatis ꝛ capacitatis cuiuſdã i q̃ felicib⁹ manẽdũ ſit. nullo q̃ppe i
orbe vacuitas dari pt. Nec q̃dẽ opinari phas ẽ eẽ aliq̃d ſpeciale receptaculũ aiaꝝ ꝛ corpoꝝ btõꝝ oĩ corpe ſolido carẽs
aer tñ repletũ. ne q̃ ꝯcedat' vacuitas ſiẽ in nr̃is hitaclis ſit.
Ibi q̃ppe nullũ corp⁹ ſolidũ replẽs ẽ. ſȝ aer dũtaxat q cũ corpus rare ſbe ſit nullũ itrare aut manẽ volẽtib⁹ ꝓbet ipedimẽtũ ac ſi nullũ ibi eẽs ſoret. nã h' magne abſurditatis ꝛ cõceſſu indignũ erat. vt iter corpa celeſtia aliene nãe corp⁹ quod
cũq̃ȝ maneret. Potiſſimũ. qꝛ cũ ẽpyreus loc⁹ ab elemẽtali regiõe diſtãtiſſim⁹ ſit i q̃ actõ ꝛ paſſio corruptõ ꝛ gñatio ꝛ ꝯrietas ẽ ſȝ q̃ȝ cãt' elemẽtal' uã ꝛ ꝑmanet. nõ maneret ãt i ſuo ꝑfectiõe aer detent⁹ i ẽpyrea ſede atqȝ ibidẽ violẽte teneret' aut
ꝯ nãlẽ iclinationẽ. violẽtũ tñ nullũ ꝑpetuũ eſt iuxta oĩuȝ nãliũ poſitionẽ. ¶ Nec q̃s ãt diffinir' valebit ꝑadiſi locũ ſupra
dorſum ẽpyrei celi eẽ. ſ. ſup exterã ſupficiẽ ẽpyrei orbis. nã ſup
ẽpyreũ nihil ẽ nec plenũ nec vacuũ qm̃ ipȝ ẽ vltimũ corporũ
ꝛ reꝝ toti⁹ vniuerſitatis reꝝ. ¶ Quãq̃ȝ q̃dã deficiẽtes ſcrutinis cũ ad aliq̃d magnũ eleuari vellint extimãt ſup ẽpyreũ
celũ q̃ſdã eẽ magnas vacuitates: ſȝ h' nihil ẽ. ¶ Hi tñ h' phãtaſiant' vl' qꝛ vt credo capitis ṽtigine patiũt' vl' qꝛ magnas i
capite vacuitates hñt. ꝛ de vacuis ſpeculari iducunt'. nec hi
cõphẽdere valẽt q̃lo corp⁹ ẽpyreũ reꝝ tmin⁹ ſit ꝛ vltra eum
nullũ ens. ¶ Dõȝ igit' ꝑadiſũ locũ eẽ large. dictũ itra ſpiſſitudinẽ ẽpyrei orbis. nec ẽ aliq̃s loc⁹ ꝑſ⁹ vacu⁹ nec ẽt aere plenus ſed ipſum celeſte corpus intra cuius ſpiſſitudinem animẽ beatorum ſunt quas nos in paradiſo eſſe dicimus.

A Ca. 191. ¶ Rñſio ad dubium motum precedenti capitulo.

Juxta Ea q̃ de ꝑadiſo cepta ſũt dõȝ ẽ an die iudicij in
ſedib⁹ ꝑadiſi aĩas dũtaxat beatoꝝ ꝛ angl'icos
ſpũs eẽ corpa ãt aut hoĩes i vnius aiab⁹ ſbe corpali neq̃quã
ſũt. Et qꝛ aĩe q̃ȝtitatẽ nullã magnitudinis hñt. nõ oȝ. vt eiſ locus aſſignet' i quo eẽ debeãt. oẽs q̃ppe i idiuiſibilitate pũcti
capiet'. Iõ ſiue poſuerim⁹ i corpib⁹. ſ. celeſtib⁹. ſ. i ẽpyreo vacuitatẽ q̃ndã eẽ in q̃ mãſio aiaꝝ eẽ poſſit ſiue oĩs ſolida nulla data vacuitate aſſeram⁹ nihil differret q̃ȝtum ad aĩas. nam
B Obiec. vtroqȝ dato eq̃ bñ ſe hñt. ¶ De ſtatu tñ p⁹ reſurrectionẽ cui
q̃ȝ iſurget ãbiguitas cũ beatis cõiũctis aiab⁹ ꝛ corpib⁹ i illa
felicitate ꝑmanẽdũ ſit corpa ãr locũ ad manẽdũ exigãt in em
pyreo tñ loc⁹ nullus eẽ vr̃. ¶ Huic rñdẽdũ ẽ. ꝙ ꝑt gñalẽ cor
C Rñſio. poꝝ reſurrectionẽ btĩ in corpib⁹ reſũptis manebũt in empyrea ſede. nec erũt in aliquo loco vacuo celeſti ſbe. i. i quo nõ
ſit ꝑs celeſtis corpis. ſȝ itra magnitudinẽ atq̃ȝ ſbaȝ celeſtiſ orbis manebũt. velut ſiq̃s hominũ intra vnũ lapidẽ aut parietẽ eſſet nulla ꝑexiſtẽte aut nouiter facta ruptura vel cõcauitate in lapide illo aut pariete. Hoc ãt erit ex dotib⁹ vel ꝑuilegijs corpoꝝ glioſoꝝ. q̃bus facilis erit trãſitus ꝑ lapides ligna aut pietes ꝛ q̃ſlȝ res ſolidas nulla facta diuiſiõe aut fractiõe in ipſis ſolidis corporib⁹: ſȝ ex penetratiõe dimẽſionuȝ.
Sicut corp⁹ ſaluatoris nr̃i trãſiuit ad diſcipulos p⁹ reſurrectionẽ ſuã ianuis clauſis. ſic pȝ Jo. 20. c. ꝛ luc. 24. Ita ãt erit
corpib⁹ beatoꝝ manẽtib⁹ in felicitate ꝑadiſi cõſiſtẽ intra ſpiſſitudinẽ corpis ẽpyrei. velut ſi in aliquo manerẽt habitaclo
in quo nulla alia repletio ẽ niſi aeris: que nõ ẽ ipeditiua corpoꝝ ſolidoꝝ. Illa ãt ꝑs magnitudinis ẽpyrei orbis qua a ſe
inuicẽ beatoꝝ corpa diſtinguent'. cum ꝓrius cõiuncta ñ ſũt
nihil obſtabit q̃n vn⁹ beatoꝝ ad quẽlȝ alioꝝ valeat accedere ſedib⁹ gradiens. velut ſi ſup terre ſoliditatẽ moueret'. aer.
vndiq̃ȝ claudit ſȝ ãbulanti quomin⁹ ad ꝯſideratũ ꝑueniat terminũ. nihil obſtat. q̃ȝq̃ȝ iſte corpalis ibi ꝓgreſſus neceſſari⁹
aut expediẽs nõ erit vllatenus. ¶ Ampli⁹ ãt ſbe illa celeſtis
orbis duob⁹ beatis iteriecta alterutris mutuã viſionẽ non excludet nec ipediet. ſicut aer medius non ipedit. quin vn⁹ hõ
alteꝝ videat: ſȝ poti⁹ iuuat. Et ſicut ſpẽs viſibiles q̃b⁹ ſit viſio trãſeũt atq̃ȝ multiplicãt' ꝑ aerẽ mediũ quſq̃ȝ ad ocl'oſ ituẽtiũ ꝑuenerint. ita ꝑ illã corporeã celeſtẽ ſbaȝ mltiplicabũt' atqȝ deferẽt'. nã corp⁹ illud ꝛ cetera celeſtia dyaphana ſũt ſicut
corp⁹ aereũ. Et adhuc ꝯuenietĩ⁹ diſpoſitũ ẽ ad ſpẽꝝ mltiplicationẽ ꝛ ꝓgreſſionẽ ꝑ mediũ ẽpyreũ corp⁹ quã aereũ: qꝛ lucidi⁹ ẽ atqȝ ita rare ſbe ſiẽ aerea mã ſi raritatẽ i celeſtib⁹ appel
D Deter. locorum animarum. lare fas ẽ. nullã q̃ȝ tenebroſitatẽ hȝ nec vllaten⁹ viſũ ipedit.
¶ Hoc ãt ſatis exẽplariẽ manifeſtat'. qm̃ nos videm⁹ aſtra ſi
xa: q̃ in octauo celo ſũt. iter h' ãt ꝛ nos iteriecta ſũt corpa ſeptẽ celeſtiũ orbiũ planetaꝝ q q̃ȝtitatẽ nobis q̃ſi ieſtimabilem
cõtinẽt ꝑ totã tñ ipaȝ ſpẽs viſibiles trãſeũt vſq̃ȝ ad nos ꝑuenientes. aliogn ſtellas nobis vidẽ impoſſibil'e erat. cũ nulla viſio
ſine viſibilib⁹ ſiat ſpẽb⁹ nec tñ ſpẽs iſte iteriectis medijs cõporib⁹ q̃n ad nos deferri valeãt ipediũt'. ¶ Gñalr ãt q̃cq̃d hic
hoĩes facẽ i aere pñt. i corpib⁹ celeſtib⁹ facẽ poterũt nullo corpe ipediẽte felicitate. h' ãt eis i eternũ manebit i poſſeſſiõe gaudioꝝ q nemo nouit: niſi q deguſtat. vñ nẽo viuẽtiũ ea vidit.
aut audiuit ſiẽ hr̃ Eſa. c. 64. ſ. a ſcl'o nõ audierũt ꝛ aurib⁹ ñ ꝑcepunt. ocul⁹ ñ vidit de⁹ abſq̃ȝ te q̃ ꝓparaſti diligẽtib⁹ te. idẽ ponit aplꝰ ꝑma ad cor. c. 2. ¶ Hec ãt õ purgatorijs locis atqȝ
tartareis ſedib⁹ ꝛ ꝑadiſi receptacl'o i q̃b⁹ iã lõgius nobis tractatꝰ ẽ ſmo dicta ſit vt mõſtret' ſtat⁹ aiaꝝ p⁹ mortẽ i locis ill' ad
q̃ trãſiture ſũt ꝛ aſcẽſum vl' volatũ eaꝝ ad eadẽ receptacl'a ſicut dñs ihs reſurgens a mortuis voluit in ethera i quo manſio eius in eternum eſt.

Ca.192. A

¶ Utrū filij dei deſcēſus ad carnē ſumēdā volat⁹ dici poſſit.

Ex ſuperioribus autem expoſitū patet aquilā iſtam de qua ſermo agebatur: chriſtū fuiſſe: qui ad celū volauit poſt reſurrectionem ſuā. Uocatur autem aſcenſus iſte volatus: q2 ɔtra conditionē naturalis pōderis corpoꝝ humanoꝝ aſcendebat in ethera: hoc aūt diuina agente virtute: vel ex ɔditione dotis corporis iam glorificati. Nunc vero iuxta eadem quis inquiret: cum chriſtus filius dei verbū eternum de celis incarnandus in virginis aluo deſcendit: ⁊ poſt reſurrectionem ſuam aſcēdit in aſtra: qui aſcenſus volatus dictus eſt: an deſcenſus ad carnē ſumendā volatus dici queat. ¶ Cui aliquis reſpondebit dicens hunc deſcenſum volatum eſſe: nam volatus in ſaltatore aſſumit̄ ſm ſimilitudinē ad actum auium: quibus ꝓprie conuenit volatus: aliꝭ tamen non ſoluꝫ volare dicunt̄: cum per ethera aſcendunt: ſed etiam cum deſcenderint: xp̄s tamen dicitur volauiſſe: cum per aerem conſcendit in ethera poſt reſurrectionē: vt ibi maneret: conſequenter ergo volaſſe quoq3 dicemus: cum de celo in terrā carnē aſſumpturus deſcenderit. ¶ Huic reſponderi debet aſcenſum xp̄i reſurgentis ad celum conuenienter ſm methaphoraꝫ potuiſſe dici volatum: deſcenſus tamen ad carnē aſſumendam nequaquam volatus appellabitur. Nam cum alites volant: mouentur ꝑ partes aeree regionis tranſeuntes: cum volatus ſit ſpecies motus: ſicut ſaltatio ⁊ progreſſio iuxta Ariſ. 10°. ethicorum. Cum tamen verbum diuinum in virginis aluo carnem aſſūpſit: nihil localiter motus eſt. Nam deus ante incarnationeꝫ verbi in toto orbe erat: ⁊ in qualibet re vniuerſi: ⁊ ēt in virginis aluo: cum ſit aliquod ens de vniuerſitate rerum. Tunc quoq3 quādo carnem ſumpſit: in omnibus rebus ſimul erat. poſt incarnationē autem identideꝫ in omnibus eſt. Cum igitur verbum diuinum vere deus ſit: neceſſe eſt: vt ſemper vbiq3 fuerit: ⁊ ſit. Alioquin deus infinitus non eſſet: neq3 ex omni parte perfectus. Quapropter dicendum eſt filium dei ante factam incarnationem extitiſſe in virginis aluo: ſicut in ceteris rebus erat. ⁊ cum carneꝫ ſumpſit: non venit ab extra aliquid aſſumpturus: ſed intra erat: ⁊ ſi non eo mō: quo poſtea fuit. Nam ante ſuſceptam carnem erat in beata virgine: ſicut in lapide vno aut ligno conſeruās eē: quod tribuit. poſtea autem erat in ventre illo benedicto non ſolum vt conſeruans: ſed etiam vt inde humanam carnem aſſumens. nullam ergo ſm locū filius dei mutationem ſuſcepit: cum carnē aſſumpſit in virginis vtero: ideo deſcenſus ille largiſſime dictus nequaquam volatus dictus eſt. ¶ Aſcenſio tamen in celos domini Jeſu quadraginta diebus poſt reſurrectionem ſuam volatus dicitur. ibi quippe verus: ⁊ proprie dictus localis motus fuit: nam ante hanc aſcenſionem corpus ſaluatoris noſtri erat in terris: ⁊ nequaquam in celo. poſt aſcenſionem vero in celo fuit ⁊ non in terra. Nam licet corpus ſaluatoris noſtri miraculoſe ſimul in multis locis eſſe poterat. ſ. in celo ⁊ terra: ſicut nunc: cum eſt in hoſtia conſecrata: eſt in celo empyreo: ⁊ in terra atq3 in plurimis terre partib⁹ eſt. tñ ante aſcenſionem ſuam xp̄s dūtaxat in terra erat: in celo aūt nequaquam. poſtq̄3 vero aſcendit: cepit eſſe in celo empyreo: ⁊ non erat in terra. Fuit igit̄ verus mot⁹ atq3 volat⁹ aſcēſus xp̄i ad ethera. Deſcenſus autem nequaquaꝫ: q2 non fuit motus verus ad incarnandum. ¶ Cum vero ſacra ſcriptura in ſimbolo fidei dicit xp̄m deſcendiſſe ad aſſumendum carnem: reſpondendum eſt. in ſcripturis ſacris frequentes eſſe parabolicas locutiones: atq3 methaphoras. quoniaꝫ tenet modū loquendi: qui vulgaribus intelligibilis ſit. quamobreꝫ neceſſarie ſunt interdum figurate locutiones: atq3 tranſumptiōes actuum vel paſſionum humanarum ad deum. Et quoniam vulgaribus non eſt iudicio cōprehēſibile: qualiter de⁹ vbiq3 ſit cum ipſi hoc nequaquam cernere queant: q2 deus occupatiuus locorum non eſt: exiſtimant eſſe deum velut quendam potentiſſimum regem: cuius tronus in celo eſt: cum vero aliquid in terris diſpoſiturus eſt: dicunt eum ad terras deſcendere. Et hunc modum locutionum tenet ſacra ſcriptura: vt condeſcendat modo loquendi vulgarium: q̄3q̄3 nō ſit iſte modus diuini eſſe: atq3 permanſionis. Hoc autem: quia ſi ſacra ſcriptura res que enunciande ſunt de deo: proferre vellet: ſicut in ſeipſis ſunt: aut eas nequaquam dicere poſſet nullis exiſtentibus ad hoc exprimentibus vocibus: aut ſi quas ſignificatiuas reperiret voces: tam difficilem haberent intellectū: vt nullus ad eaꝝ ſufficeret comprehenſionē. ¶ Amplius aūt ⁊ ſi diceret̄ filiū dei in celis dūtaxat fuiſſe: cuꝫ carnem aſſumpturus erat: ⁊ nō in terris: ſicut angeli qui determināt ſibi certa loca: cū eſſentie finite ſint: ⁊ in aliis locis nequaq̄3 ſunt. Sic quoq3 aie noſtre que ſpiritus ſunt: ⁊ cuꝫ carnē aſſumpturus eſſet: ad terrā deſcenderet: nō poterat vocari deſcenſus iſte volatus: q2 ſpiritus eo ꝙ indiuiſibiles ſunt: moueri nequeunt. Filius aūt dei ſpiritus eſt: cū ſit deus: ⁊ deum ſpūm dicimus iuxta illud Jo. c. 4. deus ſpūs eſt ⁊ eos qui eū adorant oportet in ſpū ambulare. nō poterat ergo moueri: ⁊ ɔſequenter nō erat in eo volatus. Concluſum ergo ex ſupra poſitis p3 hanc ſecundā particulā quinte methaphorice paradoxe. ſ. qui volauit intelligi de aquila: que eſt xp̄s: q2 aſcendit ad ethereas manſiones quadraginta diebus poſt reſurrectionem: nec cuiq̄3 alteri adaptare valemus.

Margin notes: B Cuinſ. dā miſſio — C doc. mīſio. — Ari. 10. ethi. — D Quō ſacra ſcriptura dicat deuꝫ ad aſſumendaꝫ carnē deſcēdiſſe. — Jo. 4. c.

¶ De tertia parte quinte methaphore. ſ. aqla q̄ nō volauit.

Capi.193. A

In hac quinta methaphora iā dudū cepta tertia particula eſt: que non volauit: qđ ad aquilā refertur que in ꝑncipio huius figurate paradoxe ponit̄. ipſa q̄ppe oīum eoꝝ que hic memorant̄ ſubiectum eſt. Et velut de xp̄o aquile noīe enunciabamus ꝙ volauiſſet ita de eodē enūciare neceſſe eſt ꝙ nō volauerit: quod dupl'r intelligi poteſt. ¶ Primo quippe ꝙ xp̄s in eo actu quo volauiſſe dicitur nō volauerit referendo volatuꝫ ad aliqđ alteꝝ. ¶ Secundo vt volauiſſe ⁊ nō volauiſſe de eo diuerſis tempori⁹ ꝑdicentur. Juxta ſcđam acceptionē. ſ. ꝙ volauiſſe ⁊ nō volauiſſe in xp̄o ad diuerſa tempora referant̄ dicendū eſt ꝙ xp̄s volauit cum de terris in celos aſcendit vt ſuperius expoſitū eſt. Xp̄s etiā nō volauit quando deſcēdit carnē ſumere. Hoc aūt ex prepoſitis fundamentis p3: verbū quippe diuinū quod carnē deſcēdit aſſumere erat ſpūs: ideo q̄3q̄3 nō eēt vbiq3 nō poterat moueri cū ſpūs non ſit mobilis ꝑ ſe exiſtens. ¶ Amplius aūt q2 verbū diuinū filius dei exiſtens vbiq3 erat ideo volare moueri aut deſcendere nequibat carnē aſſumpturus in virgine cū iā ibi eēt ante carnis ſumptionē. Preter hoc aūt intelligi pōt ꝙ xp̄s nō volat cū incipit eē in hoſtia conſecrata ⁊ ante hoc eſſet in celo empyreo. Quantū ad ſcđam ꝑſonā deitatis. ſ. verbū diuinū quin vbiq3 ſit dubiū nullū eſt nec magis hic q̄3 alibi ⁊ iſta ſcđa ꝑſona vniuit ſibi iſtđ corpus ſaluatoris. ¶ De ipſo tñ corpore redemptoris manifeſtū eſt ꝙ nō ſit vbiq3 ſed eſt in empyreis ſedibus: cū vero ſacerdotes conſecrāt ꝓferētes verba que xp̄s ꝓtulit ɔſecrando ꝑ virtutē verboꝝ: q2 de⁹ vult eſt ɔfeſtim veruꝫ corpus xp̄i cū ſanguine ⁊ aīa in hoſtia ⁊ calice ſicut in expoſitione ſecūde methaphorice paradoxe dictū eſt. Et ſic quibuſdā videbit̄ ꝙ corpus xp̄i venit de celo empyreo vt ſit in hoſtia. S3 in hoc dicendū eſt ꝙ in ɔſecratione nō venit corpus xp̄i de celo empireo trāſiens ꝑ mediū nec empireū locū dimittit: ſ3 manet i empireo celo vt ante ſteterat ⁊ illū nō dimittēs incipit eſſe in hoſtia in qua ante neq̄q̄3 ſteterat: qđ p3. nam ſicut cū ſimul mille hoſtie aut plures cōſecrant̄ in qualibet eaꝝ ⁊ in calice eſt veruꝫ ⁊ integrū corpus xp̄i nec opus eſt vt ab vna in alterā tranſeat ad hoc ꝙ in oībus ſit ſ3 in oībus ſimul eſt: ita ſtare pōt atq3 ſtat in oībus illis hoſtijs ⁊ in celo empireo ſimul. nec opus erit vt de celo deſcendat empireo ad hoc vt in oībus illis ſit: nā ſi neceſſe eſſet eū de empireo loco in ɔſecratione deſcendere vt in hoſtia ſit nō maneret in felicitate empirei incolatus qđ inconuenienti nō caret. Ex hoc quoq3 ſequeret̄ ꝙ exīte ɔſecrata vna hoſtia ſi alia ɔſecranda foret neceſſe erat vt ab illa in alterā trāſiret: qđ falſiſſimū eſt: q2 tunc impoſſe erat in eodē tp̄e eē niſi vnicā hoſtiā ɔſecratā: q2 in pluribus ſimul xp̄s eē nō poſſet: hoc tñ ɔtra totā catholicā poſitionē eſt. Etiā diuiſa eadem hoſtia in plures partes nō poſſet eſſe in q̄libet eaꝝ totus xp̄s ſ3 in altera illaꝝ quod ɔtra catholicaꝫ aſſertionē identidem eſt. Et quod deterius eſt in nulla eēt: q2 cū in vnica partiū eē deberet ⁊ oēs eq̄les interdū ſint ⁊ nō ſit maior ratio quare in vna q̄3 in altera ſit aut in oībuſ aut in nulla eēt ſ3 ipſi nō ɔcedunt eē in oībus. ḡ in nulla eſt. Quo pacto in hoſtia ɔſecrata ꝑ diuiſionē ceſſaret eſſe xp̄s in hoſtia. Ex quo ſequit̄ ꝙ nulluſ ſacerdos celebrans ſumit euchariſtiā: q2 ſacerdotes celebrātes ꝑuſq̄3 ſumant in tres partes diuidūt hoſtiā. ḡ in nulla illarum triū erit corpus xp̄i. Et ɔſequenter vulgares etiā nō ſument euchariſtiā: q2 eis hoſtia aſſumenda diuidit̄ cū integra ſumi nequeat. ¶ Amplius autē dato ꝙ ſacerdos celebrans accipiens hoſtiā nō diuideret euchariſtiā ſumere nō poterat: q2

Margin notes: B Xp̄s nō eſt vbiq3: ſ3 de — C Quō xp̄i corpus veniat in hoſtia.

conſecrat ſub duplici ſpẽ.ſ.in vino ⁊ pane ⁊ dicunt in vtroqȝ
eſſe verum corpus xp̄i ac ſanguinem: ſed ex ſuperiori poſitio
ne quorundam ſequebatur q̄ in vno ſolum eſſe poſſet ergo
vel erit in hoſtia ſolum vel in ſolo calice: ſed non eſt maior rõ
quare ſit in vno q̄ȝ in altero: ergo in ambobus eſt vel in neu
tro: ſed non in vtroqȝ ergo in neutro.

Capi. 194. ¶ Quedam attinentia ad ſuperiora ⁊ obiectio.

A **Hec** enim abſurdiſſima ſunt ⁊ contra dicta ⁊ facta xp̄i
quī ipſe conſecrauit panē: ⁊ poſtea fregit ⁊ dedit
de eo cuilibet diſcipulorum. In quo innuit q̄ in qualibet illa
rum partium erat corpus ſuum alioquin nullus cõmunicaſ
ſet de apoſtolis qḋ eſt falſiſſimū. Non enim eſt intelligendū
q̄ xp̄s pro quolibet ſpecialiter panem conſecrauerit. nā tunc
oportuiſſet ipſum duodecies cõſecrauiſſe quod nullo modo
ex littera habetur Matthei. xxvi. c. ⁊ p̄ma ad corin. xi. vbi de
hoc: ſed magis q̄ ſemel tm̄ iſta prolata ſunt. ſimiliter pȝ Luc.
B 22°. ¶ Et ſi aliquis obijciat huic ſententie q̄ prius fuit facta
Obo. diuiſio panis q̄ȝ conſecratio cum prius verba prolata fuerint
⁊ fractio p̄ceſſerit: vt patet Matthei. 26. ⁊ Luc. 22. c. ergo ſin
gulas particulas conſecrauit ⁊ non totum panem ⁊ ſic to
tiens conſecrauit quotiens bucellam alicui dabat. ſcilicet duo
decies propter duodecim bucellas datas duodecim apoſto
C lis. ¶ Reſpondendum eſt q̄ non debet ſumi in euangeli
Rn̄ſio. ſtis ⁊ alia ſacra ſcriptura ſemper argumentum ex ordine di
ctorum: ſed ſolum ex dictis: nam tunc nulla anticipatio nec
recapitulatio nec interpoſitio eſſet in ſacra ſcriptura: ſed hoc
falſiſſimum eſt. Loca enim iſta plurima ſunt vt ſtilo non
egeant. ¶ Sed adhuc ex iſto eodem loco ex quo arguitur
Mar. 14. deſtruitur argumentum iſtud. nam Marchi. c. 14. vbi de hoc
c. conſecratione agitur prius ponitur xp̄m dediſſe apoſtolis pa
nem ⁊ poſtea conſecraſſe: tamen hoc nemo concedit: q2 quā
do porrexit xp̄s iam conſecratio facta erat. Non enim poſtea
fieri conuenienter conſecratio diceretur nec fieret. non enim
deberet dicere hoc eſt corpus meū: ſed ipſum eſt corpus meū
q2 ipſe non teneret manibus: ſed apoſtoli. patet cum dicit ac
cepit ieſus panem ⁊ benedicens fregit ⁊ dedit eis ⁊ ait ſumi
te hoc eſt corpus meum: ſed hoc ab omnibus negatur. ergo
conformiter non eſt arguendum in alijs ex ordine. ſ. q2 dicit
q̄ fregit ⁊ poſtea dixit hoc eſt corpus meum. Quīn adhuc
ſi ex eiſdem verbis apoſtolorum tam Matthei q̄ȝ Marchi q̄ȝ
Luche arguere velimus adhuc reperietur priorem fuiſſe cõ
ſecrationem quā fractionem: q2 dicitur accipiens Jeſus panē
benedixit ⁊ fregit: ſed manifeſtum eſt hanc benedictionē ni
hil fuiſſe niſi conſecrationem. ergo primo conſecrauit panem
q̄ȝ fregit: ⁊ ſic per vnicam conſecrationem fuerunt omnes il
le bucelle. 12. poſtea diuiſe ↄſecrate: ⁊ ſic eſſet ſi diuiſum fuiſ
D ſet in decem milia. ¶ Sed adhuc ſi quis dure ceruicis his
Irrefraga- aſſertis pertinaciter accommodare nollet. Habemus ↄ eū
bile teſtimo irrefragabile teſtimoniū de ↄſecratõe in calice: q2 illis ſemel fa
niū de cõſe cta ē ⁊ ex illo calice oēs biberūt. ḡ pars quā qlȝ bibebat ↄtine
cratione in bat pfecte corpus chriſti vel nulla ergo p vnicā ↄſecrationē
calice. erat chriſtus i. 12. partib9 vini ⁊ in qualibet integre. Q2 aūt de
Mat. 26. c. calice ſemel cõſecrato omnes biberint patet Matthei. 26. cuȝ
dicitur ⁊ accipiens calicē gratias egit ⁊ dedit illis dicens bi
bite ex hoc omnes. ergo ex eodem ſemel cõſecrato omnes bi
berunt ⁊ ſic per vnicam conſecrationem partes ab omnibus
bibite conſecrate ſunt. Q2 autem diſcipuli biberint ex eo cali
ce quem xp̄s ſemel conſecrauit patet Marchi. 14. cuȝ dicitur
⁊ accepto calice gratias agens dedit eis ⁊ biberūt ex eo oēs.

Cap. 195. ¶ Improbatio contra predicta: ⁊ quedam alia.

A **Amplius** autem ⁊ ſi quis nulli rationi obedire vo
lens diceret q̄ quando quilibet bibebat
xp̄s cõſecrabat illud qḋ manebat vel reſumebat calicē ⁊ ite
rum conſecrabat ſtare nequit: q2 ſemel conſecrauit ⁊ manda
uit q̄ illud conſecratū diuiderent apoſtoli inter ſe. Si tamē
pro quolibet calicem reſumeret ⁊ conſecraret iterum non di
ceret eis q̄ diuiderent inter ſe: ſed cuilibet ſolum dediſſet per
ſe. Q2 autem omnes illud ſemel conſecratum diuiſerint patet
Luc. 22. c. Luc. 22. cum dicitur. ⁊ accepto calice gratias egit: ⁊ ait accipi
te ⁊ diuidite inter vos. apparet ergo vnicam conſecrationem
profeciſſe pro. 12. partibus vini cõſecrandis. ¶ Amplius aūt
ex neceſſitate rationis arguitur: quia aut diſcipuli in cena do
mini ſumpſerūt ſanguinē dn̄i in ſpē vini aut nequaq̄. Si aūt
dicat q̄ nequaq̄: hereticū eſt ⁊ facimus xp̄m mendacē q̄ dixit
ſe tradidiſſe corpus ſuū ⁊ ſanguinē diſcipulis. Si aūt ↄſtea
tur q̄ ſuſceperint q̄ritur qn̄ xp̄s ↄſecrauit vinū calicis ⁊ tradi
dit p diſcipulos an totū calicē biberit vel nõ. Nõ poteſt aſtrui
q̄ totū biberit: q2 Marchi. c. 14. dr̄ biberūt ex eo oēs. ⁊ Luc. Luc. 24
24. euidentius ponit q̄ diuiſerint inter ſe cū dr̄ accipite ⁊ di c.
uidite inter vos. Cū ergo primus biberit ⁊ an aliquid ceteris
bibendum relictum ſit queritur an qui poſtea biberūt ibi ſan
guinē ⁊ corpus xp̄i aſſumpſerint vel non. Si enim qlȝ inde
bibens corpus ⁊ ſanguinem dn̄i ſumpſit eū hoc vnica conſe
cratione factum ſit. ergo diuiſo illo vino conſecrato p vnicā
ↄſecrationem in qualibet parte diuiſiõis manebat corpus ⁊
ſanguis ſaluatoris. quod intendebaſ. Si autem dicas q̄ pri
mus bibens corpus xp̄i ⁊ ſanguinem ſolum ſumpſit: ḡ xp̄s
deluſit ceteros quibus dixit ſe dediſſe corpus ⁊ ſanguinem
ſuum ⁊ nihil contulit. Et p̄ter hoc ſtare nequit q2 cū xp̄s ↄfe
rens verba ſuper calicem cõſecrauit aut totum vinum conſe
crauit aut nihil cum partes non eēnt ibi diſtincte. ergo vel to
tum cõſecrauit vel nihil: ſed aliqḋ ↄſecrauit vt euāgeliſte ↄfir
mant. ḡ totum ↄſecrauit. ſed p̄mus nõ totū bibit. ergo ibi mā
ſit corpus xp̄i. Sed non poterat manere pars corpis ⁊ ſan
guinis: ſed totū q2 alioqn xp̄s dilaceraret in ſumptione qḋ ē
abſurdū ⁊ hereticū. ergo p̄mus bibens integrum xp̄m ſum
pſit ⁊ integer p ſcḋo bibente manſit ⁊ ſic de ceteris vſqȝ ad
duodecim. Non igiſ oȝ vt quādo ↄſecraſ vna hoſtia ſi alia ē
B ↄſecrata q̄ xp̄s inde trāſeat ad eā q̄ conſecraſ p̄ore deſerta: ⁊ B
ↄūr cū ſit ↄſecratio ⁊ xp̄s nouiter incipit eſſe in hoſtia q̄ de Xp̄i cor
ſcendat de celo empyreo vt ſit in hoſtia. Ideo cū ↄſecratio fit p9 p ↄſe
xp̄s ex virtute inſtitutiõis ſue p vba ↄſecratõis incipit eſſe in cratiõis
hoſtia: ⁊ nūc eſt in celo empyreo ⁊ hoſtia cū ante dūtaxat eēt vba inci
in celo empyreo ⁊ cum incipit eſſe in hoſtia non volat deſcē pit eē in
dens ad hoſtiam quāq̄ pauca aduertētibus videtur q̄ xp̄s hoſtia.
deſcendat de empyrea ſede ex neceſſitate conſecrationis. Ca. 196.
¶ Hec ad ſupradicta attinent. A

Duobus ergo expoſitis modis dici pōt xp̄m nõ vo
lauiſſe. ⁊ quāq̄ hec veritate fulciantſ intē
tio methaphore non eſt ad aliquē hoꝝ modoꝝ: ſed ad idem
tp̄s vtraqȝ ↄdictiõis extremitas referēda eſt. ſ. q̄ in eo actu q̄
xp̄s volare dicebaſ aſcēdens ad celos dicaſ quoqȝ nõ volare B
¶ In quo vt ſepe id dictū ē ſupponaſ in xp̄o duas fuiſſe nās Due in
diuinam atqȝ humanā: humana aūt nā. ſ. corporea pp̄ter hȝ xp̄o fue
q̄ volauerit aſcēdēs ad ethera. ibi nēpe verus fuit motus cū rūt nāe.
oīa ⁊ corpus ſaluatoris ante tp̄s aſcēſionis in empyreo nūq̄
fuiſſent. Quantū ad diuinā nām nullus fuit volatus: q2 vola
tus ē verus motus. in diuina tn̄ ſuba immobilitas ſemp fuit
quod pȝ qm̄ id qḋ volat: volatu ad eū tendit locū in quo p̄us
non fuerat. xp̄s tn̄ vt deus erat ſemp in empyreo fuerat ſicut
⁊ in oībus entib9. ¶ Hoc aūt nr̄o ↄceſſu pȝ cū dicamus deū
patrem filium ⁊ ſpūm ſctm̄ ſemp in empyreo fuiſſe gliam an
gelicis ſpiritibus exhibendo. nā cū deū vbiqȝ ↄfitemur pr̄eȝ
quoqȝ ⁊ filium atqȝ ſpūm vbiqȝ ↄfitebimur: qm̄ oēs tres vna
indiuidua ſubſtantia atqȝ nā ſunt. neče eſt igiſ vbi vnus fue C
rit alteꝝ quoqȝ eſſe. imo quod amplius eſt neceſſe eſt alteruȝ Neče ē
in altero eſſe. Juxta illud Jo. 14. cuȝ xp̄s reprehēdit philippū alteram
dicentē domine oſtende nobis patrem ⁊ ſufficit nobis. dicit diuinaȝ
ei ieſus tanto tp̄e vobiſcum ſum ⁊ non me cognouiſtis phi pſonam
lippe qui videt me videt ⁊ patreȝ: q̄o tu dicis oſtende nobis in alte
patrem. non credis q̄ ego in patre ⁊ pater in me eſt. ¶ Am ra eſſe.
plius aūt aſcenſus in celū nõ fuit volatus quantū ad diuinā
nām in xp̄o. nam cuȝ qs volat ab eo loco diſcedit a quo volat
deus tn̄ a terra non diſceſſit aſcendente xp̄o in celum ſed ibi
in eternum manet ſicut ante fuerat q2 deus vbiqȝ eſt. ¶ Q2
amplius manifeſtatur Matthei vltimo vbi xp̄s ↄfeſtim poſt
hec in celum aſcenſurus diſcipulis ſuis loquitur dicens ego
enim vobiſcum ſum vſqȝ ad conſummationem ſeculi. ¶ Ex
predictis ergo expoſitum patet qualiter chriſtus in celū aſcē
dens non volauerit. Ca. 197.
¶ Pars quarta methaphore quinte. ſ. aquila que venit in lo A
cum a quo nunq̄ receſſit.

Conſequenti ordine cepte vltime paradoxe par
ticula quarta adeſt. ſ. que venit in
locum a quo nunq̄ receſſit. de qua dicēdum eſt ſicut de cete
ris huius paradoxe ⁊ precedentium trium particulis ō xp̄o
exponi neceſſe eſſe. In quo qm̄ duplex nā eſt cuȝ ſit gigas ge
mine ſubſtantie iuxta teſtimonium ſacre ſcripture inquiren
dum eſt q̄o cuiqȝ applicenſ ⁊ cui eaꝝ potiſſime congruant.
Haꝝ prima ſubſtātiaꝝ diuina eſt. cui hec verba dupl'r appli
cari

rari queūt.ſ.ꝓꝑe aut ſm methaphorā.ꝙ ſi hec de xp̄o enūcia re velimus q̄ītū ad diuinā nāz ſm ꝓꝑiā ſignificationē hoꝝ terminoꝝ:ire venire aut recedere nō ꝯgruet hāꝝ vlla ꝑticu la.diuina quippe ſuba nec aliquorſuz tendit nec ab aliq̄ vnq̄ꝫ diſcedit loco:hoc q̄ꝫppe impoſſ atq̄ꝫ inopinabile itelligētib⁹ eſt:nā cū ipſa īfinita ſit neceſſe eſt vt vbiq̄ꝫ ſit. Si aūt aliquorſum ire aut ab aliq̄ diſcedere loco dareſ abſurditatib⁹ oīa repleretur. Sumptis ḡ ꝓꝑie his terminis de xp̄o inq̄ītū de⁹ eſt dici nequit ꝙ aliquē acceperit aut reliquerit locum. Nō ḡ hoc mō exponeſ que venit in locū a quo nūq̄ꝫ diſceſſit:deitas nempe nec ad aliquē locū venit nec indevnq̄ꝫ receſſit. Si aūt ſm methaphorā ſumptis terminis hāc particulā de xp̄o iuxta diuinā nāᷓm applicare voluerimus aliter dicendū erit:multa equidē ſacra ſcriptura de deo fatetur in methaphora que in ſenſu hyſtorico execraſ. Fatemur ḡ hoc mō de deo ꝙ ad aliquē locū veniens inde aliqñ diſcedat:cū quippe ad aliquē locū venire dicimus cū ibi aliqd noui agit quod ante nō efficiebat. Velut ante ꝯfuſionē labioꝝ in babilonice turris edificatione de⁹ ibi eē nō dicebaſ:qm̄ nouū nihil efficiebat:ꝛ q̄ꝛ poſt hoc edificātiū ꝯfuſo labio idyomata diuiſit in gentes dr̄ in babilonē veniſſe deus. Sic pꝫ Gen̄.xi.c.ſ.deſcendit autē dn̄s vt videret ciuitatē ꝛ turrim quā edificauerūt filij adā. ꝛ iterū in eodē.c.diciſ venite ꝛ deſcendamus ꝛ ꝯfundamus linguā eorū ibi. Hoc tropice locutionis gn̄e vtentes dicemus filiuz dei veniſſe ad aliquē locū.ſ.in virginis aluū ꝛ q̄ꝫq̄ꝫ iſte aduentus ꝓprie aduentuſ nō fuerit:q̄ꝛ tn̄ aliquid noui factū eſt qḋ ante nō efficiebaſ.ſ.ꝙ carnē ſumpſit quā ab eterno nūq̄ꝫ aſſūpſerat dici pōt verbū diuinū veniſſe in virginis vterū. Alia autē particula.ſ.a quo nūq̄ꝫ diſceſſit nō pōt applicari xp̄o in hoc ſenſu methaphorico ſm naturā diuinā:nā velut tropice locutionis gn̄e vtentes vere dicimus ꝙ xp̄s in virginis vterū aduentauerit:ita ꝛ eū inde aliqñ receſſiſſe verū eſt. ¶ Nā nouē dūtaxat menſib⁹ verbū diuinū carnē aſſumēdo ꝛ ſub aſſumpta manēdo ſtetit in virginis aluo. Expleto aūt tp̄e in lucem editus eſt nec ibidē vltra māſit in aſſumpta carne. Xp̄s ḡ in q̄ītū deus erat a virginis vtero recedebat: p̄dicte locutionis tropice modo:nam velut aliquādo carnē aſſumere cepit quā ante nūq̄ꝫ aſſumpſerat ita aliqñ aſſumere deſijt ꝛ ſub aſſumpta manere in vtero. Xp̄s ḡ deus a loco in quo aliqñ fuerat ꝛ iſceſſit:nō pōt igiſ in hoc ſenſu p̄dicta applicari particula.

Gen̄.xi. capi.

B Nouez mēſibus xp̄s ſtetit i virginis aluo.

Ca.198. A

¶ Expoſitio 4ᵉ ptis 5ᵉ methaphore ꝓut xp̄s erat homo.

Alia aūt in xp̄o natura eſt.ſ.humana ſm quā ēt p̄dicta verba applicari queunt.vnde ſm ꝓꝑiā vociz ſignificationē aut ſm methaphorā applicatio fieri pōt. Si aūt ꝓꝑia vocū vtamur ſignificatione manifeſtū eſt:qm̄ ꝯgruit: xp̄s egdē vt homo erat ad aliqua loca venit imo ad plurima qm̄ tota vita ſua in motu erat vt expleret opus ad qḋ miſſus erat.ſ.ſeminando doctrine verbū. Secūda tn̄ particula ī hoc ſenſu nō ꝯuenit.ſ.a quo nūq̄ꝫ diſceſſit:nā q̄ꝫq̄ꝫ xp̄s ad multa veniſſet loca:nullus tn̄ fuit a quo non diſcederet niſi de empyrea ſede intelligere voluerimus:qm̄ poſtq̄ꝫ ſaluator noſter in celos aſcendit ab empyreo nūq̄ꝫ diſceſſit:ꝛ lꝫ in quotidiana conſecratione in hoſtia ꝛ calice ſit:a celo tn̄ empyreo nūq̄ꝫ diſcedit vt in priorib⁹ expoſitū eſt. Hoc autem q̄ꝫq̄ꝫ veritate nixum ſit:nō tn̄ accedit ad ſenſuz huius methaphorice locutionis quod ex eiuſdē verbis manifeſtū ſit. Non eniz dicitur ꝙ aquila iſta iuit ad aliquē locū a quo nunq̄ꝫ diſceſſit ſed ꝙ venit in locum a quo nūq̄ꝫ diſceſſit. Q₂ ergo xp̄s in empyreā ſedem aſcenderit nō eſt venire ſed ire:qm̄ venire verſus nos eſt. Xp̄s igitur inq̄ītū homo erat nō venit in celū empyreū ſed iuit. Non pōt ergo iſta ꝓpoſitio de aſcenſu xp̄i in celū intelligi q̄ꝫq̄ꝫ inde nunq̄ꝫ diſceſſerit. Si vero de xp̄o vt homo eſt hanc ꝓpoſitionem intelligi voluerimus ſm ſenſum methaphoricū ſtare nequibit:nam ſi xp̄ꝫ ad aliquē locū ſm methaphorā veniſſe fateamur:nullus tn̄ erit locus de quo xp̄s ſm methaphorā non receſſerit:quod pꝫ.nam xp̄s ſm ꝙ homo nunq̄ꝫ in aliquē locum venit ſm veritatem motus a quo vere non receſſerit. Differentius ergo facilius concedetur in ſenſu methaphoraꝝ nunq̄ꝫ cum in aliquē veniſſe locū a quo nunq̄ꝫ diſceſſerit. Facilius quippe eſt ꝓpoſitionem in ſenſu allegorico vel quocūq̄ꝫ miſtico veraz efficere q̄ꝫ in litterali:qḋ patet:nam de deo multa ſm tropicum loquendi genus concedimus que ſm littere veritatez magne forent abſurditates pertinenteſ ad hereticā prauitatē. ¶ De xp̄o quoq̄ꝫ vt homo eſt multa methaphora vtentes fatebimur que in veritate lr̄e

B In hoſtia xp̄s vt deus ꝛ hō eſt

negaremus:ipſe quippe in hoſtia conſecrata eſt non ſolū vt deus:ſed vt homo:q̄ꝛ ibi verū corpus ſuū ꝛ ſanguis manēt. Et adhuc ꝓꝑius in hoſtia eſt inquātū eſt homo q̄ꝫ inquātū eſt deus ex viribus verboꝝ conſecrationis que de corpore ꝛ ſanguine ꝓferunſ nihil attingētia deitatē ſicut latius explanatum extitit in ſecunda paradoxa figurata ſup particulam qui videbatur. Hic aūt xp̄s homo q̄ꝫq̄ꝫ in milibus hoſtiaꝝ in conſecratione eſſe debeat a celo empyreo non diſcedit. Si tn̄ receſſum ſm methaphorā aſſumi placuerit concedetur xp̄m de celo diſcedere aut in terram venire vt homo eſt:qm̄ quotidie eſſe ſumit in qualibet hoſtia conſecrata:prius vero q̄ꝫ cōſecratio fieret nullus erat motus in hoſtia nec ibi xp̄s erat. Hoc aūt vulgares ad aliquē locū venire dicunt cum quis ibi eſſe incipit vbi prius non ſteterat. Nequeunt ergo predicta de xp̄o vt homo eſt ſub methaphora dici.

¶ Dubietas penes predicta. Capi.199. A

Cum autem ex predictis conſtet has duas ſimul particulas de xp̄o ſm ꝙ deus eſt ſm litteralez ſenſum nō predicari:nec ambe ſm ſenſuz allegoricū:nec de eo vt homo eſt ambe ſm litterā enunciaſ ſm methaphoram quoq̄ꝫ de eo vere vtraq̄ꝫ non predicatur:inquirendum reſtat an accipi poſſint:ita vt altera pars de chriſto vt deuſ eſt enūcietur: altera vero xp̄o vt homo eſt ꝯgruat. ¶ Tāc q̄ꝫq̄ꝫ erit duplex modus.ſ.vt vtraq̄ꝫ ſm allegoriam accipiaſ aut vtraq̄ꝫ ſm litteram aſſumenda ſit. Si aūt vtraq̄ꝫ ſm littere primariaz ſignificationem aſſumaſ erit iſta applicatio.ſ.ꝙ xp̄s ſm ꝙ deuſ in aliquē veniret locū vere a quo ſm ꝙ hō in ſenſu methaphorico nunq̄ꝫ receſſerit. Et tūc vtraq̄ꝫ pars falſitate manifeſta notaſ.nam xp̄s vt deuſ erat in nullum locū vere veniſſe potuit: quoniam vbiq̄ꝫ totus ꝛ ſemꝑ eſt atq̄ꝫ in hunc modū ſemper fuit vt in precedentibus inductum eſt. ¶ Secūda quoq̄ꝫ pars falſitate nō caret.nam xp̄s vt hō nunq̄ꝫ in quēq̄ꝫ locoꝝ venit a quo non receſſerit. Si forte de celo empyreo arguere velis ꝙ xp̄s poſtq̄ꝫ ibi ſtetit nunq̄ꝫ inde receſſit. Reſpondendū eſt ꝙ xp̄s ſm ꝙ hō non venit in celum emphyreum ſꝫ iuit in illud vt prius declaratum eſt. Poſſumus aūt ecōtrario hec intelligere.ſ.ꝙ xp̄s ſm ꝙ hō in aliquem locū venerit a quo ſm ꝙ deus nunq̄ꝫ receſſit. hoc aūt fulciri veritate manifeſtuz pꝫ. nam xp̄s vt hō erat ad multa venit loca ab eis tn̄ vt deuſ erat nunq̄ꝫ diſceſſit nec a quouis alio locoꝝ. nec tn̄ eſt iſte ſenſus quē intendit iſta figurata paradoxa vt in prioribus expoſitū eſt. Aliter aūt hoc dictum applicari pōt xp̄o ita vt vna particula de eo vt deus eſt alia vero de eo vt hō eſt itelligaſ:vtraq̄ꝫ tn̄ ſm methaphoram.ſ.ꝙ xp̄s venit ad aliquē locū a quo nūq̄ꝫ receſſit.ſ.ꝙ xp̄s ſm ꝙ deus venit in aliquē locū a quo ſm ꝙ hō nunq̄ꝫ receſſit. Hoc tn̄ ſtare nequit qm̄ altera pars iſtarum vera eſt.ſ.ꝙ xp̄s ſm ꝙ deus venit in aliquē locū aſſumpto venire ſm tropum.hoc nēpe tota ſacra ſcriptura cōcedit. ¶ Secūda particula falſitatem continet.ſ.ꝙ xp̄s ſteterit in aliquo loco aut venerit ad eum a quo ſm methaphorā nō receſſerit vt hō erat.nam ēt ſi nunq̄ꝫ ſm ſenſum litteralem a celo empyreo xp̄s recedat ab illo tn̄ recedit q̄ꝫtidie ſꝫ methaphoram vt prius expoſitū eſt. Aliter aūt propoſitio iſta ecōtrario intelligi pōt.ſ.ꝙ xp̄s ſm ꝙ hō in aliquē locum venit aſſumpto venire ſm methaphoram a quo ipſe vt deus erat nunq̄ꝫ diſceſſit aſſumpto receſſu ſm eundem modū tropice locutionis. Hic aūt ſenſus ſtare nequit.nam lꝫ prima pars.ſ.ꝙ xp̄s vt hō venit in aliquē locum methaphorice ſumpto venire veritatez ꝯtineat.nullus tn̄ locus eſt a quo deus ſm methaphorā non recedat. Quotidie enim in ꝯſecratione xp̄s vt homo ē de celo venit aſſumpto venire ſm methaphoram. ab eadem tn̄ hoſtia xp̄s vt deus eſt recedit ſi receſſum methaphorice aſſumamus:q̄ꝛ eſſe incipit alias. Sic enim dicimus deū ab aliquibus recedere cū male fieri inceperint. Sic pꝫ yſa.c.59. iniquitates veſtre diuiſerunt inter vos ꝛ deum veſtrū.prius tn̄ cuꝫ eis deus fuerat.hic enim recedere ſub methaphora aſſumiſ. non pōt igiſ iſte ſenſus manere. Nunc aūt dicendum eſt predictas particulas de xp̄o,vt deus eſt accipi debere dūtaxat: ꝛ non eſt accipiēda vtraq̄ꝫ ſm ſenſum methaphoricū nec vtraq̄ꝫ ſm ſenſum litteralē.ſꝫ altera in methaphora alia vero ſub veritate ſenſus litteralis.ſ.ꝙ xp̄s ſm ꝙ deus venit carnē aſſumpturus in virginis vteꝝ ab eodē tn̄ nunq̄ꝫ receſſit.vtraq̄ꝫ aūt veritate fulciſ.prima in ſenſu tropico ꝯtinet veritatem.ſ. ꝙ xp̄s vt deus venit carnem aſſumpturus in virginis aluuz aſſumpto venire ſub methaphora. ſm veritatem littere non

B Obiectio. C Rn̄ſio.

D Improbatio expōnis

E Quid ſit deū ab aliqbus recedeſ

pōt exponi.q2 non venit in virginis vterū filius dei ſ3 ibi ſem per exſtiterat ex quo beata virgo eſſe cepit ſicut in ceteris fuit ⁊ erat. Sed venit in virginis aluū aſſumpto ventre in miſtico ſenſu.ſ. ꝙ nouū effectum filius dei fecit in virginis vtero quē ante hoc nunq̄ fecerat.qm̄ aliqñ ab ipſa, ⁊ in ea carnem ſuſcepit quā ante hoc nunq̄ aſſumpſerat.poſt hoc ēt nunq̄ carnem in eadē ſuſcepit. Hoc igit̄ modo accipiendū eſt ꝙ xp̄s in aliquē locum venerit.ſ.in virginis vterū. ¶ Secunda in B particula eſt.ſ.ꝙ xp̄s vt deus nunq̄ diſceſſit ab vtero virginis. deus enim vbiq3 ē.nec ad aliquē locū ire pōt q2 in eo iā ē nec ab aliq̄ diſcedere poteſt: q2 nihil eſt quo tēdat. Velut ſi aliqđ corpus ſm quātitatem infinitum foret ad nullū locum ire poterat qm̄ iam in eo erat. nec ab aliquo loco diſcedere valet q2 non eſt quo vadat.hoc aūt modo neceſſe eſt hanc particulā exponi de xp̄o.ſ.ꝙ venit in locum a quo nunq̄ diſceſſit.

Capi.100. ¶ Pars quīta methaphore q̄nte.ſ.aq̄la que quieuit.

A **Huius** quinte figurate paradoxe particula q̄nta eſt. que quieuit.hec aūt particula ad xp̄m qui aq̄la dī ſicut cetere prepoſite particule referri d3. In quo aduertendum iſtud verbū quieſcere equoce dī.ſignat eni ceſſare a motu maxime a locali; ⁊ īportat delectari ſiue ſ3 rōnē ſiue ſ3 ſenſitiuā virtutem vt in aīalibus eſt cū aliqđ obiectū delectabile applicitum eis eſt in quo gaudeant ⁊ delectent̄. Cum v̄o quiſq̄ hoīum aliqđ tale h3 eum quieſcere dicimus. Hec autē duo important̄ per vnicam vocē in idyomate hyſpanico: iſta t̄n latina dictio quieſcere non equaliter vtrūq3 īportat ſ3 nos trahimus ad illa.ꝓpria aūt eius ſignificatio eſt a motu ceſſare. Hac aūt tantūmodo ſignificatione viri periti ſſimi q̄bus in ꝓprietate vocū diſtinguēdi cura eſt hac dictione vtunt̄.

B Dubitatio. ¶ Nunc vero qm̄ in hoc termino equiuocatio eſt cuiq̄ i ambiguo erit in qua ſignificatione aſſumendu3 eſt. an in vtraq3 equaliter aſſumi queat.

C Rñſio. ¶ Cui reſpondendum eſt quieſcere hic pro ceſſatiōe a motu neceſſario ſumendū eſſe ⁊ nequaq̄ pro gaudio vel leticia quauis.nam ſi hic quieſcere ipm̄ letari diceremus aut tam pro letari q̄3 pro motus localis ceſſatione aſſumat̄ ſupflue eſſent due particule que infra habent̄.ſ.que gaudebat ⁊ non gaudebat.neceſſario igit̄ dicendū eſt ſolum accipi pro ceſſatione a motu locali. Et qm̄ quies motum preſupponit non pōt dici quieſcere qđ nec per ſe nec p accidens moueri pōt. quo fit vt impoſſibile ſit hanc particulam de deo intelligi.tunc enim nec moueret̄ nec quieſceret. Sed de xp̄o vt hō erat intelligit̄.hoc eni3 mō in eo ꝓprius motus ē. quāobrem ꝓprie quieſcere poterat. xp̄s q̄ppe vt hō erat ad nām pertinebat corporalem que eſt ſubiectum oīum motuu3. ⁊ q2

D Quies eſt terminus motus. terminus motus quies eſt vt apparet ex toto ꝓceſſu librorū phyſicorum Ariſtotelis ſicut in xp̄o varij modi motus erāt ita quoq3 erant varie quietes. Erat in xp̄o motus alterationis qua res de vna qualitate mouetur in alterā. Hūc enim in xp̄o poni neceſſe eſt:quoniā aliquando frigidus:interdū vero calidus erat. Sic quoq3 de ceteris qualitatibus que ſunt conditiones corporꝝ ad quas eſt motus ſm quas ipſe patiebatur a cauſis agentib9 naturalibus de quibus late dictū eſt in paradoxa tertia figurata ſuper partē:qui patiebatur: ⁊ non patiebatur. Quantū ad hunc motū alterationis in xp̄o aſſignaretur in eo quies.ſ.conſumatio in acquiſitione alicuius forme qualitatiue ⁊ ꝙ non ſit vlterior actio ad generatione3 forme illius. Erat autem in chriſto homine alius motus qui dicitur

Ari. phyſi. 5. augmentatio. Hunc enim ad maiorem quantitatem dicimus iuxta Ariſtotilē.5.phyſicorum. Hunc autē in ſe chriſtus motum ſuſcepit: quoniā in quantitate augmentum ſuſcipiebat ad maiorem ſtaturā ſicut in alijs hominibus mediocris ſtature motus ad maiorem quantitatem fit. Sic ait Lucas in fine ſecundi capituli.ſ. Jeſus autem ꝓficiebat ſcientia ⁊ etate ⁊ gratia apud deum ⁊ homines: ꝓficere ſm etatē cum dixit.i.ſm magnitudinem corporis congruentē etati:nam non poteſt eſſe ſenſus ꝙ eum creuiſſe etate dicat.i.ꝙ ſemper plures annos ⁊ menſes haberet. Sacra quippe ſcriptura quicquid dicat ad declarationem aliquarum veritatum dicit que ſub ambiguo tenerentur aut nullatenus cognite eſſent niſi ſcriberentur. Cum vero aliqua veritas eſt per ſe nota: ita vt nemini in dubium venire queat ſuperfluum eſt illam ſtillo ānotari. Sic autem de hac veritate eſſet ſi intelligendum foret ꝙ chriſtus etate proficeret.i.ꝙ ſemper plures menſes ⁊

E Dubium. annos haberet:hoc quippe neceſſariu3 erat ꝙ dum chriſtus viueret plures ſemper annos ⁊ menſes haberet: itam hoc cunctis entibus generale eſt. Ambiguitas tamen videbatur an chriſtus in quantitate corpulentie ſm conuenientiā etatis ſue creſceret. Quidam naq3 hominum ſunt quibus iuxta etatē concors ſtatura eſt: alijs vero nequaq̄: vt ergo hoc ambiguum tolleretur dictum eſt ꝙ creſcebat etate.ſ.in corpulē- F Rñſio.

tia debita ſm etatem. Quies autem in chriſto ſm motū augmentationis fuit adepto ipſo maiorem quantitatem in qua corpus chriſti fuit quando augmentari deſijt: his duobus enarratis motibus correſpondent quietes que ſunt termini ipſorum motuum. Vulgares tamen nullam quietem ponūt terminantem hos motus. Vulgares naq3 quietē non vocāt ceſſationem motus dūtaxat ſed ceſſationem a laborioſo motu.in alteratione autē ⁊ augmento laborem nullum eſſe ſciunt in eo qui augmentatur ⁊ alteratur. nullam ergo quiete3 his motibus contrariam ponunt. Alius autē motus ſm locum eſt quē Ari.5.phyſicorum lationem vocat.pertinet eni Ariſ.5. phyſi.

ad pedes manus ⁊ organa iterpretatiua.ſ.organa vocis formatiua. In progreſſione enim aut in opere manuali aut vocu3 formatione motus localis tolli nequit. In his autem quies eſt que eſt ceſſatio ab his motibus.his vero motibus vulgares quietem tanquam terminum conſtituunt.q2 non ſolum eſt ceſſatio a motu ſed etiam a labore cum tales motus ſemper laborioſi ſint. Hos autem motus ⁊ labores coniunctos xp̄s ſuſcepit:ideo cum vere ceſſaret ab eis habebat quietes oppoſitas eis ⁊ ſunt termini. Q. autem fatigatio que motum localem conſequitur in xp̄o fuerit patet Jo.4.c. Cum di- Jo.4.c.

citur erat autem ibi fons Jacob.ieſus autem fatigatus ex itinere ſedebat ſuper fontem.illud autem ſedere ei quietis allatiuum erat. ¶ In operatione quoq3 manuali xp̄s fatigabat̄ quoniam delicate erat complexionis atq3 nimis ſentientis labores. ceſſare autem ab his motibus ei quies erat. In vocū quoq3 formatione labor erat velut in eis q longo clamore vociferant p3.hi enim nimis fatigant̄.ſic̄ predicantibus legentibus atq3 diſputantibus accidit. Xp̄s autē ſepiſſime iudeis predicationis differebat verbum cum eis quoq3 frequēter cōferebat in quo ei laſſitudinem quandam euenire neceſſe erat ab his igitur ceſſare motib9 ei quies erat. Alij quoq3 afflictionum ⁊ laborum ac tediorum modi ſunt qui xp̄o ex conditione aſſumpte paſſibilitatis eueniebant.a quibus ceſſans quieſcere dicebatur. Ex predictis ergo illarum patet quomodo aquila iſta quam xp̄m eſſe predicamus quieuerit:ab omnib9 motibus ceſſans. ¶ Adhuc autem iſtud quieſcere ad ſupradicta referri poteſt.ſ.ꝙ aquila iſta volauerit ⁊ quoniam volare motus eſt atq3 fatigatio q2 aliquando ab illo volatu ceſſauit quieuiſſe predicabitur Hoc autem verum eſt in xp̄o ſm ꝙ homo.ſ.ꝙ in celos aſcendens volauerit vt in precedentibus expoſitum eſt.dum autem volabat quieſcere non dicebatur ſed ceſſatio a volatu cum in celo empyreo ſuit. Hoc autē ⁊ ſi verum ſit.non tamen intenditur in hac figurata methaphora ſed quod ſupra tactum eſt.

¶ Pars ſexta methaphore quinte.ſ.aquila q̄ nō qeuit. Ca.101. A

Continuate extreme figurate paradoxe pars ſexta occurrit.ſ. que non quieuit. qđ conformiter de xp̄o qui aquila eſt vt cetere particule exponēda eſt. Et quoniam contradictionis vtraq3 pars de eodem ⁊ ſm eandem conditionem: aut fundamentum dici nequit iuxta Ariſt.primo poſteriorum ⁊.2.elenchorum. ſed de xp̄o ſ3 ꝙ hō erat diximus ꝙ quieuerit aliqđ.de eo ergo ſ3 ꝙ homo dici nequit ꝙ non quieuerit ſed vt deus. ¶ In hoc autem ad- B

uertendum eſt quietem dupliciter accipi.ſ.ſm vſum vulga- Quies dupli' accipit̄.

ris ſignificationis. ⁊ ſm phyſicantiu accepciones. Vulgares ꝑ mō.

autem inſequentes modum dicimus ad quieſcere cum non mouetur ſiue ei motus poſſibilis ſit ſiue nequaquā. Et iuxta hoc loquendi genus deus quieſcere dicitur:q2 nō mouetur. De angelis quoq3 idem confitebimur. ⁊ hoc modo precedentem particula3 de deo fateremur.ſ.ꝙ quieuerit. ¶ Aliter aūt 2° mō.

quieſcere accipitur iuxta Ar.documentum .ſ. quieſcere res dicitur que non mouetur ſed moueri poteſt vt patet.4°. phyſicorum.quo infertur indiuiſibile non poſſe quieſcere. Indiuiſibile naq3 moueri nequit. Quod autem non mouetur nō quieſcit. Quo ſequitur vt puncta non moueantur:quoniam īdiuiſibilia ſunt:nec quieſcent.angeli quoq3 ⁊ anime atq3 deus q2 indiuiſibilia ſunt motu3 aut quietē nō recipiunt. Quāq̄ ergo xp̄s vt homo erat quieſceret ceſſans a motibus ⁊ laboribus. Ut tamen deus erat non quieſcebat quoniam vt deus erat

us erat nullus illi motus accidebat a quo ceſſans quieſcere
diceretur: nec erat in potentia ad huiuſmodi recipiendũ. Hoc
enim infinite ꝑfectioni dei repugnabat. Ex pꝛedictis ergo il-
larũ pꝫ qualiter chꝛiſtus qui aquila erat geuerit ⁊ nõ geuerit.
Ca.ioz. ¶ Paro ſeptima methaphoꝛe gnte. ſ. aqla que renouabat.
A
Ordine conſequenti gnte huius methaphoꝛice pa
radoxe particula ſeptima eſt: que renoua-
batur: qđ vt cetera ad chꝛiſtũ aquilã referendũ eſt: ⁊ ponitur
B hic aquilaꝝ conditio. ſ. renouari. ¶ In quo conſideratione
Reno- dignũ eſt de aquilaꝝ renouatione ingrere. Dupliciter aũt re-
uatio nouationem accipere ꝯtingit: pꝛimo equidẽ renouationẽ di-
dupl'r cimus cũ aliquid ſm coꝛpoꝛis habitudines ⁊ vires atqꝫ ope-
ſumit. rationem ⁊ ceteras diſpoſitiones vetuſtas in perfectã ⁊ pſti
nã conuenientis ſtature habitudinẽ ⁊ in vires atqꝫ operatio
nem robuſtã redit. Aliter autem renouatio accipi põt. ſ. ꝙ ali
quid quondã fuerit deinde eſſe perdito nouiter ad eſſe quod
p͂ mõ. pꝛius nõ tenuerat redeat. ¶ Primus renouationis modus
aquilaꝝ conditio eſt. aquilis nãqꝫ veteraſcentib' magna ocu
loꝝ caligo accidit: ita vt clare intueri nequeant alalia que ve-
natu appꝛehẽdere debent: magnã quoqꝫ alaꝝ grauitatẽ in-
currunt plumiſqꝫ nimiã vetuſtis volatus eis difficilis eſt. ro-
ſtrũ etiaꝫ quo feriunt alalia valde adũcũ redditur ⁊ vngues
recuruĩ: ita vt nõ faciliter aialia venatu appꝛehendere queãt.
Cum autem iſte aquile ſibi meſſe ſenſerint clariſſimã fontes
aquaꝝ frigidaꝝ inquirentes pꝛimo altiſſimo volatu nubes
ethera petunt quouſqꝫ concite motu valido ⁊ laboꝛe caleſiãt
atqꝫ caloꝛe reſoluantur poꝛi. Tunc autem ad modũ tormẽti
volatu pꝛecipites gelidaꝝ aquaꝝ fonti ſe ĩmergunt vbi aqs
per poroſam intrantibus apertionem magna fit ĩmutatio in
eis. Quo fit vt veteribus plumis cadentibus alie nouiter re
naſcantur: vnde depoſito pondere pꝛioꝛum pennarum ⁊ ve-
tuſtate ad volandum aptioꝛes fiunt. Roſtro quoqꝫ lapides
feriunt vt ſic eius quedam pars conteratur. in vnguib' autẽ
idem agunt quo pacto oĩa nouiter renaſcuntur: ſic habetur
de ꝓpꝛietatibus reꝝ libꝛo. 12. c. de aquila. Hanc autem aquila
rum artificioſam renouationem pſalmiſta inuit ps. 102. cum
2' mõ. dicitur renouabitur vt aquile iuuentus tua. ¶ Secundus
renouationis modus eſt cũ aliquid eſſe deſinens nouiter eẽ
incipit. Hanc autem in fenice aue arabica eſſe patet. Fenix. n.
C vnicus eſt in toto oꝛbe. ſ. in arabicis ſolitudinibus: viuens
Fenix quadringentis aut quingentis annis. Cum vero ad tantam
qũo aĩaꝫ ſenectutis grauedinem venerit vt vetuſtatis incomodis ob-
exhalet. ſita delectabiliter viuere nequeat nidũ de aromaticis ⁊ valde
ſiccis lignis conſtruit ita candenti eſtu eiuſqꝫ fota ⁊ leui ala-
rum afflatu ignes concipere queant vbi media ſedens velut
in tumulo ſuo exuritur. Quo in cinerem verſa poſt triduum
ex cinere illo paruus vermis animatur manente virtute ꝓo-
ris fenicis qui paulatiuis ꝓuectus incrementis alas ſumit
veruſqꝫ fenix efficitur viuens iterum per quadrigentos aut
quingentos annos. Hoc pacto fenicũ ſucceſſio fit: ita tamen
ꝙ vnicus fenix ſemꝑ ſit. de hoc patet in libꝛo. 12. de ꝓpꝛietati-
bus rerum. c. de fenice. Hec autem renouatio que fenicibus
accidit omnibus hominibus aliquando congruet: nam licꝫ
nunc oẽs eſſe deſinant: in die tamen extremi iudicij omnes
ad eſſe redibũt. Ex eadẽ nempe materia ex qua conſtituerũt
viuentes ⁊ in quã decedentes reſoluti ſunt iterum reficient
coꝛpoꝛa eoꝛum. deus quoqꝫ animã coꝛpoꝛi renouato coniun
get vt verus atqꝫ perfectus homo ſit. Nimis tamen renoua-
tio hominũ in generali reſurrectione a renouatione fenicum
differt: fenicũ quippe renouatio pure naturaliter fit. ſ. agenti-
bus ſolis cauſis naturalibus ⁊ mediantibus diſpoſitiuis q̃-
litatibus elementalibus manentibus in materia fenicis reſo
luti. Hec enim inſtrumenta agendi naturalium cauſarum ſunt.
Ad hominum autem in extremo iudicio renouationem non
ſunt alique naturales cauſe agentes: quoniam ad hoc ſua
actio non attingit: nec ſunt ibi alique qualitates diſpoſitiue:
quoniam foꝛma que eſt anima rationalis non vnitur coꝛ-
D poꝛi per virtutem alicuius agẽtis pure naturalis. ¶ Ampli-
Nũqd' us autem cum fenix reſoluitur non fit renouatio: ita vt fenix
hec re- idem numero qui pꝛeexſtiterat redeat ſed alius ex eadem ma
nouatio teria gignitur. Hoc autem facultatẽ cauſaꝝ pure naturalium
de xpo: nequaqꝫ ſupergreditur velut ſi fenix qui pꝛeexſtiterat idem
vt xps numero redeat. In reſurrectione autem idem qui pꝛeceſſerat
vl' vt hõ homo redit ⁊ non alius cum pꝛincipia ſubſtantialia com-
ĩtelligat poſitionis maneant eadem. Hec autem renouatio ad chꝛiſtũ

referenda eſt: ſed inquirendum eſt an de chꝛiſto ſm ꝙ homo E
eſt aut ſm ꝙ deus hoc intelligi debeat. ¶ Dicendũ hoc in- Rñſio.
telligi non poſſe de chꝛiſto vt deus eſt: quoniam in ipſo reno
uatio nulla eſt: qꝛ motus nullus accedere ei põt. Sed dicen-
dum hanc renouationem neceſſario intelligi de chꝛiſto vt ho
mo eſt. Chꝛiſtus equidẽ vt homo eſt ſubiectus erat cunctis
penalitatibus ⁊ tranſmutationibus quibus ceteri hominuꝫ
ſubijciebantur ex conditione ſpeciei. Renouari autẽ eſt mu-
tari ſm habitudinem coꝛpoꝛis aut vires vel conditionẽ ope-
rationum: aut incipere eſſe quod ante eſſe deſierat. Hoc autẽ
xpo ꝯgruebat vt homo erat: cũ igitur renouari ꝯcedẽduꝫ eſt.
¶ Nũquid xps vt aquila vel vt fenix renouabatur. Capi. 103.
A
Aliquis autem in hoc inquiret cum chꝛiſtus ſm ꝙ
homo renouaretur nũquid renouaretur vt
aquila vel vt fenix. ¶ Cui faciliter reſpondendũ eſt chꝛiſtũ
in hac figurata paradoxa aquilam nuncupari: neceſſe eſt igi
tur vt aliqua ſimilitudo ſit inter aquilaruꝫ renouationem ⁊
chꝛiſti: quod verum eſt in vniuerſali. ſ. ꝙ aquila renouatur.
chꝛiſtus quoqꝫ vt homo renouabatur: in ſpeciali tamen nul
lam mutationis aquilaꝝ ⁊ chꝛiſti concoꝛs diſpoſitio eſt: ſed
confoꝛmitas renouationis in chꝛiſto ⁊ fenice eſt: quod patet
ꝙ aquilaꝝ renouatio dũtaxat qualitatũ alteratio eſt: eſſe aũt
non permutatur: ita vt eſſe deperditum recuperetur ſimplici
ter. Fenix autem ſm eſſe mutatur: quoniam eſſe quoddam
perit ⁊ alterum incipit. Chꝛiſto autem hec acciderunt: nam
dũ inter moꝛtales vixit nulla ei aut aquilarum aut fenicum
renouatio accidit ſed renouatio fuit: quoniam ipſe per moꝛ-
tem eſſe humanũ perdidit ⁊ illud poſtea in reſurrectione re-
cuperauit. Unde caro eius que in ſepulchꝛo omni vitali mo-
tu vegetatione ⁊ opere atqꝫ compage deſtituta erat reunita
ei anima renouata fuit in reſurrectione: de hoc ps. 27. ſ. ⁊ re- Pſal. 27. c.
floꝛuit caro mea ⁊ ex voluntate mea confiteboꝛ illi. ¶ Nec
ſolum caro chꝛiſti refloꝛuit ⁊ renouata eſt aſſumens eſſe qđ
ante perdiderat. ſ. eſſe humanum: quoniã chꝛiſtus in triduo
moꝛtis ſue non fuit homo ⁊ poſt reſurrectionem ſuam cepit
eſſe homo in quo eſt renouatio ſicut in fenice: ſed etiam caro
chꝛiſti nouam virtutem ⁊ qualitates accepit. Ante paſſioneꝫ
quippe ſuam ſaluatoꝛ noſter moꝛtalis erat: ideo moꝛtuus eſt.
poſt paſſionem autem ſuam iam ĩmoꝛtalis atqꝫ impaſſibilis
manet. Chꝛiſtus quoqꝫ ante paſſionem ſuam multarum af-
flictionum ſuſceptiuus fuit ſicut ceteris hominibus accide-
bat: poſt paſſionem autem nullius afflictionis aut amaritu-
dinis ſuſceptiuus fuit. Sic enim ait apoſtolus ad roma. 6. c. Apl's ad ro
chꝛiſtus reſurgens a moꝛtuis iam non moꝛitur ⁊ moꝛs illi ma. 6. c.
vltra non dominabitur. Coꝛpus quoqꝫ ſaluatoꝛis noſtri an-
te paſſionem ſuam obſcuruꝫ ⁊ ponderoſum fuit ſicut cetera
coꝛpoꝛa humana: poſt paſſionem ſuam coꝛpus illud leue ⁊
agile valde fuit: ita vt per aereas regiones tranſcurrere poſſit
atqꝫ in empyreum conuolare. Fuit quoqꝫ lucidum ſicut ſol
quod ei ante paſſionem nequaqꝫ contigerat. Poterat quoqꝫ
ianuis clauſis ſubintrare: ita vt ei nulla muroꝛum aut ſtru-
ctoꝛum edificioꝛum quicqꝫ pꝛeſtaret impedimenti vt cum ad
diſcipulos ianuis clauſis intrauit vt patet Jo. 20. ⁊ Luc. 24.
quod ante paſſionem ſuam accidiſſe nequaqꝫ legimus. Chꝛi
ſtus quoqꝫ nondum paſſus fatigabile coꝛpus habuit: vt pa-
tet Jo. 4. vbi dicit eum ex itinere fatigatũ ſediſſe ſuper fontẽ. B
Poſt moꝛtem autem nequaqꝫ fatigabile fuit. De ceteris aũt Xps poſt
dotibus coꝛpoꝛum glorioſoꝛum idem dicendũ eſt habuit qꝛ- moꝛte coꝛ-
pe eas xps poſt reſurrectionẽ lꝫ ante moꝛtẽ nullã habuerat. poꝛis doteſ
In quibus aliq̃liter renouatio aquilaꝝ renouationi coꝛpoꝛis habuit.
ſaluatoꝛis noſtri ſimilitudinẽ quãdã hꝫ. Aquilis quippe re-
nouatis alaꝝ maioꝛ agilitas: oculoꝝ inteſioꝛ ꝑſpicitas vi-
riũqꝫ maioꝛ firmitas accidit: roſtri quoqꝫ ⁊ vnguiũ ꝯuenien-
tioꝛ diſpoſitio ⁊ habilitas in ceteris q̃litatibus. Sic. n. in ſal-
uatoꝛe nr̃o multe q̃litates dotiũ glorioſaꝝ poſt reſurrectio-
nẽ fuerũt quaꝝ nulla ei viuenti infuerat. Idẽ aũt ceteris bea
tificandis hoĩb' accidit: nã dũ ſub hac moꝛtalis coꝛpoꝛis cõ-
ditione manerent nullas beatoꝝ dotes hñt: cũ vo reſurrexe-
rint coꝛpoꝛa incoꝛruptibilia erunt: cetere quoqꝫ gloꝛie dotes
erũt q̃s de xpo enarrauimus: alis quoqꝫ amplioꝛes: qꝛ in re
magna in eis renouatio facta erit. In his tñ xpo ⁊ ceteris dif C
ferendũ pꝫ: nã poſt reſurrectioneꝫ oĩbus bonis dotes gloꝛie Xps añ paſ
indifferẽter inerunt: viuentib' tñ nullis inſunt ẽt ſi ꝑfecti vi- ſionẽ doti-
ri valde ſint. Xps tñ ante paſſionẽ ſuã dotib' gloꝛie dũ voluit bus gloꝛie
ſus eſt. Sic. n. in trãſfiguratione ſua: qñ facies eius ⁊ oẽs vſus eſt.

parteſ corporiſ que patebāt reſplenduerūt ſicut ſol ⁊ veſteſ
eiꝰ ſicut nix refulſere. Sic pꝫ matth.17. hec tñ claritaſ glorioſo-
rū corpoꝝ doſ eſt. Xp̄ſ quoqꝫ aliq̄ñ ante paſſionem ſuā alia
dote vſuſ eſt que agilitaſ dr̄. ſ. q̄ ſup aq̄ſ mariſ vndiſpedi-
Matth.14 capi. buſ incedenſ nō mergeref. Sic pꝫ Matth.14. nā cū diſcipu
li eēnt in q̄dā nauicula ⁊ xp̄ſ nō eēt cū eiſ venit ad illoſ q̄r-
ta vigilia noctiſ ambulāſ ſup aq̄ſ at illi exiſtimauerūt fantaſ
ma eē ⁊ clamauerūt: xp̄ſ aūt eiſ ſe poſtea p̄buit cognoſcēdū.
Alia quoqꝫ corporiſ glorificati dote xp̄ſ ante mortē vſuſ eſt
.ſ. inuiſibilitate. Hoc aūt ter factū legif: p̄mo cū illū nazareni
p̄cipitare voluerūt ducenteſ eū ad montē excelſum: ipſe vō p
mediū eoꝝ de monte deſcendere incepit illiſ nō videntibuſ.
Luc.4.c. Sic .n. dicif. Jeſus aūt trāſienſ p mediū illoꝝ ibat: vt pꝫ luce
4.c. Uerū aūt cū iudeoſ xp̄ſ valde increparet ⁊ ſe diceret an
tiquiorē abrahā tulerūt lapideſ vt iacerēt in eū: ipſe vō abſcō
du ſe ⁊ exiuit de templo .i. fecit ſe inuiſibilē de hoc Jo.8.c. in
fine. Jterū aūt xp̄ſ iudeiſ dure reſpondenſ cū eum lapidare
vellent euaſit manuſ eoꝝ: vt pꝫ Jo.10.c. Xp̄ſ igitur q̄: deuſ
Jo.10.c. erat habebat haſ doteſ corpoꝝ glorioſoꝝ in p̄tāte ſua: ideo
cū vellet vtebaf illiſ: q̄: condecebat. Uiris autē bonis a lege
mortalitatis nōdū abſolutis hec non ſuberant: ideo eis ante
mortē nō vtebantur. Ex p̄dictis ergo expoſitū pꝫ q̄lit̄ aqui-
la que erat chriſtus renouabatur.

Capi. 204. A. ❡ Pars octaua methaphore q̄nte .ſ. aq̄la q̄ nō renouabaf.

Huius iam finiende quinte methaphorice paradoxe particula octaua eſt que non renouabaf. hāc
aūt particulam ſicut ceteraſ in hac methaphora ad xp̄m re-
ferri neceſſe eſt. ſꝫ q̄: xp̄m duaſ ſepe naturaſ ꝯtinere dictum
eſt diuinam .ſ. ⁊ humanam ingrendum eſt in qua haꝝ intelli
gendū ſit vel an in vtraqꝫ congruat quod dī. Cui reſponden
dum vtriqꝫ poſſe hanc applicari particulā ſꝫ ei potius inquā
tum deuſ eſt. xp̄m enim vt hoiem renouari ſupra ꝯceſſum. de
eo non renouari enunciari nequibit niſi ad alteꝝ referatur tē
puſ .ſ. xp̄m renouatum aut reflorentem in reſurrectione con
ceſſimuſ q̄m caro eiuſ refloruit. Tempoꝝ particulis cuꝫ ad
huc ſub mortalitatis ꝯditione degebat non renouabatur q̄:
in eo nulla talis fiebat mutatio qualis poſtea in reſurrectiōe
facta eſt. Jn hoc aūt ſenſu q̄ꝫ q̄: aliqualiter particula iſta aſſu-
mi valeat. ꝯuenientius tñ ad alteꝝ trahitur. nam ⁊ ſi in xp̄o
vt hō erat ante paſſionem ſuam non fiebat illa admiranda re
nouatio que poſtea facta eſt: tñ q̄ādiu ante paſſionem mor-
talis vixit aliq̄ꝫ ꝯtinue ſuſcipiebat mutationem que renoua-
tio dici pōt. Ad alteꝝ ergo ſenſum trahenda eſt iſta particu-
la .ſ. vt de xp̄o exponaf ⁊ ſm q̄ eſt deuſ. de quo manifeſtū eſt
q̄ renouari nequeat. q̄m renouatio vetuſtoꝝ ꝯditio quedam
eſt .ſ. q̄ nihil renouatur niſi primo veteteſcat. deuſ aūt vetuſ
non efficif ergo renouari nequit. ❡ Amplius aūt renouatio
motus quidam eſt cum ſit alteratio prioꝝ qualitatum in no-
Mala.3.c. uaſ. in deo āt motꝰ nulluſ eſt iuxta illud Malachie.3.c. Ego
dn̄ſ ⁊ non mutor. renouatio ergo nulla eſt. De motu aūt tam
in generali q̄ꝫ in ſp̄āli q̄ in deo eſſe nequeat declaratum fuit
ſup quartam paradoxam figuratam ſup partē qui non mo-
B uebaf. ❡ Preter hec aūt renouatio dupliciter fit .ſ. aut ſm di
Dupl'r fit renouatio. ſpoſitionem ⁊ qualitateſ aut ſm eſſe: in deo tñ neutrū accide
re poſſibile eſt ergo nec renouabif. Q aūt deo renouatio ſm
qualitatiuaſ diſpoſitiones aduenire nequeat apparet. q̄m in
deo qualitateſ nulle ſunt pp ipſam diuinam eſſentiam ſꝫ to-
tum q̄cq̄d eſt ſimplex ⁊ vnum eſt. ſi igif in eo renouatio fieret
neceſſe eſſet vt ſm eſſentiam renouatio fieret: ſꝫ ea que ſm q̄-
litatem fit differt a renouatione que eſt ſm eſſentiam vt reno
uatio que eſt aquilaꝝ a renouatione fenicū vt prius declara
tum eſt. ergo non ineſt deo renouatio ſm qualitateſ. Jtem q̄ꝺ
renouaf p̄fectius efficitur q̄ꝫ ante fuiſſet maioribus reſumptꝭ
viribus ⁊ melioratis oibus corporalibus diſpoſitiōibus. deo
aūt perfectio nulla maior aduenit: q̄: tunc ante hoc p̄fectus
non fuiſſet q̄ꝺ de deo fateri nefas eſt. ❡ Amplius aūt quicq̄d
deo ineſt ſemp ineſt cum ſit eternum ⁊ in eternis non differt
eē a poſſe eſſe iuxta Ariſto. ſi igif aliquid deo aduenire poteſt
iam illud ſibi ineſt. renouationem aūt huius eſſe impoſſibile
pꝫ. q̄m renouatio eſt in ea re que aliq̄d nouiter recipit q̄ꝺ an-
te non habuiſſet. ob hoc enim nouum dicitur: q̄m vetera pre-
C ceſſere. potiſſime renouatio dī .ſ. poſt vetuſtatem inducta no-
Potiſſima renouatio quid. uitaſ. Jtem renouatio fenicū in deo eſſe nequit: q̄m illud eſt
.ſm eſſentiam renouari .ſ. q̄ꝺ eſſe ſubſtantiale dep̄ditum iterū
reſumaf. deo aūt accidere hoc īpoſſibile ē q̄m hoc pacto dei-
taſ eſſe ceſſaret quo nihil abſurdius. Nam deus eſt vnuꝫ ne
ceſſe eſſe. ergo deficere impoſſibile eſt. non enim pōt imagi-
nari q̄uo deitaſ deficere queat q̄m ab altero corrumpi pōt: q̄:
nihil ea potentius eſt. nihil etiā ꝯrietatis hꝫ a quo labefactari
vſq̄ꝫ poſſit. Preter hoc ēt non eſt ea ex nihilo vt deſiſtente
aliqua cā a ꝯſeruando eam tendat in nihilum ſm ꝯditionem
entitatis producte ex nihilo. ipſa quidem ſeipſa ſubſiſtens a
nullo eſſe traxit ideo deficere neq̄t. Jdeo ⁊ ſi dari poſſet deum
velle deficere q̄ꝺ pariter impoſſibile eſt deficere tñ non poſſet
q̄m maxima in entitatibus perfectio eſt ⁊ inuitus ēt eſſet: ſed
quidem caſus hic non admittif. ❡ Amplius verō ſi deuꝫ re-
nouari fateamur neceſſe eſt vt eum aliq̄ñ defeciſſe cōceſſeri-
mus. cum tñ deum deficere poſitum fuerit eum ad eſſe redi-
re impoſſibile eſt. Naꝫ quoꝝ ſubſtantia totaliter ſemel p̄it in
idem numero redire impoſſibile eſt iuxta Ariſto.2. de genera Ariſt.2. de gn̄a-
tione ⁊ corruptione. Si tñ deuſ ſemel periret cum ſubſtantia tione.
eius ſimpliciſſima eſt non poſſet redire ad eſſe q̄: totum peri-
bat q̄cq̄d erat. in ſimplicibus enim aut totum p̄it aut nihil cū
in ſimplicibꝰ p̄teſ non aſſignenf ſꝫ ſint indiuiſibile. Jn homi
nibus aūt mortuis cum reſurgent non tota ſubſtantia p̄it. nā
ſubſtantia hoiſ corpus ⁊ aīa ſunt: hoꝝ aūt nihil p̄it: q̄: ani-
ma incorrupta manet. Corpus aūt ⁊ ſi diſſoluaf vſq̄ꝫ elemen
ta vt ſi in auras diffugiat vel in aquaticoſ reſoluaf humoreſ
aut ignis leuitatem induerit vel terre pondus accipiat ſemp
manet tota illa mā ex q̄ corpus fuit: ſola igif hoꝝ duoꝝ vnio
deeſt ad cōplendum hoiem: ſi tñ tota ſuba dep̄iſſet: ita vt ni-
hil de corpore maneret: aīa quoqꝫ defeciſſet impoſ'e erat per
vllā potentiā hmōi hoieꝫ reſurgere. Jn deo aūt ſi deficeret ni
hil maneret. renouari ḡ includebat ꝯdictionē. ❡ Amplius
aūt ⁊ ſi deitas ſemel deleta aut in nihiluꝫ deficiens renouari
poſſet. nihil tñ erat q̄ꝺ eā poſſet renouare: nā in ceteris q̄ ſiue
nāl'r ſiue p actionē diuinā renouanf cauſas agenteſ ꝯſtitui-
mus aut ip̄as nāles aut deū. Si tñ defeceret deitas nihil eſt q̄
reſtaurari q̄at cū ſupra ſe agentē nullā cām habeat. deū ḡ re-
nouari impoſ'e eſt. Ex predictis ḡ expoſitū pꝫ quid accipien-
dū ſit cū dicitur que non renouabatur.

❡ Pars nona methaphore q̄nte .ſ. aq̄la que gaudebat. Ca. 205. A

Jn hoc ordine q̄nte huiꝰ figurate padoxe p̄ticula 9ª eſt: q̄ gaudebat: q̄ꝺ ad aq̄la xp̄ꝫ referēdū eſt .ſ.
q̄ ip̄e gaudebat. Et cū hic ponanf p̄ticule due q̄ ſunt vtraqꝫ
pꝰ ꝯdictionis poterat vtraqꝫ ad xp̄ꝫ hoieꝫ referri ſm diuerſa
tpa: nā aliq̄ñ letabaf ⁊ aliq̄ñ triſtitia plenꝰ erat. Hāc aūt p̄ticu
lā de xp̄o vt deꝰ erat exponi nō ꝯuenit vt inferiꝰ magis expo- B
nef: ſꝫ ad ip̄ꝫ vt hō ē referri dꝫ. ❡ Jn q̄ aduertēdū eſt gaudiū Duplex gaudiū
duplex fuiſſe in hoie xp̄o. p̄ꝰ .n. fuit q̄dā letitia ꝯcepta i eo ſꝫ in hoie
p̄tē rōnalē .ſ. in itellectu ⁊ volūtate ⁊ iſta erat quā aīa eiꝰ ſuſci xp̄o fuit
piebat ex ꝯtēplatiōe diuine eēntie. Hoc .n. ſp̄āle xp̄ſ iter cete-
roſ mortaleſ hūit: q̄ ceteri ēt ſi boni ſint: viatoreſ tñ ſemper
ſunt .ſ. tendēteſ in illā eternā felicitatē quā ſumope affectāt:
eā tñ q̄ꝫdiu viuūt nūq̄ꝫ tenēt. Sꝫ illiſ poſt defunctū morte cor
puſ ꝯtinget: vñ cōprehēſoreſ nōdū ſunt. Xp̄ſ hō dū viueret
plenꝰ cōprehēſor erat .ſ. q̄ aīa eiꝰ diuinā videbat eēntiā dū in
h̄ mortali corpe degeret: atqꝫ in ea vita fruebaf oibꝰ gaudijs
ſupfluēs ſic poſt reſurrectionē ſuā fruif. Vñ q̄ꝫtū ad itellectū
⁊ volūtatē xp̄i nulla maior poſt reſurrectionē: aut aſcēſionē
in ethera glīa adheſit q̄ꝫ a ꝯceptiōis iſtāti hēſiſſet: ſꝫ corpi eiꝰ
glīoſe acceſſerūt doteſ q̄ añ nō p̄fuerāt. Quātū vō ad h̄ gau
diū ſaluatoris vl'r diffiniēdū eſt q̄ ei nūq̄ꝫ itercident. nlla q̄ꝫ
iſurgēs tribulatio: aut abſtulerit aut diminuerit: vl' iterpola-
uerit ſꝫ die noctuqꝫ manebat. Nā ēt ſi interdū ſaluator nr̄ ad
capiēdā q̄etē a corpalibꝰ motibꝰ ⁊ fatigatiōibꝰ ſōnū nocturnū
capet ſiue diurnū: ſic pꝫ matth.8. ſ. ecce ventꝰ magnꝰ factꝰ ē in Matth. 8ᵒ capi.
mari: ita vt nauicula opiref fluctibꝰ: ip̄e vō dormiebat ⁊ acceſ
ſerūt ⁊ ſuſcitauerūt eū dicēteſ: dn̄e ſalua noſ p̄imꝰ: idē marchi Mar.
4. ⁊ luc.8. Tñ itell'ꝫ ⁊ volūtas ſua a ꝯtēplatiōe diuine eēntie 4.c.
nō ceſſabāt: ita vt ſp fruerenf ſicē nūc fruunf i felicitate padi-
ſi: nec magis xp̄ſ p diē q̄ꝫ p noctē fruebaf. equū .n. illi vtrūqꝫ
tpſ erat. Aliq̄s tñ obiciet xp̄ꝫ nō poſſe p noctē frui dū ſōnuꝫ C
caperet: ſiue p diē dū alijs interꝰ eēt occupatiōibꝰ: q̄m hꝰ ꝯditiōiſ Obo.
itell'us nr̄ ē vt cū ſōnū capimꝰ nec ip̄e nec cetere poᵉ. rōnaleſ
nec aīaleſ actū vllū hr̄e poſſint: ⁊ cū alijs occupatiōibꝰ itēdi-
mus itell's nō p̄r vacare itellectōi. Xp̄o āt verꝰ hō erat. iſta ḡ D
ꝓpetas ꝯſeq̄nꝫ ceteroſ hoieſ q̄ ē ꝯditio ſp̄ēi i eo eēt. ❡ Rñ- Rñſio.
dēdū ē itell'm ⁊ ceteraſ v̄tuteſ tā rōnaleſ q̄ꝫ aīaleſ vl' nāleſ
eādē hr̄e ꝯditiōeſ in xp̄o quā i alijs hoibꝰ: ⁊ ſic i alijs hoibꝰ ñ
pōt cauſari

pōt cāri ſpeculatio dū in ſomno ſūt nec cū ad alia diuertūt ita
ꝛ in xp̄o accidēr. Sꝫ iſta ꝯdıͣo q̄dē iō in hoīb⁹ ē. qm̄ itellect⁹
ꝗ̄ꝫ ꝑ ſꝫ ie nō ſit vr tus organica nec alligata organo tm̄ ſ̄ſup
Ariſ. 3°. ponit ſpēs in fantaſmate vt itelligat ſup q̄s v̄taꝛ Juxta Ari.
de aïa. 3°. de aïa. ſ. opꝫ itelligētem circa fantaſmata ſpeculari: q: nālr
in ſe non hꝫ ſpēs per quas intelligat. Unde cum nō fuerit fa
cta ꝯuerſio ad fantaſmata nihil intelligemus. ¶ In xp̄o aūt
hoc idē accidebat q̄ꝫtū que per ſpēs mēdicatas a rebus cor
poralibus intelligunt q̄ cōſeruant in fantaſia: ſed ſi aliqd ſit
ꝙ per purū intellectū apprehendaꝛ nulla facta ꝯuerſione ad
fantaſmata nihil impediet hō intelligere in ſomnijs. Sic aūt
erat de viſiōe diuine eēntie ꝛ fruitiōe in aïa xp̄i: qm̄ hec non
fiunt p ſpēm aliquā de deo ꝯceptā: ſꝫ p eēntiā q̄ clare cognita
eſt ꝛ p̄ſo. ¶ In h̄ qppe differt viſio dei que eſt in vita eterna
ꝛ cognitio quā nūc de eo hēmus qm̄ nūc videmus per ſpēm
Ap̄ls p° nūc aūt facie ad faciē vt ait ap̄ls p̄ma corin. 12. Non ḡ indiget
corin. 12. intellectus nr̄ aliq̄ ꝯuerſiōe ſup fantaſticas ſpēs: q: nulla eſt
ſpēs abſtractiua p quā ſit viſio btīfica ſꝫ p ipſam clare viſam
ꝛ p̄ntē eēntiā. nihil ḡ magis impedimentū ad fruendū aïa xp̄i
in ſomno q̄ꝫ in vigilia hēret. ¶ Ampli⁹ aūt qm̄ ꝛ ſi fieret frui-
tio ꝛ viſio btīfica p aliquā ſpēm illa nō eēt de acceptis a reb⁹
corporalibus nec eſſet aliqd fabricatū p ſilitudinē aut trāſum-
ptiōeꝫ ad illā: ſed eſſet ſpēs a deo ſolo cāta in intellectu nr̄o de
ſeipſo. Et tūc ēt ad intelligēdū p hanc nō haberet intellectus
aliquā ꝯuerſionē ad fantaſiā: ſed ſeipſo intelligeret vn̄ ꝛ in ſō
no intelligere poſſet vel occupata fantaſia circa alia. Quo fit
vt ſiue per ſpēm ſiue per eēntiā viſio xp̄i beatifica fieret nihil
magis ꝯtēplaret intellectus eius diuinā eēntiaꝫ in ſomno q̄ꝫ
in vigilia ꝛ nihil magis eē occupat⁹ foret q̄ꝫ eē oī vacās occu
patiōe. ¶ Amplius aūt ꝛ ſi xp̄s aliqn̄ affligeret nimis tn̄ iſta
ei delectatio nō decidebat nec minuebaꝛ vn̄ ꝛ in paſſione ſua
cum ei inſurgeret grandis tribulatio tn̄ aïa ſua ita fruebaꝛ di
uina eſſentia ſicut ꝛ nunc fruiꝛ. Nec incidebat in intellectum
ꝛ voluntatē eius qcq̄ꝫ ſollicitudinis aut amaritudinis: ſꝫ ita
gaudiū plenū erat ac ſi nihil anguſtie aut penalitatis ineſſet
perfecta tn̄ amaritudo ꝛ atrociſſimus dolor in pte ſenſitiua
erat ita vt ſm ptē ſenſitiuā plenā ſine vllius iocunditatis ad
mixtione hēret amaritudinem ꝛ ſm ptē intellectiuam plenis
gaudijs frueretur ac ſi iſte due ptícule nihil ſibiinuicē attinerēt
De quo late dictū eſt ſup quarta paradoxam ſup particulā qui
ſentiebat. De hoc aūt gaudio ait ſaluator noſter qd̄ in aïa rō-
nali erat hic nō ꝯgiꝛ: ſed de quodā alio qd̄ triſtitijs ſm ſenſus
aduerſaꝛ: ꝛ de quo verum ſit ꝙ aliqn̄ in ſaluatore noſtro fue
rit ꝛ aliquando non.

Ca. 206. ¶ De gaudio quod paſſionem vocamus.

A **Aliud** aūt gaudiū eſt qd̄ eſt affectꝰ q̄dam quem nos
paſſionē vocamus ꝛ eſt in pte ſenſitiua ſicut do-
lor ꝛ ſpes ꝛ timor. Proueniūt enim affectiōes iſte ex ꝯditione
aïalis nō ꝯſiderādo ſpālr nām humanaꝫ. vn̄ ceteris ēt preter
hoīeꝫ aïalib⁹ iſta videmus accidere. in xp̄o igiꝛ q: hō erat hec
poni neceē eſt. nā ipſe ſuſcepit ea q̄ ꝯſeq̄bantur veritatē nāe hūa
ne ſicut ſunt iſte paſſiōes. maxie aūt pꝫ de gaudio ꝙ in xp̄o fue
rit. nā cū in eo triſtitia eēt in eo q̄ꝫ gaudium eē poterat ꝛ aliqn̄
erat. nā oppoſitoꝝ ꝯditio hec eſt vt circa idē fiant niſi cū ſub-
iectum determinat ſibi alteꝝ eoꝝ a nā. Sꝫ circa xp̄m triſticia
erat in ipſo ḡ erat gaudiū aduenire potēs. cū nālr xp̄s nō de-
B terminet ſibi triſticiā. Quod aūt in xp̄o triſticia fuerit apparet ex
In xp̄o plurimis ſacre ſcripture locis. Sic. n. pꝫ Matthei. 26. ꝛ Mar-
triſticia, chi. 14. ſ. ꝛ ſumpto petro ꝛ duobus filijs Zebedei cepit triſta
fuit. ri ꝛ meſtus eē tūc ait illis triſtis eſt aïa mea vſq̄ꝫ ad mortē. Itē
qui flet meſtus eſt niſi mēdaces atq̄ꝫ femineas lachrymas fu
derit qd̄ ſaluatori nō ꝯuenit. Accepimus tn̄ ſaluatorē nr̄m in
Luc. 19. terdū plorauiſſe vt pꝫ Luc. 19. Qm̄ vidēs ieſus ciuitatem co-
.c. gnoſcens ſibi in breui affuturas calamitates ex cōpaſſione
plorauit. Nā ipſe affectus hēbat humanos ꝛ qm̄ in terra illa
enutritus fuerat hūano mō chariorē ſibi illā q̄ꝫ ceteras facie
bat. terra cognita igiꝛ ac tūc recēter affectiōi ſue humane p̄n-
tata calamitatū mole hieroſolimitanā oppreſſura vrbē tene-
ras effudit lachrymas dicēs qm̄ ſi cognouiſſes ꝛ tu ꝛ qdem
in hac die q̄ ad pacē tibi nūc aūt abſcōdita ſūt ab oculis tuis
Diligebat q̄ꝫ dn̄s ieſus tenerrime lazaꝝ fratrē marie magda
lene ꝛ Marthe vt pꝫ Jo. 11°. perhibentibus teſtimoniū ſoror
bus eius. ſ. dn̄e quē amas infirmaꝛ. iō cū eum ſuſcitaturus ac
ceſſit monumento eius aſtans fleuit atq̄ꝫ infremuit ſpū vt ha
betur eodē. c. nā cū q̄reret a ſororibus illius vbi poſuiſſent eū
lachrymas fudit. ¶ Nec h̄ vt qdā dicunt iō factū eſt: q: ieſus
ad mortalitatis miſeriā eū reſuſcitādo reuocaturus erat: ſed q:
hūana affectiōis teneritudine ꝯcito ꝯdoluit ꝛ plorantib⁹ cō-
plorauit iudeis. Ut pꝫ eū dr̄. ieſus ḡ vt vidit eā plorantē ꝛ iu-
deos q venerāt cū ea plorātes infremuit ſpū ꝛ turbauit ſemet-
ipſum ꝛ dixit vbi poſuiſtis eum. dicūt ei dn̄e veni ꝛ vide ꝛ la-
chrymatus eſt ieſus. dixerūt ḡ iudei ecce q̄ō amabat eum. ꝛ
poſt hoc ſequiꝛ: ieſus ḡ rurſus fremens in ſeipſo venit ad mo
numentum. Apparet ḡ ex p̄cedētibus xp̄m triſtatuꝫ. nec ē eſt
igiꝛ leticiā ſibi ineſſe poſſe ex nā ꝯrioꝝ cū xp̄s nō ꝺterminet ſibi
triſtitiā ſm nām. Et nō ſolū appet xp̄m potuiſſe gaudere ſed
ēt aliqn̄ gauiſum fuiſſe. nā cū gaudiū ꝛ triſtitia imediate ꝯria
ſint ex lege eoꝝ neceē ē vt ſuſceptibili alteꝝ eoꝝ inſit. ¶ Xp̄s
aūt ſuſceptibilis hoꝝ erat vt ex p̄cedētib⁹ declaratū eſt nece
eſt ḡ vt alteꝝ eoꝝ ſp ſibi ineſſet ḡ vel triſtitia ſp ſibi inerat vl̄
aliqn̄ gaudebat: ſꝫ xp̄ꝫ fuiſſe ſp in triſtitia falſuꝫ ē ḡ aliqn̄ gau
debat. ¶ Quod aūt xp̄s nō ſemp triſtaretur ſatis pꝫ qm̄ tūc oīb⁹ vi- C
deretur merēs qd̄ falſuꝫ ē: varius. n. ſe xp̄s mōſtrabat affectio Xp̄s nō ſp
nes. Interdū qppe oſ̄ndebat effigiē valde gaudentis: vt cū puu triſtis erat.
los amplexaretur atq̄ꝫ bn̄diceret: iſti. n. triſtiū hoīuꝫ actus nō ſꝫ. p° rō.
ſic pꝫ Marchi. 10. amē dico vobis qſq̄s nō recepit illud regnū Mar. 10. c.
dei vt puulus nō itrabit in illud ꝛ cōplexās eos atq̄ꝫ iponēs
manus ſup eos bn̄dicebat eos. ¶ Aliqn̄ aūt vultū indignātis 2° rō.
ſicut cū eiecit ementes ꝛ vēdentes de tēplo fcō funiculis fla-
gello: vt pꝫ Matth. 21. ꝛ Jo. 3°. c. Sic ēt qn̄ increpabat diſcipu
los dicēs ḡnatio incredula ꝛ ꝑuerſa quouſq̄ꝫ ero vobiſcū vſq̄ꝫ
quo vos patiar: vt pꝫ Matth. 17. nō ḡ ſemp triſtati effigiē ex-
hibebat. ¶ Ampli⁹ aūt ſi ſemp xp̄s triſtitiā vultu mōſtraret 3° rō.
ac gereret non diceretur de eo ſpālr in ſacra ſcriptura aliqn̄ ꝙ
triſtaretur: ſꝫ interdū exprimiꝛ ꝙ triſtis fuerit vt in p̄allegatis lo-
cis ḡ nō ſemp triſtis erat. ¶ Preter hec aūt q aliqn̄ triſtari i- 4° rō.
cipit nō ſemp triſtis fuit: ſꝫ xp̄s aliqn̄ triſtari cepit. ḡ aliqn̄ tri-
ſtis nō erat. Sic appet Mat. 26. ſ. ꝛ aſſūpto ſecū petro ꝛ duo
bus filijs Zebedei cepit triſtari ꝛ meſtus eē. appet ḡ aliquādo
xp̄m fuiſſe gauiſum.

¶ De affectibus qui in chriſto erant. Cap. 207.

In his tn̄ hūanis affectibus quos in xp̄o fuiſſe aſſe-
rimus aduertēdū eſt ꝙ nō ꝑrſus ita fuerunt
vt in ceteris hoīb⁹ ſūt. iō eos ſacri doctores diſtinguūt q: has
affectiōes in nobis paſſiōes vocāt. in xp̄o aūt ꝓpaſſiones q̄ſi
ꝓcul a paſſiōib⁹. i. ꝙ nō ſint de ꝯditiōe paſſionū nr̄aꝝ. de qb⁹
in. 3°. ſnīaꝝ. diſtin. 15. Paſſiōes. n. iſtos motus vocamus ſm
quos aliqd patimur. ꝛ enim in nobis he inſurgētes paſſiōes rō
nē nr̄aꝫ aut ſubijciūt aut ipediūt aut ꝯturbāt. vel ab agēdo fa
ciliter tollūt. Un̄ nobis ꝯ oēs paſſiōes pugna eſt: iō circa paſ
ſiones regulādas ꝯſiſtūt oēs virtutes morales: vt pꝫ ex ſnīa
Ari. 2°. ethicoꝝ. Et iſte paſſiōes nobis volētib⁹ ꝛ nō aduer- Ari. 2. ethi.
tentib⁹ inſurgūt nec ceſſant quotiēſcūq̄ꝫ volumus: ſꝫ cū roga
uerimus ꝛ ſuaſerim⁹: vt pꝫ p̄ 2. 5. ethi eo ꝙ nō dn̄aꝛ hō paſ-
ſionib⁹ ſuis p̄ncipatu deſpotico ſicut mēb⁹ organicis: ſꝫ p̄ncipa
tu politico tanq̄ꝫ liberis: vt pꝫ p̄ politicoꝝ. in vincēdo tn̄ eas
difficillim⁹ nobis labor eſt. In xp̄o aūt nihil tale erat. non. n.
fuit in eo vnq̄ꝫ aliqs paſſionalis motus q in ſui gēe ptē ꝯturi
baret rōnalē eā ſibi ſubijciens aut ab opando impediens: ve
in opando ꝑturbās. Nec vllā vnq̄ꝫ habuit difficultatē alicui
reſiſtēdo paſſiōi velut in nobis vſus quotidianū efficit. Nec
ēt eo nolēte qſq̄ꝫ appetitiue ptis aïalis inſurgebat motus. ſed
cū ipſe iubebat inſurgebāt ꝓpaſſiōes. vt ſi vellet timere iube
bat timorē inſurgere. Si aūt gaudere elegiſſet motū gaudij i-
ſurgere faciebat. Sic q̄ꝫ de triſtitia. De dolore aūt aliter eſt: q:
incuſſo nociuo dolor nālr ſeq̄baꝛ: ſꝫ poſtq̄ꝫ eius iſte inſurge-
bāt ꝓpaſſiōes idē qd̄ in alijs hoīb⁹ nālr efficiebāt. vt ſi triſtitia
inſurgeret vehemēter ſicut ceteri triſtabaꝛ eratq̄ꝫ i ptāte ſua q̄ꝫ
tū vellet paſſionalē excitare. ¶ Pꝫ aūt de triſtitia valida quā
ingruenti ipe paſſionis ſue ſuſcepit. nam ꝛ tantū in hac mo
tus atq̄ꝫ concuſſus eſt vt diſtillarent gutte ſanguinee in ſudo
ris modum defluentis in terram facto ipſo in horrifera ago-
nia atq̄ꝫ ꝓlixius orāte vt pꝫ Luc. 22. c. Habebat tn̄ ſaluator nr̄ Luc. 22. c.
hoc iuris in ꝓpaſſionibus ſuis ꝙ q̄ꝫq̄ꝫ grauiſſime eēnt vt de
triſtitia nūc dictū eſt tn̄ cū iuberet eas cedere ꝯfeſtim cedebāt
erat ei qdē ſup ꝓpaſſiōes pluſq̄ꝫ ꝺſpotic⁹ p̄ncipat⁹: ꝛ ſicut eo ſo
lū iubēte inſurgebāt ita cū ei colibitū foret pēit⁹ ꝺficē nece erat.
¶ Quod autem ſaluator noſter in ſe ꝓpaſſiones cōcitaret ꝛ nō
inſurgerent ipſe in eo pꝫ Jo. 11°. c. cuꝫ dicit ieſus. ergo vt vidit
eam plorantē ꝛ iudeos q cum ea erāt plorantes fremuit ſpū

ꝛ turbauit

⁊ turbauit ſe ipſuꝫ. Ecce.n. nō dixit ꝙ turbatuſ eſt: ſed ꝙ turbauit ſeipſum quaſi iuris ſui eſſet qd in his efficere voluiſſet ⁊ nulli paſſioni ſup cum quicq̄ȝ licebat: ſed ipſe eas concitabat cum congruum foret. ❡ Ex predictis euidenter inducitū pȝ chriſtum aliqñ gauiſum ⁊ aliquando triſtatuȝ fuiſſe ⁊ q̄lr intelligenda ſit particula iſta de aquila que gaudebat.

Cap. 208. ❡ Pars decima methaphoꝛe qnte .ſ. aquila q̄ nō gaudebat.

A **His aūt** conſequenti oꝛdine huius extreme figurate paradoxe pticula decima adeſt exponenda .ſ. que non gaudebat. Hec autem vt prelibatum eſt ad xp̄ȝ relata neceſſario poterat ad hoiem aut ad deum trahi. ⁊ cum de xp̄o vt homo erat dictum fuerit ꝙ gaudebat referri nō poterit ꝙ nō gaudebat niſi ad diuerſum tp̄s .ſ. vt altero tp̄e gaudens eſſet alio vero meſtus. Sed hoc nihil eſt: qm̄ hoc modo de quoq̄ȝ veram efficere vtraq̄ȝ ꝯdictiōis particulam pfacile eſt. non eſt igiſ iſte ſenſus methaphoꝛe: referenda eſt ḡ iſta pticula ad deum .ſ. ꝙ xp̄s vt deuſ erat nō gaudebat. ❡ In hoc

B Duplex eſt gaudium. autem aduertendū eſt gaudium duplex eſſe. vno mō gaudiū dicit ſimplicem delectationē de aliquo concepto bono ⁊ inuariabilem. alio modo gaudiū impoꝛtat motū paſſionalē factuȝ in parte ſenſitiua ex appꝛehenſione obiecti delectabilis in pſenti. ❡ Primā aūt delectatōeȝ vel gaudiū in deo ſtatuimuſ: qm̄ ipſe ex appꝛehenſiōe ſui ipſius in infinitū delectatur. Eſt quippe gaudiū de pñti bono: in deo aūt hoc aptius q̄ȝ in nobis euenit. nā deus maximū bonū ⁊ immenſuȝ bonū eſt ipſe quoq̄ȝ intelligēs eſt ⁊ ſibiipſi maxime preſens: neceſſe eſt igitur ꝙ ſeipſum cognoſcēdo in immēſum gaudeat: ⁊ q2 ſeipſm

Ariſ. 12. methaphi. ſemp cognoſcit ſemp iſtud ei gaudiū inerit. Unde Arx. 12. methaphi. cum de deo quē pmā intelligentiā vocat octo ꝯcluderet paſſiones eū ſm alteram earꝫ maxime gaudioſuȝ eē vocauit. Et neceſſe qdē eſt gaudiuȝ magnū deo ineſſe. nā ſine gaudio bonum nullū plenū eſt. Deus tn̄ feliciſſimus eſt gaudioſus ergo maxime erit. ❡ Amplius aūt qm̄ deus btitudo nr̄a eſt erit igiſ aliqd valde letum. nā in triſtabili nemo perficitur vn̄ ſi poſe foret deū ſūmum bonū exiſtētem gaudioſum nō eē felicē nequaq̄ȝ vocaremus: ⁊ ſi felicitas triſtis eēt nemo eam

Ari. 8. ethicoꝝ. tolleraret. Sic.n. ait Arx. ethico. lib. 8 .ſ. nullus aūt p dieȝ pōt cōmoꝛari cū triſti nec cū nō delectabili. maxime.n. nā vr̄ triſte quidem fugere: appetere aūt delectabile. Et poſt h̄ in eodeȝ ⁊ btī aūt vtilib9 qdē nihil indigent. delectabilibus aūt. cōtinuere.n. volunt aliqb9. triſte aūt paucū tp̄s fuerūt. Cōtinue autē

C nullus vtiq̄ȝ ſuſtineret nec ipm bonū ſi triſte ipſi eſſet. ❡ Eſt

Deuſ ē maximū bonū igiſ deus maximum bonum ⁊ in ſeipſo maxie gaudioſus, ⁊ qm̄ nā ſua ſimplex atq̄ȝ eadē ſemp eſt nō variabiſ in deo delectatio: ſȝ ſemp in eodē gaudebit. Sic ait Arx. ethi. li. 7. in fine .ſ. q2 ſi hmōi nā ſimplex ſit ſemp eadem actio delectabiliſſima erit pp quod deus ſemp vna ⁊ ſimplici gaudet delectatione. Deo igiſ gaudiū ſibi conſubſtantiale .ſ. ꝙ a nā ſua alienū aut diſtinctum non eſt ſepandum nunq̄ȝ eſt. Sed de hoc qdem nihil agiſ hic ſed potiuſ de gaudio cui aliqua opponiſ aduerſitas ⁊ interdum calamitatibus vel anguſtijs interpollatur. Gaudium autem qȯ ab ipſa diuina nā diſtinctum non eſt eq̄ eternum ⁊ indefectibile eſt vt ipſa ſempiterna deitas.

Cap. 209. ❡ De alia gaudij acceptione.

A **Aliter** aūt gaudiū ſumiſ p quadā paſſionali affectiōe inſurgente in parte ſenſitiua ex appꝛehenſiōe preſentis boni. Hoc aūt gaudiū aīalib9 ſingulis ineſt de quo prelibatum extitit ꝙ in xp̄o hoīe fuerit. ❡ De hoc dōm eſt ꝙ in deo nequaq̄ȝ ſit. qm̄ iſtud gaudiū ptis ſenſitiue affectio q̄dam eſt in deo autē nec affectiōes nec ptem ſenſitiuam collocamus gaudiū ḡ nequaq̄ȝ erit. ❡ Amplius aūt gaudium qȯ paſſionale eſt ſincex bonū nō eſt ſȝ eſt cū quodā coꝛpiſ motu imo ⁊ maxima paſſionalia gaudia maioꝛes motus coꝛpiſ exigūt ⁊ ſūt de ꝯditione maliozi. deuſ ḡ nihil tale hȝ q ſimpliciſſimus eſt. Itē gaudiū eſt paſſio de ꝯcepti ⁊ apphenſis bonis q̄ ab ex̄ apphēdunſ: vt pȝ in oīb9 hmōi apphēſiōib9. deus aūt ab ex̄ bonū nullū accipit cū in ſeipſo ſūmū bonū ſit gaudiuȝ

B Obō. ergo paſſionale deo nequaq̄ȝ ineſt. Sȝ ad h̄ qo obijciet qm̄ ſepe in ſacra ſcriptura dr̄ de deo ꝙ gaudeat. nec eſt gaudiū illō de ſeipſo qȯ ſibi ꝯſubſtāiale vocamus. Sȝ de gaudio qȯ eſt per apphēſionē boni alicuius exterioꝛis in aliq accidēti. Sic

Deut. 28. c. pȝ Deut. 28. c .ſ. ⁊ ſicut letatus eſt dn̄s ſup vos bene vobis faciens vosq̄ȝ multiplicās ſic letabiſ diſperdens vos atq̄ȝ ſubuertens. Et ſicut deo gaudiū iſtud ſcriptura ineſſe pꝛobat ita quoq̄ȝ eum tediū aut triſticiam ſuſcipe oppoſituȝ innuit que in gaudio ꝯſubſtantiali non habeſ. Sic pȝ geneſis. 6. c. ⁊ tactus doloꝛe coꝛdis intrinſecus delebo inquit hoiem quē creaui a facie terre ab hoīe vſq̄ȝ ad aiantia. a reptili vſq̄ȝ ad volucres celi. penitet enīȝ me feciſſe eos. ❡ His rīdendum ē deitati gaudiū nullum aut triſticiā accidere: magnā enim in deo

C Solutō impſectionem iſta dicerent vt ex precedētibus pȝ. Cum vero dī deum letari cum iudeis bene faceret ⁊ rurſus cū eis male

D In deo nihil noui accidit. faceret dicendū non inui ex hoc deo ineſſe aliquē motū nouiter qualem nos gaudiū appellamus: aut triſticiaȝ. qm̄ deo nihil nouū accidit ſiue bonū ſiue malum: q2 bonum ſuū ſempiternū ⁊ equale ſemp eſt. nam ſi ex tp̄e eueniret deus nō ſemper bonū ſūmum fuit cum ei quicq̄ȝ boni acciderit. ❡ Iteȝ ſi

2us rō pbaſ ꝙ deo nihil noui accidat. bonū deo accideret neceſſe eſt vt ab altero pueniret. ſȝ id qȯ alteri bonum ꝯfert eo maius ē cui ꝯfert: aliqd ḡ deo maius foret. Quo inferſ alteꝝ eē deū ⁊ non eū q ab alio pficereſ cum cōmunis oīum ꝯceptio deū eſſe dicat id quo nihil melius excogitari pōt deo ḡ aliqȯ bonū accidere impoſe ē. ❡ Preter h̄

3us rō ad idem. aūt ⁊ ſi deo aliqd accidere fateri deberemuſ malū tn̄ ei nequaq̄ȝ accidere deberet cū puꝝ bonū ſit triſtitia tn̄ malū quoddā eſt deo igiſ nō accidit. Nam ⁊ ſi triſtē deū interdū fateamur necē eſt vt eū iam nō felicem exiſtimemus aut ex oī pte felicē cū nihil ſit qȯ ita felicitati aduerſeſ vt triſticia. nulluſ nēpe triſticiā diu ſuſtinere valet ⁊ ſi ipȝ bonū triſte eēt: nemo illud eligeret vt ait Ariſto. ethi. li. 8. ❡ Dicēdū igiſ deo nullā aduenire triſticiam nec leticiā ſȝ iſta dici ſm methaphoꝛā ⁊ trāſum-

E Determinatio ptionē ad actus humanos. Cum enim qs agit id qȯ ei placet atq̄ȝ bonū vr̄ letari dī. ſȝ deus recte agit cū iudeos pꝛo bonis actib9 ſuis qbuſdam tpalibus pſpitatibus effert. idēidē cuȝ eos p ſcelerib9 ſuis punit recte agit ⁊ h̄ agendū decernit: letari ḡ dī. Nullus tn̄ ei leticie aut triſticie motus in h̄ euenit: q2 nō ſunt iſta talia que deū ad leticiā aut triſticiā pmutare poſ-

F De9 i ſe bonū totū hȝ. ſunt cū in ſe bonū ſuū totum habeat. ❡ Cuȝ aūt obijciebaſ ꝙ deus doluerit ⁊ penituerit eū: q2 creauerit hoiem ⁊ cetera aīalia cū terra iniqtatibus repleta foret. Rñdēduȝ eſt in deo nullam tunc nec vnq̄ȝ acciddiſſe triſticiam ēt ſi oīa ad malum verterenſ: ēt ſi deo ab intentione repugnarent. ❡ Nam triſticia

G Triſticia quid ſit. de aliquo appꝛehēſo malo eſt. deo aūt malum nullū accidere pōt ⁊ actus nr̄i ei mali nō ſunt. ſȝ ſi mali ſunt nobis auctoꝛibus mali ſunt. ipſi aūt deo boni. q2 ſola diuina vis eſt cui ipſa

H Sola diuina viſ ē cui ipſi ēt mala bōa ſit. ēt mala bona ſunt cū eis cōpetenter vtendo alicuius boni elicit effectū. Nam p imenſam dei ſapiam oīa oꝛdinata eſſe neceſſe eſt. ⁊ ſi qd ab aſſignata ſibi oꝛdinis ratione deceſſerit in aliū iȝ in oꝛdinē tn̄ relabi cōpelletur ſicut ait Boetius de ꝯſolatione li. 4. pꝛoſa. 6. Nihil ḡ magis deuȝ penituit qm̄ oīa ad malum ꝯuerſa ſunt ante deletionē cathacliſmi q̄ȝ cū ea creauit. Nec magis deus letaſ de aliquo hoīe cum ex benignitate ſua eū in vita eterna beatificat q̄ȝ cum aliqo in eum moꝛtaliter peccat. ex his enim que ex̄ ſunt nullū ipſi bonum aut malum eſt. Sed iſta ſm methaphoꝛā. de deo ſacra ſcriptura enūciat vt ſepe eum iratū dicit ſepe quoq̄ȝ manus ⁊ pedes habere ⁊ cetera humana coꝛpoꝛis mēbꝛa que nemo tn̄ quicq̄ȝ intelligens de deo vere dicta exiſtimat. Sic enīȝ hoībus accidit vt cū aliqd effecerint qȯ poſtea boniſ plene vt ipſi volunt nō fuerit illud delent. deus aūt iſta oīa fecerat ⁊ q2 ad ingratē vertebanſ ea deleuit videbaſ ḡ iratus ea deſtruere. nos enīȝ opa noſtra nunq̄ȝ deſtruimus niſi cū eis irati ſumus. Sic igitur deū delentē que creauit efficere eſtimamus a deo tn̄ oīs talis

I A deo ois motus paſſionalis alien9 ē motus paſſionalis alienus eſt. Q. hec ſm methaphoꝛā dicūtur apparet ex eadem littera. dī enim ⁊ tactus doloꝛe coꝛdis intrinſecus delebo inquit hoiem quē creaui. vbi deum doloꝛem coꝛdis habuiſſe dī ſȝ deuȝ coꝛ hīe nullatenus dici poteſt qm̄ particula iſta coꝛpoꝛis aīalis eſt deus aūt non eſt aīal. Si

K De9 aīal non eſt. cut igiſ ea q̄ de coꝛde dei dicunſ ſub methaphoꝛa neceſ accipiēda ſūt ita ⁊ q̄ ō doloꝛe ⁊ q̄ de penitēcia. Ex pdictis ḡ ꝯcluſū pȝ q̄liter accipiēdū ſit ꝙ aqla iſta quā xp̄m dicim9 ñ gaudeat.

Ca. 210. ❡ Pars duodecima methaphoꝛe qnte .ſ. aqla q̄ honoꝛabaſ.

A **Subſequenti** oꝛdine pticula duodecia extreme hui9 figurate padoxe exponenda adeſt: que honoꝛabaſ. in quo neceſſe ē xp̄ȝ aqlā honoꝛari ⁊ nō honoꝛari fateri. ō eo qppe hec oīa predicanſ. Et vt in haꝝ methaphoꝛaꝝ expōne puulgatiſſimā ē in xp̄o geminā eē ſubſtantiaȝ ita aliq̄ de vtraq̄ȝ haꝝ pticulaꝝ q̄ȝ iȝ exponēdā dicūt.

B pª expō ❡ Dicūt.n. xp̄ȝ vt deus erat honoꝛatū fuiſſe a iudeiſ qm̄ iudei cultoꝛeſ dei celi erāt. colēteſ ḡ deū neceſ xp̄m colebāt cum

C 2ª expō. ipſe deuſ foꝛet. ❡ De eo ēt ſcōaȝ exponūt pticulā .ſ. ꝙ non honoꝛabatur.

norabaſ. nam xpo vt deus incognitus erat pleriſq₃ ideo eu₃ honorare nequibant. vtraſq₃ quoq₃ particulam de xpo vt hõ eſt exponunt. ipſe quippe interdũ honorabaſ interdum vero reputabaſ inglorius. Sed iſte expoſitiones ex omni pte non conueniunt. Referende ſunt igitur he due particule ad xp̄m ſm geminam eius ſubſtantiam. prima aũt de eo ſm hoiem dicitur. ſ. q̄ honoraref. nam multi ei reuerentie impendebant munus ſic p₃ in pluribus euangelioꝝ locis. cu₃ quippe hominem cognoſcebant ⁊ ſm id qđ cognoſcebant poterant honorificare. incognita aũt nãluer nemo honorari põt. ¶ Primus honor xpo exhibitus fuit honor quaſi dei. ſ. cũ eo nato angeli cecinerunt gloria in excelſis deo in honorẽ huius pueri nati vt p₃ Luc. 2. c. ſ. ⁊ facta eſt ſubito cũ angelo multitudo militie celeſtis laudantiũ deum ⁊ dicentiu₃ gloria in excelſis deo. ⁊ in terra pax hoibus. hic tñ de honore exhibito ab hoibus magis agiſ. ¶ Fuit quoq₃ dñs ieſus honoratus a paſtorib⁹ mox vt natus eſt. angelus nãq₃ euangelizauerat eis gaudium magnũ dicens q̄ natus eſſet ſaluator mundi ⁊ ipſi trãſierunt vſq₃ in bethleem vt viderent que dicta erant p angelum. ⁊ di q̄ inuenerunt mariam ⁊ Joſeph ⁊ infantem poſitum in preſepio. videntes aũt cognouerunt de verbo qđ dictum erat illis de puero hoc. Luc. 2. c. Et q̄q̄ nihil dicaſ vtrũ paſtores pueꝝ adorauerint ſatis tñ intelligi datur qm̄ ipſi viri boni erant quo dignabaſ deus tãtu₃ ſeculo bonũ aduenie̾ premõſtrare. ¶ Potiſſime qm̄ dictum erat q̄ natus erat ſaluator mundi ⁊ ipſi illuc feſtinantes iuerunt. non erat igitur veriſimile vt ſaluatorem cognitum non adorarent. ¶ Amplius aũt honoratus fuit ⁊ maximo qdem honore cum tres reges magi de orientalibus partibus venientes pciderunt coram eo adorantes ⁊ obtulerunt tria munera. ſ. auꝝ thus ⁊ mirram vt p₃ Matthei. 2. c. ¶ Nam honor exhibitio eſt reuerentie in teſtimonium virtutis iuxta doctrinam Ariſto. cũ igiſ honor ſit in honorante ⁊ non in honorato vt habeſ primo ethicoꝝ. neceſſe eſt vt maior ſit honor qui a maioribus ⁊ dignioribus conferſ ſicut in principatu maior ⁊ dignior eſt principatus cui nobiliores ⁊ excellentiores viri ſubiecti ſũt vt habeſ primo politicoꝝ. c. 3. Propter hoc aũt quilibet a dignioribus magis honorari cupit a ſapientibus atq₃ potentibus iuxta Ariſto. ethicoꝝ. li. 9. Nulli aũt maiores regib⁹ ſunt ergo honor a regibus exhibitus ceteris maior fuit. Potiſſime cum tres reges fuerint ⁊ q̄ eum pcidentes adorauerũt. ⁊ ad hoc non quaſi ex impetu paſſionali moti ſunt ſ₃ cu₃ magna deliberatione atq₃ labore ⁊ impenſis de regionibus ſuis in terram venerunt alienam que cũ recte appendanſ pfecto maxima ſunt. ¶ Amplius aũt ſaluator noſter honoratus eſt cum duodecim annoꝝ adhuc puer altiſſime inter doctores legis ⁊ intrepide diſputauit atq₃ conuicit ita vt oẽs admirarenſ ex verbis eius. Sic p₃ Luc. 2. c. ſ. ⁊ factu₃ eſt poſt triduũ inuenerunt illum in medio doctoꝝ audientem ⁊ interrogantem illos. ſtupebant aũt oẽs qui audiebant eum ſup prudentia ⁊ reſponſis eius. Fuit quoq₃ a Joãne honoratus cum ad ſe venientem baptizare nolebat dicens ego a te debeo baptizari ⁊ tu venis ad me. xps aũt reſpõdens ait ſine modo. Sic enim decet nos implere oẽm iuſtitiam. vt p₃ Matthei. 3. ca. Iterum aũt Joãnes xp̄m honorauit teſtimonium perhibens de eo q̄ eſſet agnus dei ſublaturus peccata mundi ⁊ q̄ ſup eum viderit ſpũm ſanctum in colũbe ſpecie deſcendente₃. ſic p₃ Jo. p̄° c. ¶ Honorabaſ dñs ieſus a turbis ⁊ oibus qui ei aderant qm̄ miracula faciebat: q₃ vel eum deum qdam eſtimabant vel virtutem dei operantẽ p illum. de hoc ex diſcurſu totius ſeriei euangelioꝝ vulgatiſſimum eſt. Item ⁊ a turbis honorabaſ ⁊ multa eo audito faciebant vt p₃ Jo 8. ⁊ pp hoc phariſei increpabant turbam detrahentes ei q₃ in xp̄m credẽtes eum ſequebanſ vt p₃ Jo. 7. c. ſ. nunqd aliquis de principibus credit in eum aut de phariſeis. ſ₃ turba hec que non nouit legem maledicti ſunt. de principibus tñ multi poſt frequẽtem miraculoꝝ opationem in eum crediderũt vt p₃ Jo. 12. c. Alium quoq₃ non paruum honorẽ ei impendebant ⁊ compleuiſſent iudei niſi ipſe repugnaſſet. nam cum de quinq₃ panibus ⁊ duobus piſcibus quinq₃ milia viroꝝ exceptis mulieribus ⁊ paruulis ſaturaſſet voluerunt eum facere regem ſ₃ ipſe hoc cauens fugit ab eis. Sic p₃ Jo. 6. c. ſ. illi ergo cum vidiſſent qđ fecerat ſignũ dixerunt q₃ hic eſt pph̄a qui venturus eſt in mundũ. ieſus ergo cũ cognouiſſet q₃ venturi eſſent vt raperent eum ⁊ facerent eũ regem fugit iteꝝ in montibus ſolus. ¶ Amplius aũt honorificatus nimis fuit quinq₃ diebus ante paſſionem ſuaȝ dñs ieſus in ciuitate hyeruſale₃ cũ ſedens ſup aſinam ⁊ pullum intrauit in vrbem: plurima autem turba ſtrauerunt veſtimenta ſua in via: alij vero cedebãt ramos de arboribus ⁊ ſternebant in via. turbe aũt que precedebant ⁊ que ſequebanſ clamabãt dicẽtes oſana filio dauid benedictus qui venit in nomine dñi oſana in altiſſimis. Et cum intraſſet hyeroſolimis cõmota eſt vniuerſa ciuitas dicens quis eſt hic. populus aũt dicebant hic eſt ieſus pph̄a a nazareth galilee. ſic p₃ Matthei. 21. ¶ Extremus aũt homini xpo honor datus fuit in appanõe ſepulchri. nam cum ſero factum eſſet die paraſceues qua ipſe in cruce pendens ſpirauerat: venit Joſeph ab arimathia nobilis decurio qui ⁊ ipſe erat expectans regnum dei. ⁊ audacter introiuit ad pilatum ⁊ petijt corp⁹ ieſu: pilatus aũt mirabaſ ſi iam obijſſet ⁊ acceerſito cẽturione interrogauit eum ſi iam mortuus eẽt ⁊ cu₃ cognouiſſet a centurione donauit corpus Joſeph. Joſeph autẽ mercatus ſindonẽ ⁊ deponẽs eu₃ inuoluit ſindone ⁊ poſuit eum in monumento qđ erat exciſſum de petra: ⁊ aduoluit lapidem ad hoſtium monumenti: vt p₃ Marchi. 15. c. Magn⁹ eni₃ honor in hoc corpori xp̄i exhibitus eſt: vt Joſeph: qui alibi vocaſ nobilis decurio ſepeliret eũ in monumento ſuo ſecerat enim ſibi monumentum exciſſum in petra qđ benedicto ieſu corpi tribuit: vt p₃ Mat. 27. erat enim hoc monumentu₃ nouum in quo nondũ quiſq₃ poſitus fuerat. Sic p₃ Luc. 23. ¶ Hunc autem extremum honorem exhibendo corpori ſaluatoris noſtri preuiderat Jſayas. c. 11°. cum ait. In die illa erit radix ieſſe qui ſtat in ſignum populorum ipſum gentes deprecabunſ ⁊ erit ſepulchrũ eius glorioſum. Ecce enim xp̄m quẽ in cruce pendentem populorum ſignũ fecerat ſepulchro glorioſo conditum refert. ¶ Alij autẽ honores ſaluatori noſtro reſurgẽti exhibiti ſunt vt cum maria magdalene ⁊ altera maria venirẽt de monumento apparuit eis ieſus in via ⁊ tenuerunt pedes eius atq₃ oſculati ſunt adorãtes: vt p₃ Matthei 28. c. ¶ Et quocũq₃ alicui apparuiſſet magna ei reuerẽtia exhibebaſ. Sed honores poſt reſurrectionem exhibiti ſaluatori nr̃o magis ad eũ vt deũ q̄₃ vt hoiem pertinebant.

¶ Frequenti dedecore illato chriſto.

Sicut autem ſaluatori nr̃o vt hoi aut in carne mortali apparente multiplex nec vulgaris honor impenſus eſt ita ⁊ frequenter dedecus illatum quoq₃ fuit. vñ ipſe conquerebaſ de phariſeis dicẽs ego honorifico patrẽ meũ ⁊ vos inhonoraſtis me: vt p₃ Jo. 8. c. frequenter enim ab eis inhonoratus eſt. Dicebant nãq₃ illum vini potatore₃ ⁊ ebrioſum nimis atq₃ voracẽ. Sic p₃ Luc. 7. ⁊ Matthei. 11° c. ſ. hic eſt vorax ⁊ potator vini ⁊ publicanorum ſocius. quod profecto honeſto viro dedecus magnu₃ ẽ. ¶ Aliud quoq₃ ei ignominie inferebant genus dicentes eum ex fornicatione natu₃ fuiſſe. ſic p₃ Jo. 8. c cum dicerent nos ex fornicatõe nati nõ ſumus. q. d. tu ex fornicatione natus es. Hoc autẽ dicebant qm̄ vir Marie Joſeph grandeuus erat ⁊ quida₃ exiſtimabãt eũ gignere non potuiſſe: ſed Mariam ab aliquo adulterino viro fuiſſe grauidatam. ¶ Addebant quoq₃ alteru₃ magne offenſionis ⁊ irritationis maledictu₃ dicentes oia ſigna ab eo facta ex virtute demonum procedere. ſic p₃ Matthei. 12. ſ. hic non eijcit demones niſi in belzebub principe demoniorum. ¶ Erat etiam dedecus atq₃ magna iniuria cum eum tanq̄₃ blaſſemum lapidibus obruere voluerunt: vt patet Jo. 8. dixerat enim q̄ ante abrahã ipſe erat. ¶ Idẽtide₃ aũt dedecoris grauitas erat cum eũ de altiſſima rupe precipitare conati ſũt ſed ipſe tranſibat per medium eorum ⁊ nemo illu₃ poterat tenere ſic p₃ Luc. 4. c. Hoꝝ aũt offenſionũ ⁊ vilipenſionũ multa ei gñia dum adhuc viueret inflicta ſunt. S₃ in ipſa paſſiõe oia penalitatũ gñia irrogata ſunt. Dedecus quoq₃ magnum cũ nudatus atq₃ flagellatus eſt. fuſtigari. n. ſeruoꝝ pena erat aut eoꝝ q pp atrocia facta oẽm nobilitatis ⁊ libertatis immunitatẽ amiſerãt. potiſſime aũt qm̄ nimis erubeſcebat honeſtiſſimus ille iuuenis atq₃ verecũdus dñs ieſus cora₃ toto pplo nudus eẽ: ⁊ ſic plagis fedatus appere. ¶ Amplius aũt qm̄ ignominioſa mors erat in cruce appenſoru₃. ⁊ inter oia ſuppliciꝝ gñia magis infamis dicẽte dño Deuſ. 21. c. maledictus hõ q pẽdet in ligno. Cõmendat autem aplˀs in nobis chriſti charitatem q̄ pro nobis maledictum effici voluerit. Sic patet ad galla. 3°. c. cum dicitur chriſtus nos redemit de maledicto legis factus pro nobis maledictum: quonia₃ ſcriptum

eſt maledict⁹

Marginal notes:

D — Improbatio harũ expoſitionũ.
E — Incognitanã liter nemo honorare põt.
F — Prim⁹ honor exhibit⁹ chriſto.
G — Scđs honor exhibit⁹ deo. Luc. 2. c.
H — Tertius honor exhibit⁹ chriſto.
I — Honor quid ſit ⁊ ſ q̄ cõſtat.
K — Quart⁹ honor exhibit⁹ chriſto.
L — Quint⁹ honor exhibit⁹ chriſto. Jo. 7. c.
M — Sextus honor exhibitus chriſto
N — Extremus honor exhibit⁹ chriſto.
Mar. 15. c.
O — Extremus honorẽ xp̄i preuidit Jſay. 11°. c.
Capi. xii.
A
Matt. 12. c.
Luc. 4. c.
Ad galla. 3 c.

B
Extremũ dedec⁹ xp̄o illatum.

eſt maledictus oĩs qui pendet in ligno. ¶ Extremum autem ei viuenti dedecus inflixerunt ꝙ cum eum patibulo affixuri eſſent inter duos infames viros appẽderunt in teſtimonium maioris aut comparis ſaltem iniquitatis. nec ſolum vt vnuz de iniquis: ſed vt iniquorum principem in medium hominũ nephariorum appenderunt. Hunc autem loquendi modũ ſecuti ſunt euangeliſte. ſic patet Luc̃.22. cum dicit̃. ducebantur autem ⁊ alij duo neq̃; cum eo. quod vocat eum fuiſſe neq̃;: ſ3 euangeliſta iudeoꝝ intentionem ⁊ non ſuam expſſit. Nõdũ ſaturatis iudeis infligẽdo infames penalitates ſaluatori noſtro viuenti eum iam mortuũ perſequentes reſurrectioniſq; eius gloriam obnubilare cupientes magnam pecuniã cuſtodibus dederunt vt eum nocte ſublatum eis dormientibus a

Mat.28.c.

diſcipulis mentirent̃. Sic pꝫ Matthei.28.c. cum dr̃ ⁊ congregati. ſ. principes ſacerdotũ cũ ſenioribus ꝯſilio accepto pecuniam copioſam dederunt militibus dicẽtes dicite: q: diſcipuli eius nocte venerunt ⁊ furati ſunt eum vobis dormientibus ⁊ ſi hoc auditum fuerit a preſide nos ſuadebimus ei ⁊ ſecuros vos faciemus: at illi accepta pecunia fecerũt ſicut erãt

C
Dedec⁹ xp̄i predixit Iſayas.

edocti. ¶ Utraq; ergo ſaluator noſter in ſe ſuſcepit. honorẽ ſc3 ⁊ dedecus. dedecus autem predixerat Iſayas.53.c. dicẽs non eſt ei ſpẽs nec decor ⁊ vidimus eu3 ⁊ non erat aſpectus ⁊ deſiderauimus eum deſpectum ⁊ nouiſſimuz viroꝝ viruz doloꝝ ⁊ ſcientem infirmitatem ⁊ quaſi abſconditus vultus eius ⁊ deſpectus. vnde nec reputauimus eum. Ex predictis ergo manifeſte patet qualiter accipiẽda ſit illa particula que honorabatur.

Cap.xiii.

¶ Pars tredecima methaphore quinte: ſcilicet aquila que non honorabatur.

A

Figurate huius quinte paradoxe iam finiende extremam tenentibus methaphoram tredecima occurrit particula. ſ. que nõ honorabatur. Quã de xp̄o vt homo erat quibuſdaz fortaſſis exponi debere videbit̃. ipſe nempe graue dedecus a iudeis ſepiſſime pertulit vt in prioribus declaratum eſt. Sed non conuenit. nam cum de xp̄o vere ꝙ honoratus ſit probauerimus vt hõ erat non põt aſtrui eum fuiſſe non honoratũ niſi ad diuerſa tpa referat̃. Utraq; aũt cõn adictiõis extremitatem de eodẽ ſtatui ad diuerſuz referendo tempus perfacile eſt. nõ intenditur ergo hoc in hac methaphorica paradoxa que ideo paradoxa vocat̃: qm̃ admirabilis eſt ⁊ difficilis creditus vt in ꝓhemio expoſitionis earum p̄libatum eſt. Potiſſime qm̃ cum he ꝓpoſitiones ponãtur vt habentes legem extremitatum ꝯdictionis neceſſe eſt alteram intelligi vlẽ quã ꝗ̃ vtraq; videatur indiffinita vel particularis. Cum ergo dicimus ꝙ honorabat̃ ⁊ intelligit̃ vt indiffinita vel particularis opꝫ vt altera extremitas. ſ. nõ honorabatur intelligat̃ vlr̃. ſ. ꝙ nunq̃; honorabatur. Et tũc de xp̄o vt homo eſt conuenire nequit. nam cum de xp̄o verum ſit ꝙ

B
Qđ eſt incognitũ honorari nequit.

aliqñ honoraret̃ dici nequit ꝙ nunq̃; honoraret̃. Ad xp̄m ꝗ vt deus erat referenda particula iſta eſt. naz deitas in xp̄o a nemine honorata eſt: q: nemo eaz cognoſcebat aut rariſſimi: qđ autem incognitum eſt honorari nequit. Q aũt incognit⁹ xp̄s iudeis extiterit an deus eſſet prodit apoſtolus prima ad corin.c.2. quẽ nemo principuz huius ſeculi cognouit. Si enĩ cognouiſſent nunq̃; dñm glorie crucifixiſſent. In paſſiõe aũt quidam cognoſcere inceperunt vt centurio qui aſtabat cruci videns ꝙ clamans expiraſſet dixit vere filius dei erat iſte.

C
Obo.

¶ Cum aũt obijcitur ꝙ xp̄s vt deus honoratus ſit a iudeis: q: iudei colebant veꝝ deum ⁊ xp̄s erat verus deus. ergo colebant eum cum non eſſet deus alius preter xp̄m. ¶ Rñdendum ꝙ iſtud argumentum peccat per fallaciam accidentis: qm̃ quãq̃; xp̄s eſſet verus deus ⁊ iudei vnicuz verum deum colerent xp̄m tñ neſciebant eſſe deum: ĩõ xp̄m non colebant vt deum nec vt hoĩem nec honorabãt.

D
Sol'o.

E
Obiectio.

¶ Q ſi obijciat̃ de diſcipulis ſaluatoris ꝙ eum colerent vt deum. nam primo crediderunt in eum vt pꝫ Jo.2.c. ſ. facto ſigno de conuerſione aq̃ in vinum crediderunt in eum diſcipuli eius: ſed in neminem credimus niſi in deum. ergo iſti eum honorabant vt deum.

F
Sol'o.
G
Increpatio ſolutionis.

¶ Ad hoc rñdendum ꝙ apoſtoli crediderunt in euz. ſ. crediderunt euz eſſe miſſum a deo ⁊ magnũ ꝓphetã: non tñ crediderunt eſſe deum. ¶ Hec rñſio multã hꝫ apparentiã fulcimẽta ex ſacra ſcriptura: ſed de his non eſt inſiſtendũ. naz dicere cogimur diſcipulos ante mortem ſaluatoris crediſſe eum deum. Sic pꝫ Matthei.xvi.c. cũ interrogante ſaluatore diſcipulos ſuos quid hoĩes de eo dicerent ⁊ ipſi varie ſm varias ſingulorum poſitiones rñdiſſent dixit eis. vos aũt quem me eſſe dicitis. ⁊ tũc Petrus quaſi uoĩe oĩum ait tu es filius dei viui: ⁊ poſtea ſequitur quõ xp̄s hoc idẽ aſſeruit: ſed iuſſit ſub ſilentio teneri euz dicit̃: tunc p̄cepit diſcipulis ſuis vt nemini dicerent q: ipſe eſſet Jeſus xp̄s. ¶ Sed dicendũ ꝙ q̃q̃; xp̄s

D
Vera ſolutio decis.

hoc diſcipulis ſuis reuelaſſet ipſi tñ nõ plene crediderũt: nec cognouerũt eum. ipſe quippe teſtimonium perhibuit inſtante paſſione ſua ꝙ nondum cognouiſſent eum. Sic pꝫ Jo.14.c. cum philippus dixit. Dñe oſtende nobis patrem ⁊ ſufficit nobis. Jeſus aũt increpans eum dixit tanto tpe vobiſcuz ſuz ⁊ non me cognouiſtis philippe qui videt me videt ⁊ patrem meum. ⁊ ante hoc ẽt teſtimoniũ ꝑhibuit ꝙ eum nondum cognoſcerent dicens ſi cognouiſſetis me: ⁊ prẽm meuz vtiq3 cognouiſſetis. ¶ Hoc aũt amplius manifeſtat̃ qm̃ ſi cognouiſſent eum deum non deſperaſſent de reſurrectiõe fidem ſtabilem hñtes eoꝝ q̃ a dño ieſu dicta fuerant. Sed oĩa ꝑdiderũt

Luc̃. 24.c.

vt pꝫ ex proceſſu euangeliſtarum. Nam ẽt poſt reſurrectionẽ apparente eis ieſu nondum plene credebant reſurrectionez. Sic pꝫ Luc̃.24. ⁊ Jo.20. non ergo firmiter ante paſſionez diſcipuli dñi ieſu eum deum crediderunt ⁊ conſequẽter nec vt deum coluerunt: ⁊ ſic non honorabatur deitas in xp̄o. Ex p̄dictis ergo pꝫ inductum qualiter iſta aquila que xp̄s erat nõ honorabatur.

¶ Peroratio totius operis.

A

Explicui ſaluatoris noſtri ope ſubuectus longis l3 anfractibus: qm̃ in q̃buſdaz ſic rei de qua ſermo erat neceſſitas exigebat de quinq; methaphoricis paradoxis. ¶ De qualitate autem explicitoruz eo quo decebat ordine ⁊ ſenſu an ſecus actum ſit arbitrũ noſtri non eſt: aliorum enim hoc diffinitioni ſubiectum ſit. Hoc lectores volo eẽ admonitum nec ſtili deſpiciat ruditatez. ſolet. n. quibuſdam incultus diſplicere ſermo. mihi tñ cure nõ fuit rethoricis floſculis eloquiũ picturare quous miſcior efficeret̃ ꝯtextus: ſed ſacre ſcripture infudaui veritati applicãde. Legat ergo illud regia celſitudo qm̃ ⁊ ſi non altiſſimũ p̃orſus tñ eruditiõe vacuum nõ eſt. Et ſi eui methapho᷑. quinq; totius huius ꝓceſſus fundamẽtũ ꝯtẽnẽde videant̃ qm̃ in canone ſacre ſcripture nõ habeant̃: nõ tñ deſpiciat penitus que inducta ſunt: qm̃ ad ſolidam pertinent ſacre ſcripture veritatem. Nec ẽt quis equo iudicio has methaphoricas locutiones deſpicere poterit niſi pariter ei omnium ſanctoꝝ doctoꝝ loquendi modi deſpicabiles iudicentur. Sic enim Aug. ſic quoq; Ambroſius

Ambroſius li. de ſpiritu ſctõ.

loquitur. Ait enim Ambroſius in libro de ſpiritu ſancto generalius eſt iſta fides: quia xp̄s eſt filius dei ⁊ natus de virgine quem gigantez propheta deſcribit: eoq; biformis gemineq; nature ſic conſors diuinitatis ⁊ corporis. Idem ergo patiebatur ⁊ non patiebatur moriebatur ⁊ non moriebatur: ſepeliebatur ⁊ non ſepeliebatur: reſurgebat ⁊ non reſurgebat. hoc idem recitat magiſter ſententiaꝝ in.3. diſtinctiõe.21.

Magr̃ ſniarũ.

Et idẽ magiſter ait. Sane igitur dici põt ꝙ mortuus eſt deus ⁊ nõ mortuus: paſſus eſt dei filius ⁊ non paſſus: crucifixum eſt v̄bũ ⁊ nõ crucifixuz. ſm alteram naturaz paſſus eſt ⁊ ſm alterã eſt impaſſibilis. ¶ Ceſſet ergo omnis emulorum mordax edacitas charitati emendandi ꝓhas fuerit: liuori autem oẽm aditum precluſum eſſe volo. preſtante deo noſtro cui eſt laus ⁊ honor in ſeculorum interminata ſecula.

¶ Ad glorioſiſſimum Ceſarem ac magnificum triumphatorem ſemper Auguſtum illuſtriſſimum Caſtelle ac legionis Regem potentiſſimum principem minimi ſeruulorum ſuoꝝ Alphonſi de Madrigal in artibus magiſtri ⁊ in theologia bachalarij ſuper quinq; figuratis paradoxis qualiſcunq; tractatus explicit feliciter. Alfonſus in artibus magiſter ⁊ theologie bachalarius.

Deo gratias. Amen.

Impreſſum Venetijs per Joannem ⁊ Gregorium de Gregorijs. 1508. die. j. Auguſti.

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Incipit tabula quinqȝ paradoxaruȝ Reverendiſſimi. D. domini Alphonſi toſtati epi Abulenſis.

Primuȝ Paradoxum quod de vaſe inſcribit continet hec capitula infraſcripta.
Cap. pmū de triplici ſcriptura ſacra. fol. II. colū. I.
Cap. II. de cuiuſdā generis ſcripturarū ſectiōe. fol. II. col. II.
Cap. III. ſub qua parte p̄ntes methaphore cōtineāt ibidem.
Cap. IIII. ſcriptura accipit ab auctore firmitatē ibidē col. III.
Cap. V. ſcriptura a deo procedens eſt veriſſima ibidem.
Cap. VI. ne ꝓpoſitiōes cōuenīēter paradoxe dicunt ibidem.
Cap. 7. cōcluditur ex ſuperius dictis quibus competant he figurate loquutiones ibidem. colū. IIII.
Cap. VIII. expoſitio pme methaphore de vgīe dn̄a nr̄a ibidē.
Cap. VIIII. Ob multiplicem continentiā virgo maria virginitatis vas vocitatur. fol. III. colū. I.
Capi. X. Rationū eluidij iniqui ſolutio ibidem.
Cap. XI. Que abſurda ſequantur ad eluidium ibidem.
Cap. XII. Error eluidij ſuperior oſtenditur ibidem. col. II.
Cap. XIII. Error eluidij clarius pateſit ibidem.
Cap. XIIII. Reſponſio ad ſecūdam eluidij rationem ibidem.
Cap. XV. Primogenitus quis ſit ſecūdū expoſitionem ſacre ſcripture ibidem. colū. III.
C. XVI. Error argumen. eluidij in dialectica ibidē. col. IIII.
Cap. XVII. Argumentum eluidij fuit etiam ex poetarum imperitia ibidem.
Cap. XVIII. Error eluidij in canonico iure. fol. IIII. col. I.
Cap. XVIIII. Error eluidij in continentia modorum humanarum legum ibidem.
Cap. XX. Reſponſio ad tertiam eluidij rationem ibidem.
Cap. XXI. De virgine maria ols imundicie vaſe ibidē col. II.
Cap. XXII. virgo maria vas extitit omnium virtutū contentiuum ibidem. colū. III.
Cap. XXIII. virgo benedicta proprie vas nuncupatur ꝗ Deum redemptorem continuerit ibidem.
Cap. XXIIII. dupliciter virgo continet chriſtum ibidem.
Cap. XXV. quantitas corporis xp̄i in vtero matris ibidem.
Cap. XXVI. quō organizatū fuerit xp̄i corpus ibidē col. IIII.
Cap. XXVII. Obiectio de informatione corporis noſtri redēptoris. fol. V. colū. I.
Cap. XXVIII. de eadem ſuperiori ibidem.
Cap. XXVIIII. corpus chriſti in natiuitate equale fuit ceteris infantibus ibidem. col. II.
Cap. XXX. Secūdus modus quo virgo xp̄ȝ continuit ibidē.
Cap. XXXI. Beatiſſima maria virgo fuit vas in ſe perfecte cōtinens attinentia ad fidem noſtri ſaluatoris ibidem.
Cap. XXXII. vn̄ vgo bn̄dicta ſūpſerit nomē vas clauſū ibidē.
Cap. XXXIII. de quadā methaphora virginis que habet ezechiel. c. xliiii. ⁊ eiuſdem declaratio ibidem. co. III.
Cap. XXXIIII. cōfirmatio ſupiorū ex dictis ſalomonis ibidē.
Cap. XXXV. de prima vteri apertura ibidem. col. III.
Cap. XXXVI. miraculum conceptionis ſaluatoris in quo cōſiſtat ex ſententia quorundam ibidem.
Cap. XXXVII. de opinione quorundam. fo. VI. col. I.
Cap. XXXVIII. de tertia opinione quorundam ibidē. colū. II.
Cap. XXXVIIII. de opinione quorundam ibidem.
C. XL. Opio doc. de miraclo vgiee cōceptiōis. ibidē. col. IIII.
C. XLI. q̄r ſpiritus ſanctus opat̄ ē ad xp̄i ꝯceptionē ibideȝ.
c. XLII. ciuile ſem̄ dupli. ſortit hītudinē cāliratē ibidē col. IIII.
C. XLIIII. inſtantia an ex ſolo virili ſemie poſſit fieri humanum corpus. fol. VII. col. I.
Cap. XLV. Alia reſponſio ſubiectis improbanda ibidem.
Ca. XLVI. de quadam cauſa ſuperiorum ibidem col. II.
Cap. XLVII. inſufficientia predicte reſponſionis ibidem.
Cap. XLVIII. vera reſponſio doctoris ibidē. colū. III.
Cap. XLVIIII. obiectiōes predictorum ibidem.
Capi. L. reſponſiones ad obiectio. ſuperius adductas ibidē.
Ca. LI. obiectiones. penes eandē materiā ibidē. col. IIII.
C. LII. de ꝯ̄apertura quā mlieres i ptu patiūt. fo. VIII. col. I.
Cap. LIII. de hac ſecunda apertura ibideȝ.
Cap. LIIII. de eadem apertura ibideȝ.
Cap. LV. Maria dn̄a noſtra in partu fuit virgo. ibidē. col. II.
Ca. LVI. Maria vgo nō eſt paſſa ſecūdā aperturā ibidem.
Cap. LVII. dubietates penes p̄dicta ibideȝ. colū. III.
Ca. LVIII. ois pena pro aliquo crimie ſemp dat ibidem.
Cap. LIX. nōnullis penas infligi abſqȝ clpa dr̄ ibidē col. IIII.
Cap. LX. Reſponſiones ad queſitū tactum ibidem.
Ca. LXI. de dignatiōe corpis nr̄i redemptoris. fol. IX. col. I.
Cap. LXII. Obiectiones penes p̄cedētia ibideȝ.
C. LXIII. doc. ſolō ac ō mō deſcēdēdi ab adā p̄ parēte. ibidē.
Cap. LXIIII. quō ex vtero virginis redemptor noſter ſaluo vgineo clauſtro in lucē prodire potuerit ibidē. colum. II.
ca. LXV. iprobatō ac va doc. rn̄ſio penes p̄dicta. ibidē co. III.
c. LXVI. vn̄ ſit q̄ de̾ ex m̄ris vt̄o n̄ erūpit mō idiuiſibli ibidē.
Cap. LXVII. Obiectio penes predicta ibidem. col. IIII.
c. LXVIII. quō x̄ ſit i hoſtia ⁊ quō x̄ ex vgiſ vt̄o exierit ibidē.
capit. LXIX. de vaſe nō clauſo. fol. X. colum. I.
cap. LXX. quō virgo maria xp̄ȝ realr̄ cōtinuerit ibidem.
c. LXXI. obiec. penes p̄dcā ac de. S. trinitate q̄dā ibidē co. II.
c. LXXII. dubio an an̄ icarnationē x̄i vgis vt̄o extitit ibideȝ.
capi. LXXIII. Sācta trinitas in virginis vtero extitit anteq̄ dei filius inde carnem aſſumeret ibidē. col. III.
capi. LXXIIII. de ſcōa aptiōe q̄ fuit in ſaluatoris exitu ibideȝ.
capi. LXXV. ō 2ᵃ pticl̄a hui̾ pme me. puā. ſ. vaſ ibidē. col. IIII.
capi. LXXVI. quō xp̄s in vgine carnē aſſumere potuit ibideȝ.
capi. LXXVII. Rn̄ſio doc. ad dubiū tactū ſupi̾. fol. XI. colū. I.
capi. LXXVIII. q̄rta pticl̄a huius meth. ſ. vas nō puā ibideȝ.
capitu. LXXIX. notandū penes predicta ibidem. col. II.
capit. LXXX. de eodē re hic agitur ibidem.
ca. LXXXI. expō q̄rūdā vbo. hieremie ac eccl̄ie ibidē co. III.
capi. LXXXII. quomodo dn̄a noſtra xp̄m cōcipere potuit ſi intra eius vterum penitus non ſtabat ibidem.
capi. LXXXIII. de eādē re ſupiori ſpeculatio ibidē. col. IIII.
c. LXXXIIII. nūquid virgo fuerit digna vt xp̄s ex ea carnem aſſumeret ibidem.
capi. LXXXV. obie. q̄ ōtmiſta ⁊ alia ad ea attinē. f. XII. col. I.
capi. LXXXVI. Quō. d. nr̄a vas puā ⁊ n̄ puā dicat ibidē co. II.
ca. LXXXVII. pticl̄a. 5ᵃ pᵉ metha. ſ. vas luminoſuȝ ibidem.
capi. LXXXVIII. cōtra Bonāuenturā doc. ſeraphicū ibidem.
capi. LXXXIX. parti. 6. pᵉ met. ſ. vas n̄ lumioſū ibideȝ. col. III.
ca. XC. de eandem re ſuperiori ibidem.
c. XCI. ō eādē re ſupiori. ſ. vaſe n̄ luminoſo ibidem. colū. IIII.
c. XCII. par. 7ᵃ pᵉ methapho. ſ. vas vacuum ibidem.
ca. XCIII. vacuū dupliciter ſumitur. fol. XIII. colū. I.
ca. XCIIII. Opiniones vulgarium ibidem.
capit. XCV. de eandem re ſuperiori ibidem.
c. XCVI. par. 8. pᵉ metha. ſ. vas non vacuū ibidem. colum. II.
ca. XCVII. particl̄a. 9. pme methapho. ſ. vas mūdū ibidem.
ca. XCVIII. notandum penes ſuperiora ibidem. colū. III.
cap. XCIX. ſolutio quorūdā ad ea que dicta ſunt ibidem.
cap. C. Alie rationes ad idem ibidem.
ca. CI. Rationes probantes vginem mariā quāuis feda macula immunem pulchritudo corporis fuiſſe bonis idolis ſignum ibidem. colū. IIII.
cap. CII. de mūdicia ⁊ puritate virginis ibidem.
ca. CIII. nūquid beata virgo Jo. baptiſta fuerit maior in virtutum perfectione. fol. XIIII. col. I.
ca. CIIII. de virgine que vas mūdum appellabatur ibidē.
ca. CV. particl̄a. x. pme metha. ſ. vas non mundum ibidem.
c. CVI. alio mō vgo ma. vas n̄ mūdū ē appellata ibidē col. II.

Secundum Paradoxum quod de leone inſcribitur hec capitula continēs.
Ca. pᵐ Secūda methaphora q̄ eſt de leone. fol. XIIII. col. II.
Cap. II Prima pars huius ſecūde methaphore ibidem.
C. III. Chriſtus duplici ō cauſa leo nūcupatur ibidē. col. III.
Cap. IIII. Pars prima methaphore ſecunde. ſ. leo qui videbatur ibidem.
Ca. V. de duplici modo quo chriſtus videbat ibidē. col. IIII.
Cap. VI. dubium nunquid xp̄s aiam hūerit. fol. XV. col. I.
Cap. VII. ſi verbum animam non habuiſſet rationalem euerterent omnis myſteria ⁊ fides omnis ibidem. col. II.
Cap. VIII. Quomodo aliquid alteri vniri poteſt ⁊ tunc cauſam eſſe ibidem.
Cap. IX. Quid abſurdi ſequeretur ad dicentem chriſtuȝ animam non habere ibidem. col. III.

Cap.X. Obiectio penes predicta ibidem. col.IIII.
Cap.XI. Reſponſio aliorum ad predicta. fol.XVI.co.I.
Cap.XII. Joannes teſtatur chriſtũ aiam habuiſſe ibidem.
Cap.XIII. declarans auctoritati Joannis ꝛ ꝙ xp̃s virũ non ſuã animã pro nobis poſuit ꝛ quedam de aia ibidẽ.col.II.
Cap.XIIII. de tribus ſubſtantijs in xp̃o exiſtentibus ibidem.
Cap.XV. videtur aliquid tripliciter ibidem. col.III.
cap.XVI. quomodo chriſtus videri poſſit ibidem.
cap.XVII. qualiter chriſtus in hoſtia ſit ꝛ quid de chriſto ſit in hoſtia ibidem. col. IIII.
cap.XVIII. falſa reſponſio quorundam ponẽs chriſti corpus in anima ſine ſanguine. fol.XVII.col.I.
cap.XIX. deliramentũ ponentium in hoſtia chriſti corpus ex ongue ibidem.
c.XX. Nepharia que ſequũt ex ſuperiori poſitiõe ibidẽ.col.II.
cap.XXI. de ſanguine chriſti in calice exiſtente ibidem.
cap.XXII. Plena ſolutio ſuperioris ibidem. col.III.
cap.XXIII. Unde ſit ꝙ ſecularibus cõmunicantibus xp̃i corpus ſub ſpecie tantũ panis tribuitur ibidem.
cap.XXIIII. Queſtio cur xp̃s ſub duplici ſpẽ cõſecret̃ ibidẽ.
capit.XXV. cur chriſtus ſub duplici ſpecie eucharistie ſacramentum inſtituerit ibidem.
cap.XXVI. Obiectio ad ea que dicta ſunt. fol.XVIII. col.I.
cap.XXVII. Obiectio ad predicta ibidem. col.II.
cap.XXVIII. reſponſio ad predictã inſtitutionem ibidem.
cap XXIX. Obiectio cõtra predicta ibidem. col. III.
cap.XXX. Solutio confirmationis obiectionis tacte precedenti capitulo ibidem.
cap.XXXI. Reſponſio ad tactam queſtionẽ ꝛ de chriſti corpore quedam ibidem. colũ.IIII.
cap.XXXII. Obiectio contra predicta ꝛ quedam de aqua miraculoſe cãta in latere ſaluatoris noſtri.fol.XIX.colũ.I.
cap.XXXIII. Ad quid profuturus erat ſanguis qui mortuo chriſto erupit ibidem.
cap.XXXIIII. Quare aqua in eucharistia non fuerit poſita ſignificatiuum ſicut vinum ibidem. col.II.
cap.XXXV. An aqua in vino exiſtens in calice ſimul conſecraretur cum vino ibidem.
cap.XXXVI. ꝙ abſurda ſequãtur ad primam poſitionẽ dicẽtem aquam poſſe conſecrari ibidẽ. col. III.
cap.XXXVII. quomodo in hoſtia ꝛ in calice ſit corpus ꝛ aia ꝛ ſanguis ꝛ verbum ibidem.
cap.XXXVIII. quare corpore ꝛ ſanguine ſub ambabus ſpeciebus conſecrationis directe exiſtentibus cetera ſub qualꝫ ſpecierum per adherentiam quandam ſint ibidem. col.IIII.
cap.XXXIX. de vini conſecratione ibidem.
cap.XL. Notanda de hoſtia conſecrata ibidem.
ca.XLI. qualr̃ v̈bũ in chriſti corpore ꝛ aia exiſtat. fol.XX.col.I.
c.XLII. quõ xp̃s vnierit ſibi diuerſa ꝛ ſũmas ptes ibidẽ co.II.
c.XLIII. q̃dã õ v̈bo diuis ac xp̃i aia ex. S.trinitate ibidem.
c.XLIIII. qñ ꝓpus xp̃ꝫ videam᷒ aut qñ hoſtiam aut quando calicẽ ibidem. colũ.III.
c.XLV. rñ᷒ dubie. allate p̃cedẽti.c. ꝛ õ qbuſdã mõis viſi.ibidẽ
c.XLVI. quõ dicamur xp̃ꝫ ſub ſacr̃alib᷒ ſpẽb᷒ vidẽ ibidẽ.c.IIII
cap.XLVII. Pars ſecũda methaphore ſecũde.ſ. leo qui non videbatur quod dupliciter intelligitur ibidem.
c.XLVIII. affirmatio expõnis allate p̃cedẽti capite ibidem.
c.XLVIIII. Expõ p̃me ptis ſcd̃e methaphore. fol. XXI. col.I.
cap.L. dubium contra predicta ibidem.
c LI. An deus ſm̃ ſe videri poſſit ibidem. colũ.II.
c.LII. An deus formaꝫ aliquã aſſumere poſſit ibidem.
cap.LIII. eſſe noſtrũ viuere eſt ibidem. col.III
cap.LIIII. oĩa que a deo ſiũt in inſtãti producunt̃ ibidem.
cap.LV. deus loqui non poteſt ibidem.
c.LVI. rñſio ad argumẽta[m] ex tex.bea.Lu.III.c.ibidẽ col.IIII
cap.LVII. rõẽs aſſerẽtes deum non loqui ibidem.
cap.LVIII. dubitatio cõtra predicta. fol. XXII. col.I.
cap.LIX. dubitatio penes ea que dicta ſunt ibidem.
c.LX. ſcd̃a diuinitatis pſona ſolũ xp̃i corp᷒ ſi aſſũpſiſſꝫ nequiſſet corp᷒ illõ moueri niſi auxilio angeli ibidẽ. col. II.
ca.LXI. Pars tertia met.ſcd̃e.ſ.leo q audiebat̃ ibidẽ .col .II.
c.LXII. de voce leo.i.xp̃i frequẽtiſſime audita ibidẽ .colũ.III.
cap.LXIII. Pars q̃rta methapho.ſcd̃e.ſ.leo qui nõ audiebatur ibidem. col.IIII.
cap.LXIIII. expõ q̃rte ptis huius ſecũde methaphore ibidẽ.
c.LXV. de eadẽ q̃rta pte ſcd̃e methaphore ꝗ agitur ibidem.
c.LXVI. Pars q̃nta ſcd̃e met.ſ.leo q tãgebat̃.fo.XXIII. col.I.
cap.LXVII. quomodo xp̃s leo tactus ſuit ibidem.
c.LXVIII. ſexta ps ſcd̃e met.ſ.leo q nõ vid.bat̃ ibidẽ col.II.
cap.LXIX. rõẽs aſſerẽtes deũ tãgi non poſſe ibidem.colũ.III.
c.LXX ps 7ª metha.ſcd̃e.ſ.leo q cognoſcebatur ibidem.
cap.LXXI. expõ ſeptie ptis methaphore ſecunde ibidem.
ca.LXXII. õ eadẽ ſeptia pte ſecũde metha.ibidem. colũ.IIII.
c.LXXIII. ps octaua ſecũde met.ſ.leo q ñ cognoſcebat̃ ibidẽ.
c.LXXIIII. ps nona met.ſecũde.ſ.leo q tñbat̃.fo.XXIIII.col.I.
c.LXXV. obiec.cõtra p̃dicta ꝛ q̃dã de duplici aia i deo ibidẽ.
cap.LXXVI. In xp̃o non erant paſſiones ibidem. col.II.
cap.LXXVII. notandum penes predicta ibidem.
cap.LXXVIII. obiectio cõtra ea que ꝯtraria ſũt ibidẽ.col.III.
cap.LXXIX. tres in xp̃o inclinationes fuiſſe cõſtat ibidem.
cap.LXXX. cur eſt ꝙ xp̃s iſinuabat ſe iuſtã mortẽ ſubire cuꝫ a p̃ncipio ꝓ peccatorib᷒ mors ſtatuiſſet ibidẽ.colũ.IIII.
cap.LXXXI. õ tertia iclinatiõe omiſſa cap.LXXIX.ibidem.
cap.LXXXII. Expoſitio quarte partis ſecũde methaphore.ſ. leo qui tenebatur. fol.XXV .colũ. I.
c.LXXXIII. ps decia ſcd̃e met.ſ.leo qui nõ tenebat̃ ibidem.
c.LXXXIIII. quedã attinẽtia ad cap.precedens ibidem.
c.LXXXV. expõ decie ptis methaphore ſcd̃e ibidẽ. col.II.

Tertium Paradoxuꝫ quod de agno inſcribitur cõtinet hec capitula infraſcripta.

Cap.I. terte imetha.q̃ de agno eſt. fo.XXV.col.II.
ca.II. Pars prima methaphore tertie.ſ.agnus qui tondebatur ibidem. colũ .III.
cap.III. Quare ſit loqutiões iſte modul̃ ibidem.
cap.IIII. de ſcd̃o qd tonſuꝫ ſignificet ibidem. colũ. IIII.
cap.V. Qualr̃ agnus iſte detonſus fuerit ibidem.
c.VI. ps ſcd̃a metha.tertie agnus nõ detonſus ibidem.
c.VII. ps tertia met.tertie.ſ.agn᷒ vulneratus.fo.XXVI.col.I.
cap.VIII. Aliud argumentũ probans circuncſionẽ fieri ſolitam ex cultro lapideo ibidem. col.II.
cap.IX. xp̃s ferreo cultro fuit circunciſus ibidem.
ca.X. de plagis agni.ſ.xp̃i redẽptoris nr̃i ibidẽ. col. III.
cap.XI. ps q̃rta met.tertie.ſ.agnus vulnerat᷒ ibidẽ.col. IIII.
ca.XII. ps q̃nta methaphore tertie.ſ.agnus vociferãs ibidẽ.
c.XIII. rõẽs probantes xp̃m ploraſſe ſm̃ ſignum ibidem.
cap.XIIII. de chriſti clamore. fol.XXVII. colum.I.
c.XV. ps ſexta metha.tertie.ſ.agnus nõ clamabat ibidem.
c.XVI. Agnus vt deus nõ clamabat ꝛ rõẽs h᷒ ibidẽ. col .II.
c.XVII. ps ſeptia metha.tertie.ſ.agnus qui patiebat̃ ibidem.
c.XVIII. paſſiões bifariã ſecantur ibidẽ. col.III.
c.XIX. xp̃s cruciat᷒ ſibi affuturos minime cogitabat ibidem.
c.XX. ſcir̃ aliqd p̃t ſꝫ bitũ aut i actuali ſpecula.ibidẽ co.IIII.
cap.XXI. de alio paſſionum genere ibidem.
cap.XXII. de ſiti quam xp̃s paſſus eſt. fol.XXVIII. col.I.
c.XXIII. xp̃s frigora paſſus eſt ꝛ eſtus ibidem. colũ.II.
ca.XXIIII. xp̃s corpis laſſitudines paſſus eſt ibidem.
c.XXV. An intellectus ſpeculãdi fatigetur ibidem.
cap.XXVI. de eadẽ re ſupiori ibidem. col.III.
cap.XXVII. Quedã ꝗ de potẽtijs agitur ibidem.
cap.XXVIII potentia paſſiua que ſit ibidem. colũ. IIII.
cap.XXIX. potentie ſenſitiue interiorum organorum ibidẽ.
cap.XXX. Obiectio penes predicta ibidem.
cap.XXXI. de tactiua potentia. foli.XXIX. col.I.
cap.XXXII. de auditiua potentia ibidem.
cap.XXXIII. Secũdus modus quo in aialibus in audiendo fatigationes eſſe contingit ibidem. col.II.
cap.XXXIIII. potentie interiores intra craneũ in cerebro organa accipientes ibidem.
cap.XXXV. de duplici genere potẽtiarũ fatigabiliũ ibidem.
cap.XXXVI. de xp̃i fatigatiõe ibidem. colũ. III.
cap.XXXVII. Paſſiones extrinſece aliĵs agentibus xp̃o inſligi poterant ibidem. colũ.IIII.
cap.XXXVIII. deus ſuffocari poterat ibidem.
cap.XXXIX. quedã qb᷒ agẽtibus pati poterat xp̃s ibidem.
cap.XL. Paſſiones que indiuiduũ inſequunt̃.fo.XXX. col.I.
cap.XLI. Pars octaua tertie methaphore.ſ.agnus qui non patiebatur ibidem. col. II.
cap.XLII. Pars nona tertie methaphore ſ.agnus qui mortuus eſt ibidem.

cap.XLIII.

Capi.XLIII. Dubitatio nunquid xp̄s vere in cruce mortem obierit ibidem. col.III.
c.XLIIII. Quedā d xp̄o ⁊ de latronib⁹ cū eo i cruce pēdēnb⁹.
c.XLV. xp̄s verā mortē tollerauit ⁊ q̄dā alia d eo. ibidē. c.IIII.
cap.XLVI. Quedā attinentia ad ſuperiora. fol.XXXI. colū.I.
cap.XLVII. magna rōnaliū potētiarum attentio facit vt nullā ſenſitiuā delectationē ꝑcipiamus ibidem. colū.II.
c.XLVIII. de q̄dā potētiarꝫ ſēſitiuarꝫ atq; rōnalium colligatione in chriſto exiſtente ibidem.
c.XLIX. ipoſſibile eēt quēq; i toto orbe ex ſol' plagis xp̄o illaſ lātū ſuſtinuiſſe dolorē q̄ntū ex hiis xp̄s paſſ⁹ ē ibidē. co.III.
c.L. Quō mors i xp̄o cauſata fuit ibidem. col.IIII.
c.LI. De neceſſitate mortis chriſti ibidem.
c.LII. obiec. quedā penes p̄dicta. fol.XXXII. col.I.
cap.LIII. de xp̄i poteſtate ſup animam ſuam ibidem.
cap.LIIII. non contingebat chriſtum peccare ſuperando ſie corporis vnionem ibidem. col.II.
c.LV. de neceſſitate huius generis mortis chriſti ibidem.
c.LVI. obiec. penes ſuperiora ibidem. col.III.
c.LVII. ps decia met. tertie. ſ. agn⁹ q nō mortuus eſt ibidem.
c.LVIII. rōnes aſſerētes deū mori nō poſſe ibidem. col.IIII.
c.LIX. dubitatio qd horū aptius de chriſto predicat̄ aut q̄ ſit mortuus aut q̄ non ibidem.
cap.LX. Queſtio ſcitu digna ibidem.

Quartum Paradoxum quod de ſerpente inſcribitur hec cap. infraſcripta continet.

Ca.I. de q̄rta met. ſ. de ſerpente. fol.XXXIII. col.I.
c.II. cōuenienter xp̄m eſſe ſerpētē dicimus ibidem. colum.II.
c.III. res mira de ſerpente methalino ibidem.
cap.IIII. Dubitatio ⁊ q̄dam de baſiliſco ac de lupo ⁊ d muliere menſtruata ibidem. colū.III.
cap.V. Solutio predictarum queſtionum ibidem.
c.VI. nulla real' opatio per viſū cāri poteſt ibidem. colū.IIII.
c.VII. rn̄ſio formal' ad dubitatiōes predictas ibidem.
c.VIII. ſcda rō q̄ viſio nō fiat ex̄mittēdo. fol.XXXIIII. col.I.
cap.IX. de eadem re ſuperiori ibidem.
c.X. rō ſcda p̄ncipal' q̄ viſio nō fiat extramittē do ibidē. c.II.
c.XI. ſexta rō precipua viſionē nō fieri extramittēdo ibidem.
c.XII. ſeptia rō p̄cipua viſionē n̄ fieri ex̄mittēdo ibidē. co.III.
c.XIII. Octaua rō p̄ncipalis q̄ viſio nō fiat ex̄mittēdo ibidē.
c.XIIII. nona rō p̄nci. q̄ viſio nō fiat ex̄mittēdo ibidē. c.IIII.
c.XV. ſolutio ad p̄mū argu. ſupius factū. fol.XXXV. colū.I.
c.XVI. rn̄ſio ad quoddā arg. ⁊ quedam alia ibidem.
c.XVII. rn̄ſio ad q̄itū argu. ⁊ quedam de faſcinatiōe ibidem.
c.XVIII. Qd nāli opinio de faſcinatiōe cōueniat̄ ibidē. c.II.
c.XIX Quedam notanda penes ſuperiora ibidem. colū.III.
c.XX. tres concluſiones exprimentes tres conditiones ad faſcinationem neceſſarias ibidem.
c.XXI. qd ſp hūana ſpēs poſſit faſcinare n̄ iuenit̄ i ea ibidem.
cap.XXII. Sicut eſt in baſiliſco ita eſſet in homine ſi ex cōditione ſpeciei faſcinare poſſit ibidē. col.IIII.
c.XXIII. vi qb⁹ faſcinādi v̄tus ieſt nō hn̄t ex arbitrio i ſe ipe pon⁹ q̄ in illo aut hoc aut illud faſcinare ibidem.
c.XXIIII. Secūda concluſio de faſcinatione. fol.XXXVI. co.I.
cap.XXV. de morbo epidimie ibidem.
c.XXVI. Quedā attinētia ad ſuperiora ibidem. col.II.
c.XXVII. Quedā attinentia ad ſuperiora ibidem.
c.XXVIII. tertia concluſio de faſcinatione ibidem. colū.III.
cap.XXIX. Quedā attinentia ad ſuperiora ibidem.
c.XXX. ſola viſiōe nulla fieri p̄t real' imutatio ibidē. col.IIII
cap.XXXI. obiec. q̄ ſerpens a moyſe conſtructus ſanitatē nō diuinitus: ſed naturaliter inducebat. fol.XXXVII. co.I.
ca.XXXII. rn̄ſio ad obiectionē ſupra factā ⁊ q̄dā de capite ab Alberto magno conſtructo ibidem.
cap.XXXIII. quedam attinentia ad ſuperiora ibidem.
c.XXXIIII. ſimplicia īter ſe min⁹ differre n̄ p̄nt q̄ i ſpē ibi. c.II.
cap.XXXV. impoſſibile eſt aliquā animam extra corpus humanum creari vt credit plato ibidem.
c.XXXVI. qd aie q̄ loq̄bāt̄ in illis capitibus ereis nō fuerint ita q̄ i ipa itroierint vt pythagor. autumauit ibidē. c. III.
c. XXXVII. Quod aie loquētes in illis capitibus nō potuerint eſſe ex illis que in inferno ſunt ibidem.
cap.XXXVIII. Quedam penes ſuperiora ibidem. colū. IIII.
ca.XXXIX. de cā huius ſerpentis methallini ibidem.
c.XL. obiec. ⁊ quedā penes ſuperiora. fol.XXXVIII. col.I.

cap.XLI. chriſtus quare ſerpens vocitetur ibidem.
c.XLII. ps ſcda met. q̄rte. ſ. ſerpens qui iacuit ibidem. col.II.
c.XLIII. q̄dā ad hāc ſcdā ꝑte q̄rte met. attinētia ibidē. co.III.
cap.XLIIII. Quedā de triduo mortis chriſti ibidē.
ca.XLV. Quod opinio magiſtri ſniarꝫ. ſ. q̄ chriſtus fuerit hō in morte non ſit conueniens ibidem. col.IIII
c XLVI. qd xp̄i corp⁹ i ſepulchro nullo mō fuerit alt̄atū ibidē.
c.XLVII. ps tria met. q̄rte. ſ. ſerpēs q n̄ iacuit. fo.XXXIX. c.I.
c.XLVIII. ps q̄rta met. q̄rte. ſ. ſerpens qui mouebat̄ ibidem.
c.XLIX. qd i xp̄o fuerit oēs modi mot⁹ ſꝫ q̄ hō fuit ibidē. c.II
c.L. ps q̄nta met. q̄rte. ſ. ſerpēs qui nō mouebat̄ ibidē. co.III.
c.LI. qd i xp̄o vt deo n̄ potuerit eē aliq̄ ſpēs motus ibidem.
c.LII. Qd repit̄ i reb⁹ gn̄arꝫ ſꝫ conditionē geniti ⁊ gignentis ibidem. col.IIII.
c.LIII. de q̄dā gn̄onis rerꝫ creatarꝫ conditione ibidem.
c LIIII. de alia gn̄onis rerū creatarum conditione ibidem.
c.LV. nullo mō corruptio diuinis eſt aſcribenda ibidem.
cap.LVI. de mixtis nullam in ſe cōtrarietatem habentibus: ſed ab extrinſeco corrumpi poſſunt ibidem.
cap.LVII. Due cōcluſiōes q̄ ex dictis elicīt̄ ibidem. colū.II.
cap.LVIII. Quedam attinentia ad eandem rem ibidem.
cap.LIX non equalis actio corruptiua eſt in omnibus elementis ibidem.
cap.LX. nullum elementum aliud penitus poteſt corrumpere ibidem. col.III.
cap.LXI. Alia rō incorruptibilitatis in elementis ibidem.
cap.LXII. Prout elementorum pondera exigebant ſic ipſis ſunt loca diſtributa ibidē. col.IIII.
cap.LXIII. Quomodo ſitus tollat corruptionem omnimodā in elementis penitus contrarijs ibidem.
cap.LXIIII. quomodo naturalis ſitus tollat omnimodam in ſymbolicis elementis corruptionē. fol.XL. col.I.
cap.LXV. Quedam attinentia ad ſuperiora ibidem.
cap.LXVI. de corporibus compoſitis alterius cōditionis q̄ ſint elementa ibidem. colum.II.
cap.LXVII. In deo nulla eſt cōtrarietas ibidem. colū.III.
cap.LVVIII. Quod augumentationē in deo ſuſcipi impoſſibile eſt ibidem.
cap.LXIX. qd deus non localr̄ moueat̄ ibidem. colum.IIII.
cap.LXX. Pars ſexta methaphore quarte. ſ. ſerpens qui audiuit. fol.XLI. col.I.
cap.LXXI. xp̄s non habuit corpus fantaſticum ibidem.
cap.LXXII. ſiquis ſpiritus aereum corpus ſumpſerit attrectari non poterit ibidem. colū.II.
cap.LXXIII. Pars ſeptima methaphore quarte. ſ. ſerpēs qui non audiuit ibidem.
cap.LXXIIII. Obiectio ⁊ alia quedam ibidem. col.III.
cap.LXXV. Alia ratio cur ſic vt dixerat ſcripti ſunt ſacri canones ibidem.
cap.LXXVI. Pulcherrima dubitatio circa dicta ibidē. c.IIII.
cap.LXXVII. dubitationis ſuperius poſite reſponſio ibidē.
cao.LXXVIII. Secunda propoſite queſtionis ſolutio. folio. XLII. colū.I.
cap.LXXIX. Tertia propoſite queſtionis ſolutio ibidē. co.II.
cap.LXXX queſtionis propoſite ſolutio ibidem. co.III.
cap.LXXXI. Pars octaua quarte methaphore. ſ. ſerpens qui vidit ibidem. col.IIII.
cap.LXXXII. Pars nona methaphore quarte. ſ. ſerpens qui non vidit. fol.XLIII. colū.I.
cap.LXXXIII. Obiectiones penes ſuperiora ibidem.
cap.LXXXIIII. Reſponſio ad obiectiones ſuperius poſitas ibidem. colum.II.
cap.LXXXV. Pars decima methaphore quarte. ſ. ſerpēs qui non ſentiebat ibidem. col.III.

Quintum Paradoxum quod de aquila inſcribitur hec infraſcripta capitula continet

Cap. p̄mū methaphora. V. que eſt de aquila. f.XLIIII. co.IIII.
cap.II. Secunda conuenientia inter chriſtum ⁊ aquilā ibi.
ca.III. chriſtus aquile ſimilitudinem gerit. ⁊ quedam de chriſto. folio XLV. colum.I.
cap.IIII. pars ſecunda methaphore quinte. ſ. aquila que volauit ibidem.
c.V. Aues in ignea regione non p̄nt ſuſtineri ibidē. col.II.
ca.VI. nunquid chriſti volatus in aſcenſione naturalis fuerit vel ſupernaturalis ibidem. colū.III.

cap.VII. Notandum penes ſuperiam chriſti aſcenſionem ibidem.

cap.VIII. nunquid chriſtus a ſeipſo aut adiuuante extrinſeco celum aſcenderit ibidem. colū. IIII.

cap.IX. Reſponſio dubitationis tacte precedenti.c.fo.XLVI. columna.I.

cap.X. obiectio ⁊ quedam alia ad ſuperiora attinentia ibidem columna.II.

cap.XI. obiectio ⁊ quedam naturalia ibidem. col. IIII.

cap.XII. Applicatio eorum que de natura ſuperius dicta ad ea que de nobis dicuntur ibidem.

cap.XIII queſtio ⁊ quedam de celis ibidem. colū. IIII.

cap.XIIII. Solutio ad queſtionem ⁊ quedam de diſtantia celi empirei a terra. fol.XLVII.colum.I.

cap.XV. Queſtio ⁊ quedam de diuina poteſtate ibidem.

cap.XVI. modus aſcenſionis chriſti ibidem. colū.II.

cap.XVII. de veſtibus quas chriſtus habebat in aſcenſione dubitatio ibidem. colū.III.

cap.XVIII. improbatio reſponſionis predicte ibidē. col.IIII.

c.XVIIII. Quedam attinentia ad ſuperiora ibidem.

cap.XX. perfectiorem ſtatus felicitatis paradiſi quam ſtatus originalis innocentie. fol.XLVIII.colum.I.

cap.XXI. Quedam attinentia ad ſuperiora ibidem. colū.II.

cap.XXII. duplex modus neceſſitatis in homine ibidem.

cap.XXIII. de veſtibus a deo datis hominibus ibidē.co.III.

ca.XXIIII. dubitatio q felicitas paradiſi non eſt futura ſine veſtibus ibidem. colū.IIII.

c.XXV. dubitatio ⁊ quedam de chriſti vulneribus ibidem.

c.XXVI. qdā de xpi vulnerib⁹ attinē.ad ſupiora.fo.XLIX.c.I.

cap.XXVII. dubitatio q xps in vita eterna veſtibus tegitur ibidem. co.II.

cap.XXVIII. contra eos qui aſſerunt chriſtum veſtes tenere vt vulnera tegat ibidem.

c.XXIX. Si deus in celo viſis veſtimētis tegerē lōge preciosiores eſſent his quibus in terra vtebatur ibidē.colū.III.

C.IXXX. nec xps nec alij beati in paradiſo veſtimētis tegūt ibi.

cap.XXXI. xps dum vixit veſtibus vſus eſt ⁊ quedam de quibuſdam paſſionibus ibidem. col.IIII.

cap.XXXII. Alius neceſſitatis modus impulit chriſtum veſtes habere. fol.L.colum.I.

cap.XXXIII. opiniones ⁊ obiec.quedā penes ſuperiora ibi.

c.XXXIIII. improbatio opinionū ſuperius poſitarum ibidem.

cap.XXXV. obiectio ⁊ quedam alia penes ſuperiora ibidem.

cap.XXXVI. obiectio quedam de chriſto ibidem.

cap.XXXVII. Argumētū reſurrectionis inductiuum quod dedit xps diſcipulis ſuis ibidem. colū.IIII.

cap.XXXVIII. obiectiones quedam penes ſuperiora ibidem.

c.XXXIX. diſcipuli xpm nudū viderunt. fol.LI.colū.II.

cap.XL. obiectio ⁊ qdam de angelis ibidem.

cap.XLI. quare angeli veſtes ſumpſerunt ad diſcipulos deſcendentes ibidem. colum.III.

cap.XLII. xps nec in ſepulchro nec in reſurrectione vllas veſtes habuit ibidem. colum. IIII.

cap.XLIII. quod ex duabus poſitionibus dictis ſecunda veritatem non continet.fol.LII. col.I.

cap.XLIIII. dubitatio de mō aſcenſus holuz i celū ibidē.c.II.

cap.XLV. quod non ſeipſis: ſed ab alijs ducti in purgatorio. ca⁊ animi ibidem. col.III.

c.XLVI. qdā attinētia ad ſuperiora. fol.LIII.col.I

cap.XLVII. quod exiſtētes in purgatorio anime non torqueantur a demonibus ibidem.

c.XLVIII. obiec.rō ſuperius allate ibidem. col.II.

c.XLIX. de aiabus libere celū petituris ibidem. col.III.

c.L. quo aie carne ſolute ad tria loca ſe cōferāt.ibidem.

c.LI. opi.multiplices de natura anime ibidem. col.IIII.

cap.LII. de ſtatu animarum. fol.LIIII. col.I.

c.LIII. aiab⁹ poſt mortem letitia ⁊ anguſtie inerunt ibidem.

c.LIIII. qre Ariſ.an gauderet vel peteretur aia poſt mortem ſubticuit ibidem. colum.II.

c.LV. Secunda cauſa quare Ariſ.de animarū corpore ſolutorum ſtatu ſubticuit ibidem.

cap.LVI. quod Ariſ. egerit aliqua de animarum ſtatu poſt mortem ibidem.

cap.LVII. ex verbis Ariſ.oſtenditur animas poſt mortē vel dolore vel triſtari ibidem. col.III.

cap.LVIII. qdā attinētia ad ſuperiora ibidem. col. IIII.

cap.LIX. Neceſſarium eſt animas decedentes in peccatis deſiderare mori ibidem.

cap.LX. quod furie infernales animi cōmotiones in damnatis ſunt. fol.LV.colom.I.

cap.LXI. quedā attinentia ad ſuperiora ibidem. col.II.

cap.LXII. ſolus pythagoras tenuit migratiōes aiarū ibidem.

cap.LXIII. quod opinio pythagore de migratiōe anime de corpore in corpus ſit falſa ibidem. col.III.

cap.LXIIII. quod aliquod actu exiſtens alteri non poſſit dare eſſe formaliter ibidem.

cap.LXV. quod anima humana nō poteſt vniri alteri corpori humano niſi ſuo ibidem. col.IIII.

cap.LXVI. Ratio ex accidentibus confirmans precedentem concluſionem ibidem.

cap.LXVII. Si anima ſortis aliud corpus quā ſuū informaret ſortes q fuit āplius nō poſſet eē.nec corpus quod informaret diceret eius qui fuit. fol.LVI.col.I.

cap.LXVIII. quedam impoſſibilia penes ſuperiora ibidem.

c.LXIX. qō platonis data rōſio ſit falſa ibidem. colū.II.

cap.LXX. inſtantia pythagore q ipſe fuerit miles euforb⁹ in bello troiano interfectus a rege menelao ibidem.co.III.

c.LXXI. nūqd diuerſitas quātitatis ⁊ organizationis ſint ſcʒ numerū ad introductionē forme ibidem. col.IIII.

c.LXXII. pythagorica alia poſitio .ſ.q ſiquis comederet pecorum carnes poſſet ibi comedere carnes patris ſui aut aliorum propinquorum. fol.LVII.col.I.

ca.LXXIII. quod gaudēt vel triſtant aie locus aſſignādus ſit in quo vel ppetuo gaudeāt vel ppetuo triſtetur ibidem.

cap.LXXIIII. quedam attinentia ad ſuperiora ibidē. colū.II.

cap.LXXV. quod opinio platonis ſit quaſi opinio pythagore ibidem. col.IIII.

cap.LXXVI. Impoſſibile eſt animas in aſtris poni antequam in corpore ſint ibidem.

ca.LXXVII rōes aſſerētes aias nō eē ignē.fol.LVIII.colū.I.

cap.LXXVIII. opinio platonis de ſcire aiarum ibidem.

cap.LXXIX. reflexio argu.platonis cōtra ipſū ibidē. colū.II.

cap.LXXX. virgilij opinio verior platonis opinione de locis animarum corpore ſolutarum ibidem.

cap.LXXXI. verſus virgilij quibus in.VI. Eneas alloquitur anchiſem ibidem. colū.III.

cap.LXXXII. duo loca animarum poſt mortem ⁊ quedam de campis elyſijs ibidem. colum.IIII.

c.LXXXIII. Aias ad celos euolare ⁊ quedā de dijs ibidem.

cap.LXXXIIII. quedam ad ſuperiora attinētia.fol.LIX.col.I.

cap.LXXXV. tullij opio de animabus ⁊ de beatitudine ibidē.

cap.LLXXVI. Martianus mineus felix capella de beatitudine ⁊ quedam de varijs dijs ibidem. colū.II.

cap.LXXXVII. de fectione ſphere actiuorum ⁊ paſſiuorum. ibidem. colum.III.

cap.LXXXVIII. Quedam de animabus ⁊ de dijs ad ſuperiora attinentia ibidem.

cap.LXXXIX. de locis animarum corpore ſolutarum catholice hic agitur. fol.LX. col.I.

cap.XC. quedam de inferno ibidem. col.II.

cap.XCI. infernus non eſt in aere caliginoſo ibidē. colū.III.

cap.XCII. Aer eſt frigidior terra ibidem.

cap.XCIII. fumoſitates non aſcendunt vſqʒ ad extremitatem aeree regionis ibidem colom.IIII.

cap.XCIIII. cuiuſlibet aſtri radij ſunt duplices ibidem.

cap.XCV. Totius aeris regionis tripartitio.fol.LXI.colū.I.

capitu.XCVI. Infernus in terrena locatur regione ibidem. columna.II.

cap.XCVII. Reſponſio ad rationes ſuperius allatas ⁊ qdā de demonibus ibidem.

cap.XCVIII. De qualitatibus quibuſdam inferni ibidem. columna.III.

capitu.XCIX. Quedam de portis inferni ibidem

cap.C. Quedam de terremotibus. fol.LXII.col.I.

cap.CI. Ethna ⁊ alij ſiculorum montes non ſunt inferni porte ⁊ quedam de exhalationibus ignium ibidē colū.II.

cap.CII. Ethna vulcanus veſſenus montes non ſunt inferniora ibidem

cap.CIII. Obiectio penes ſuperiora ⁊ quedam alia ibidem. columna.III.

cap.CIIII.de purgatorijs locis.ibidem.colum.IIII.
cap.CV.nota quedā penes ſupradicta.fol.LXIIII.colum.I.
cap.CVI.de ſecunda purgatoria ſede.ibidem col.II.
cap.CVII.quedam ad ſupradicta.ibidem.colum.III.
cap.CVIII.de deſcendentibus in ſecūda etate.ibidem.col.IIII.
cap.CIX.de circūciſione penes gentiles.fol.LXIIII.colum.I.
cap.CX.q ex gētilib⁹ ad purgatorij loca tēdebāt ibidē.col.II.
cap.CXI.de lege data in monte ſynai.ibidem.
cap.CXII.quedam penes ſupradicta.ibidem.colum.III.
cap.CXIII.que differentia fuerit inter iudeos: qui ante legez datam poſt circunciſionem impoſitam erant ad eos q poſt legiſlationes vſqȝ ad chriſti mortem extiterūt.ibidem.colum.IIII.
cap.CXIIII.de ſtatu quodam decedentium.ibidem.
cap.CXV.quedam penes ſupradicta.fol.LXV.colum.I.
cap.XXVI.de alio ſtatu decedentium.ibidem.colum.II.
cap.CXVII.Pene purgatorij ab orbe condito vſqȝ ad eius interitum ſunt durature.ibidem.colum.III.
cap.CXVIII.quedam de chriſti deſcenſu ad inferos.ibidem.
cap.CXIX.de lymbo puerorum.ibidem.col.IIII.
cap.CXX.quanto tempore mori quiſpiam non poterat abſqȝ originali ſorde.ibidem.
cap.CXXI.omnes gentes preter chriſtianos poſt legez euangelicā moriunſ originali crimine infecti.fo.LXVI.col.I
cap.CXXII quedam ad ſuperiora attinentia.ibidem.colū.II.
cap.CXXIII.caſus in quo non baptizatus ab originali culpa eximitur.ibidem.colum.III.
capit.CXXIIII.non omnes in originali culpa decedentes in puerorum lymbo mancipantur.ibidem.
cap.CXXV.quedam de lymbo puerorum.ibidez colum.IIII.
cap.CXXVI.de lymbo puerorum.ibidem.
cap.CXXVII.quartus ſynus apud inferos.fo.LXVII.colū.I.
cap.CXXVIII.quedam de nominibus lymbi patrum.ibidē.
cap.CXXIX.quomodo ad ſynum abrahe iuſtorum anime: ſiue iudei ſiue gentiles eſſent: deſcendebāt.ibidē.co.III.
cap.CXXX.de mutatione decedentium de ſtatu ſeculi quoad conditiones data circunciſione.ibidem.colum.IIII.
cap.CXXXI.quedam de gentilibus.ibidem.
cap.CXXXII.quando anime in ſynu.ſ.patrum eſſe ceperint.fo.LXVIII.colum.I.
cap.CXXXIII.quomodo differat ſynus abrahe a lymbo puerorum.ibidem.
cap.CXXXIIII.reſponſio ad ſuperiora ꝛ obiectio quedaȝ.ibidem.colum.II.
cap.CXXXV.Alia rñſio: ꝛ quedā penes ſupradicta.ibidem.
cap.CXXXVI.Impugnatio rñſionis: ꝛ q̄dā alia.ibidē.co.III
cap.CXXXVII.alia reſponſio ad queſitum.ibidem.colū.IIII.
cap.CXXXVIII.quedam penes ſupradicta.ibidem.
cap.CXXXIX.alia ſolutio: ꝛ q̄dā d̄ originali culpa.fo.LXIX.colum.I.
cap.CXL.de pena originalis peccati.ibidem.colum.II.
cap.CXLI.notandum penes ſupradicta.ibidem.colum.III.
cap.CXLII.quedam penes ſuperiora.ibidem.colum.IIII.
cap.CXLIII.Obiectio contra ea predicta ſunt.fo.LXX.col.I.
cap.CXLIIII.an graniores penas quiſpiam ex his patiatur qui in lymbo ſunt.ibidem.
cap.CXLV.nullū originale pctm̄ altero malus ē.ibidē.co.III
cap.CXLVI.dubium an Jeremias ꝛ Jo.bapti.q i vtero ſanctificati ſunt poſt obitū i lymbū deſcēderint.ibidē.co.IIII.
cap.CXLVII.dubitatio an Joannes bapiſta ad lymbuȝ ſanctorum patrum deſcenderit.fo.LXXI.colum.I.
cap.CXLVIII.nullum eſt tam efficax ſacramentuȝ quod per ſe poſſit peccata diſſoluere.ibidem.colum.II.
cap.CXLIX.quedam attinentia ad ſuperiora.ibidem.
cap.CL.paſſio xp̄i aliqd hȝ qd̄ meret ſolutionē peccatorum quod in nullo alio ſacramēto eſt cōpertū.ibidē.co.III.
cap.CLI.quedam de baptiſmo.ibidem.colum.IIII.
cap.CLII.obiectio ꝯ predicta ꝛ quedā alia.fo.LXXII.colū.I.
cap.CLIII.cōcluſio q̄ ſacramēta ex ſeipſis nullā efficaciā habeant delendorum peccatorum niſi quatenus inſtrumenta quedam ſunt.ibidem.colum.II.
cap.CLIIII.quod chriſtus ſacramentum baptiſmi nobis reliquerit tribus rationibus factum videtur.ibidez.
cap.CLV.Inſtōnis baptiſmalis lauacri in nouet elemento ſecunda cauſa.ibidem.colum.III.
cap.CLVI.eminētia baptiſmi ſuper circunciſionem.ibidem.
cap.CLVII.circunciſio fieri non poterat ante octauum diē ꝫ ibidem.colum.IIII.
cap.CLVIII.alia eminētia baptiſmi ſupra circūciſionē.ibidē.
cap.CLIX.quedam attinentia ad ſuperiora.fo.LXXIII.col.I.
cap.CLX.quarta rō cōprobās inſtōnē baptiſmi.ibidē.co.II.
cap.CLXI.queſtio an ſi virgo añ xp̄i paſſionē decedēs vitam eternam illico poſſediſſet.ibidem.colum.III.
cap.CLXII.rñſio ad dubiū p̄cedētis capituli.ibidem.co.IIII.
cap.CLXIII.obiectio ꝯ ea q determinata ſūt.f.LXXIIII.co.I.
cap.CLXIIII.de p̄adiſo p̄cipuo aiaꝝ receptaculo.ibidē.co.II
cap.CLXV.duo viri iuſti qui nunc habitant paradiſum terreſtrem.ibidem.colum.III.
cap.CLXVI.in qua parte ſit paradiſus animarum ac eius deſcriptio.ibidem.colum.IIII.
cap.CLXVII.quedam de celo empyreo.ibidem.
cap.CLXVIII.de paradiſo quedam.fo.LXXV.col.I.
cap.CLXIX.an paradiſi glorie ab initio rerum fuerit vel poſtmodum ceperit.ibidem.
cap.CLXX.an equa ſit glorie felicitas omnibus qui in celo ſunt.ibidem.colum.II.
cap.CLXXI.in paradiſo tantum ꝛ tot quilibet intelligit ad quot primo erat in potentia.ibidem.
cap.CLXXII.penes predicta notandum.ibidem.colum.III.
cap.CLXXIII.de quodam modo intelligendi.ibidem.
cap.CLXXIIII.quō aie ad receptacula tendāt.ibidāt.co.IIII.
cap.CLXXV.nunqd aie corpe ſolute cum receptacula petiture ſunt illuc paulisper eant.fol.LXXVI.colum.I.
cap.CLXXVI.rationes aſſerentes animam nullatenus moueri.ibidem.colum.II.
cap.CLXXVII.quedam de animabus.ibidem.
cap.CLXXVIII.nunqd q̄n aie corporibus ſolute petunt receptacula aliqua eis ianua reſeratur.ibidem.colum.III.
cap.CLXXIX.obiectio contra predicta.ibidem.
cap.CLXXX.rñſio obiectionis mote p̄cedēti.c.ibidē.co.IIII.
cap.CLXXXI.obiectio ꝯ p̄dicta ꝛ quedā alia.fo.LXXVII.co.I
cap.CLXXXII.quomodo anima a corpore egrediatur cuȝ ſoluta fuerit corpore.ibidem.colum.II.
cap.CLXXXIII.quomodo animabus ad empyream ſedē perduci conueniat felicitantis.ibidem.colum.III.
cap.CLXXXIIII.quis modus eſt euntium honuȝ in vitā eternam: aut in gehenne incendia cum conſumata vniuerſali reſurrectione hec petierint loca.ibidem.
cap.CLXXXV.rñſio dubietatis p̄cedenti capl'o tacte.ibideȝ.
cap.CLXXXVI obiectio q̄ in celo ſint feneſtre patentes.fol.LXXVIII.colum.I.
cap.CLXXXVII.quomodo damnatorum corpora poſt diem iudicij inferas ſedes petent.ibidem.
cap.CLXXXVIII.quis modus ſit animabus conſiſtendi in celo ꝛ tartareis locis.ibidem.colum.II.
capi.CLXXXIX.de puerorū lymbo ac dānatoꝝ receptaculo ibidem.
cap.CXC.quō beati i celo empyreo maneāt.ibidē.colum.III.
cap.CXCI.rñſio ad dubiū moti p̄cedēti capl'o.ibidē.co.IIII.
cap.CXCII.nūqd filiū dei deſectius ad carnem ſūmendam volatus dici poſſit.fo.LXXIX.colum.I.
cap.CXCIII.d̄ tertia parte quinte methaphore.ſ.aquila que non volauit.ibidem.colum.II.
ca.CXCIIII.q̄dā attinētia ad ſupiora ꝛ obiectio.ibidē.co.III
cap.CXCV.improbatio cōtra p̄dicta ꝛ quedam alia.ibidem.
cap.CXCVI.nec ad ſupradicta attinent.ibidem.colum.IIII.
cap.CXCVII.pars quarta methaphore quinte.ſ.aquila que venit in locum a quo nunqȝ receſſit.ibidem.
cap.CXCVIII.expoſitio quarte partis quinte methaphore prout chriſtus erat homo.fo.LXXX colum.I.
cap.CXCIX.dubietas penes predicta.ibidem.colum.II.
cap.CC.pars quinta methaphore.quinte.ſcilicet aquila que quieuit.ibidem.colum.III.
cap.CCI.pars ſexta methaphore quinte.ſcilicet aquila que non quieuit.ibidem.colum.IIII.
cap.CCII.pars ſeptima.methaphore quinte.ſcilicet aquila que renouabatur.fol.LXXXI.colum.I.
cap.CCIII.nunquid chriſtus vt aquila vel vt fenix renouabatur.ibidem.colum.II.
CCIIII.pars octaua methaphore quinte.ſcilicet aquila q̄

non renouebatur. ibidem. colum. III.
cap.CCV.pars nona methaphore quinte.ſ.aquila que gaudebat.ibidem. colum.IIII.
cad.CCVI.de gaudio qđ paſſionē vocamus.fo.LXXXII.co.I.
cap.CCVII.de affectibus qui in xp̄o erāt ibidem.colum.II.
cap.CCVIII.pars decima methaphore quinte.ſcilicet aquila que non gaudebat.ibidem.colum.III.
cap.CCIX.de alia gaudij acceptione.ibidem.
cap. CCX.pars duodecima methaphore quinte.ſcilicet aquila que honorabatur.ibidem.colum.IIII.
cap.CCXI.de frequenti dedecore illato xp̄o.fo.LXXXIII.co.II
cap.CCXII.pars tredecima methaphore quinte.ſcilicet aquila que non honorabatur.ibidem.colum.III.

FINIS.

Nota pro ſequentis tabule declaratione vt longe inquiſitionis labor auferat̄ ſtudioſo ꝙ ǭlibet mā i ea poſite per alphabeti lr̄as ſi īueniri debeat: ad p̄mā lr̄az p̄me dictionis accurrendū eſt: ⁊ inuenies quo in paradoxo: quo in capitulo quoue in ſolio hmōi materia reperiri debeat.

Abrahā Pre ceteris patriarchis a deo optimo dilectus eſt.para.V.c.CXXVIII. folio. LXVII.i.
Abſolute qđ ſit p̄mogenitus.pado.I.c.XVI.fo.III.c.
Actio Seminis humani in principio gn̄ationis.parado.I.capi.XLII.fol.VI.d.
Actus notionales in pſonis diuinis non ſimul tribus pſonis conueniunt.parado.II.cap.LVII.fo.XXI.c.
actio ⁊ paſſio ſūt p̄ 3ctū.pado.II.c.LXVII.fo.XXIII.d.
actiones ⁊ paſſiones ſuppoſitum nominant.parado.II.cap. LXVII.fo.XXIII.d.
actus meritoꝝ aut demeritoꝝ appellant̄ quatenus volūtate participant.parado.II.cap.LXXVIII.fo.XXIIII.c.
actiue potentie obiectum tranſmutant ⁊ non tranſmutantur.parado.III.c.XXXV.fo.XXIX.g.
actus ſunt duplices.parado.V.c.X.fo.XLVI.d.
actus dolent damnati dum recordantur de preteritis.parado.V.c.LVIII.fol.LIIII.b.
actionis primarum qualitatum ſecundus modus.parad.V. cap.CXCII.fo.LX.c.
actus latrie apud theologos qđ ſit.pa.V.c.CXX.fo.LXVI.b.
ad qđ virile ſemē proficiat.parad.I.c.XXXIX.fo.VI.c.
ad quid impij iudei capiti xp̄i ſacratiſſimo coronam apposuerunt.parado.III.c.X.fo.XXVI.b.
ad qđ moyſes ſerpētē cōſtruxerit.pado.IIII.c.II.fo.XXXIII.f
ad qđ venturus erat meſſias.pado.IIII.c.XL.fo.XXXVIII.d.
aduerte p̄ 3rijs tpibus accidūt eſtas.hyems:ver: ⁊ autūnus in ſeptētrionali ⁊ meridionali plaga.pa.IIII.c.LXV.f.XLI.b.
ad qđ ſacra ſcriptura facta ſit.pado.IIII.c.LXXIIII. f.XLII.c.
ad qđ q̄litates rebus influūtur.pado.V.c.XI.fo.XLVI.d.
a dignioribus ſit in rebus denominatio. parado. V.capitu. CXXVIII.fo.LXXII.g.
a deo omnis motus paſſionalis alienus eſt.parado.V. capi. CCIX.fo.LXXXII.i.
Aeris Locus.parado.IIII.capitu.LXII.fo.XL.c.
aer caliginoſus ē frigidiſſimus.parado.V.c.XCI.fo.LX.b.
aer cū ex ſui natura ſit calidus ⁊ humidus vnde ſit frigidior omnibus.parado.V.cap.XCII.fo.LX.b.
Agens Non agit ſicut actuam eſt:ſed ſicuti ē diſpoſitio paciētis.para.IIII.c.XXIIII.f.XXXVI.b.
agentia nālia penaꝝ inferni non agunt vt poſſunt:ſed vt deus vult.parado.V.cap.XCVIII.fol.LXI.f.
Aliquid Alio dignum eſſe dupliciter intelligi pōt, parado.I.cap.LXXXV.fo.XII.c.
alia reſponſio cur virgo maria vas luminoſum ſit appellata.parado.I.c.LXXXVII.fol.XII.b.
alie rōnes probantes nec deū nec aliā diuinā pſonā cuipiā formas eſſe non poſſe.parado.II.cap.IX.fo.XV.i.
alia ratio probans deum animam habuiſſe.parado.II. ca.X. folio.XV.d.
alimentū in duobus conſiſtit.para.II.c.XXIII.fo.XVII.g.
alia reſponſio doct.eſt.parado.II.c.XXXI.fo.XVIII.b.
aliqđ tangi dupl̄r cōtingit.pado.II.ca.LXVI.fo.XXIII.b.
alia excellentia baptiſmi ſupra circunciſionem.parado.V.c. CLX.fol.LXXIII.b.
alia expoſitio ad dicta Joannis in euangelio.parado.V.cap. CLXIII.fol.LXXIIII.b.
Ante Partum maria domina noſtra fuit virgo. parado.I.c.LIIII.fo VIII.c.
Anima ſpūs eſt indiuiſibilis.parado.I.c.LXXVI.fo.XI.b.
anime que ſunt in paradiſo ſi tūc pſumatū gaudiū habebūt cū corpibus ſuis iteꝝ vniētur.pado.II.c.IX.fo.XV.k.
anima dū corpori cōiuncta eſt nullū ſentit dolorem. neqꝫ aliquem habet actum.parado.II.c.XIII.fo.XVI.b.
an ſatis fuiſſet chriſti corpus ſub ſpecie panis conſecrari.parado.II.capitu.XXVII.fo.XVIII.b.
anime ſedes ſanguis eſt.parado.II.c.XXVIII.fo.XVIII.d.
an potētia volitiua laſſari poſſit.pad.III.c.XXV.f.XXVIII.d.
anima operationum noſtrarum radicale eſt principium.parado.III.c.XLV.fol.XXXI.c.
an chriſtus verus ſui fuerit hōicida.pa.III.c.LII.f.XXXII.d.
anima non ſupernaturaliter:ſed naturaliter ſupra celos ſcādit.parado.V.c.VII.fo.XLV.d.
anima a corpore ſeiuncta a ſeipſa non fertur in deſtinatum ſibi locum.parado.V.cap.XLIIII.fo.LII.e.
anime e corpore egreſſa quid de ea futurum ſit ignorat.parado.V.c.XLIX.fo.LIII.b.
anima grece quid.parado.V.c.LI.fo.LIII.f.
anima quō corpori vniatur.parado.V.cap.LXX.fo.LVI.c.
anima eſt vita formalis.para.V.c.LXXIIII.fo.LVII.c.
anima hominis vita minor dicitur.ibidem.d.
anima nāliter ſcit oīa.pado.V.c.LXXV.fo.LVII.b.
anime in inferno diuerſis penis cruciant̄ propter diuerſitatem demeritorum.pado.V.c.LXXX.fo.LVIII.d.
anime purgate poſt mille annos redeūt ad corpa. ibidem.e.
anime ſepate aptius itelligunt.pado.V.c.LXXXV.fo.LIX.c.
anime pboꝝ in celo.pado.V.ca.LXXXVI.fo.LIX.f.
anime ſunt in aere ante formationem corporum.parado.V. c.LXXXVIII.fo LIX.c.
animaꝝ ſepataꝝ triplex locus.pado.V.c.LXXXIX.fo.LX.e.
anime aliqn̄ in ſpāli loco puniunt̄.pa.V.c.LXXXIX. fo.LX.I.
anime morientium multiplici ſtatu inueniuntur.parado.V. c.CIIII.fo.LXII.c.
anime alique ſpeciali purgatorio aliquando purgantur. parado.V.cap.CIIII.fo.LXII.e.
anima poſt corporis ſolutiones quo tēdat manifeſte cognoſcit.nec quo feratur aliquo indiget.parado.V.c.CLXXIIII.fol.LXXVI.e.
anima indiuiſibilis ē.parado.V.c.CLXXV.fo.LXXVI.b.
anime in inferno clamare nequeunt.parado.V. ca.CLXXX. fo.LXXVI.e.
anima inferni.parado.V.c.CLXXXI.fo.LXXVI.d.
aie q̄rit̄ via aut porn nō egeāt.pa.V.c.CLXXXII.f.LXXVII.f.
angeli aſſumentes corpora fantaſtica nullum habent ſenſum.parado.IIII.cap.LXX fo.XLII.c.
angeloꝝ opationes ſunt nāles.pado.V.c.VI.fo.XLV.b.
angeli animabus in vitam eternam euntibus obuiā exeūt. parado.V.cap.XLIX.fo.LIII.c.
angelus non poteſt alicui formaliter vniri ita ꝙ det eſſe. parado.V.ca.XLIX.fo.LV.c.
angelus niſi corpus aſſumpſerit moueri non poteſt.parad. V.cap.CLXXVII.fol.LXXVI.d.
angelus ita velociter pertranſet magnum ſpacium ſicuti paruum.parado.V.cap.CLXXX.fo.LXXVI.e.
antipariſta actio.parado.V.ca.XCII.fo.LX.d.
Apochripha Scriptura.parado.I.capit.XVI. fo.II.f.
A pilato xp̄s mōti fuit addictus.pado.III.c.XLII.fo.XXX.d.
aqua ad euchariſtie ſacramentum nihil attinet. parado.II.c. XXXVI.fo.XIX.d.
aqua tribus elemētis 3riant̄.para.IIII.c.LVIII.fo.XL.c.
aque locus.parado.IIII.c.LXII.fo.XL.c.
aquile ſunt acuti viſus.para.V.c.II.fo.XLIIII.b.
aqua ſuper ignem aſperſa accedit ignem.parado.V.capitu. XCII.fo.LX.g.
a quo immediate trahatur originalis culpa. parado.V.ca. CXIX.fo.LXV.d.

Aſtra Queriſ currus leueo appellentur. parado.V.cap.LXXIIII.fol.LVII.f.
Argumentum probes chriſti vulnera poſt reſurrectionem aperta fuiſſe.pado.V.c.XXV.fo.XLIX.b.
Ariſt.opinio de aia.parado.V.cap.LI.fo.LIII.g.
arbor vite in locō delitiaꝝ.parado.V.c.CLXIIII.fo.LXIIII.b.
arguitur quorundam opinio de anima iude.parado.V.cap.CLXXXII.fo.LXXVII.b.
Athanaſii Uerborum in fidei ſymbolo expoſitio.parado.II.cap.V.fo.XV.b.
attributis ſolius dei.para.II.cap.LXXXII.fo.XXV.b.
auctentica ſcriptura: ꝛ que in ipſa tractentur.parado.I.cap.II.fol.II.b.
Baſiliſcus Quale animal ſit.parado.IIII.capit.XV.fo.XXXV.c.
Balneorum aque q̄re ſunt calide.pado.V.c.CL.fo.LXII.e.
baptiſmus ianua eſt ſacramentorum noui teſtamenti.pado.V.capitu.CXXII.fo.LXVI.b.
baptiſmus non tantam habet efficaciam vt a peccatis omnibus diluamur.parado.V.c.CXLVII.fo.LXXI.g.
baptiſmus per ſe non tantum poteſt vt peccata diluere poſſit.parado.V.cap.CXLIX.fo.LXXI.b.
Benedicta Trinitas vbiq; eſt in quocūq; ꝛ i q̄libet cuiuſq; pte.pa.I.c.LXXI.fol.X.o.
beati in paradiſo veſtibus non leguntur.parado.V.ca.XXII.fo.XLVIII.b.
beati beatorum cogitationes ꝛ affectus plane cognoſcunt.parado.V.c.XXX.fo.XLIX.c.
beatitudo conſiſtit in intellectione rerum.parado.V.capitu.LXXXV.fo.LIX.d.
beatitudo quam ponit Tullius in quo differat ab illa quam ponunt chriſtiani:ibidem.e.
bene opari nō poſſumus niſi deus adſit: male vō ſi cogimur agere ēt ſi deus abſit.pa.V.c.CLXIII.fol.LXXIIII.I.
Bona Ipſa nullo alio addito ſi ipſis premia ſūt.pad.V.capitu.LIX.fo.LV.c.
Cauſa Maioris ac minoris doloris in partu.parad.I cap.LVI.fo.VIII.b.
cayphas erat princeps anni quo chriſtus paſſus eſt.parad.II.cap.LXXIIII.fo.XXIIII.c.
cauſa condemnationis.parado.IIII.cap.X.fo.XXXIIII.b.
cauſalitas per motum infinitati perfectionis repugnat.parado.V.cap.XII.fo.XLV.
cauſa cur chriſtus poſt reſurrectionem voluerit nudus videri.parado.V.cap.XIIII.fo.LI.b.
cauſa diuerſitatis.parado V.c.CLI.fo.LXXII.c.
campi eliſii dicitur paradiſus.pado.V.c.LXXXII.fo.LVIII.c.
camporum eliſorum a paradiſo differentia.ibidem.d.
catholicoꝝ opinio de aiabus.para.V.c.LII.fo.LIIII.b.
catholicum documentum.parado.V.c.CXXVIII.f.LXVII.c.
Celum Totum deum tenuit licet nō ſolū deus in celo: ſed in aliis omnibus locis exiſteret.pado.I.cap.LXXXII.fo.II.c.
celum chriſtallinum.parado.V.c.XIII.fo.XLVI.g.
celum eſſe ſubſtantiam igneam.parado.V.c.XC.fo.LX.c.
celi numero decem.parado.V.c.CLXVI.fo.LXXIIII.b.
celum chriſtallinum.parado.V.c.CLXVI.fo.LXXIIII.e.
celum empyreum.ibidem.t.
charon lator aiaꝝ.parado.V.ca.LXXXI.fo.LVIII.e.
chayn primus mortalium in iferno.pa.V.c.CV.fo.LXIII.f.
circūciſio inſtituta erat ad delendam maculam originalem: parado.III.cap.IX.fo.XXVI.b.
circunciſione originalis macula delebatur. parado.V.capit.CXXXIX.fo.LXIX.g.
circunciſio fiebat vt deleret culpam originalem. parado.V.cap.CVIII.fo.LXIIII.b.
circunciſio ianua eſt ad totum vetus teſtamentum.parado.V.cap.III.fo.LXIIII.b.
circunciſio ēt tpe chriſti ꝛ poſt publicatum euangeliū vires proprias tenuit.parado.V.cap.CLIX.fo.LXXIII.b.
cibus ꝛ potus ſingulis hominibus neceſſarius eſt .parado.V.cap.XXII.fo.fCLVIII.b.
ciclopes viui in fronte habent oculū.para.IIII.c.LXXXI.fo.XLIII.c.
cognitio in verbo quid.parado.IIII.c.XXXVII.fo.XXXVII.b.
colerice mulieres.parado.I.capitu.XXXVI.fol.VI.m.
cōmēdatio huiꝰ locutionū figuralium.parado.I.c.V.fo.II.c.
cōparatiue qd ſit pmogenitus.parado.I.c.XVI.fo.III.b.
cōparatio ſemp ſit in vniuocis.parado.I.c.LXXVI.fo.X.b.
cōmunicatio idiomatum.parado.III.capitu.X.fol.XXVI.c.
complexio ſūmaria omnibus aliis complexionibus temperatur.parado.III.c.XXXI.fo.XXIX.c.
comprehenſor quis appelletur.pad.III.c.XLVIII.f.XXXI.b.
comparatio pulchra.parado.V.c.CLXXIII.fo.LXXV.e.
concluſio pro immediata contentione virginis. parado.I.ca.XXI.fol.IIII.b.
concluſio ꝙ chriſti corpus in inſtanti formatum ſit.parado.I.capitu.XXVII.fo.V.d.
concluſionis confirmatio.parado.V.c.XLIIII.fo.LII.g.
concluſio ꝙ ſacramenta ex ſeipſis nullam efficaciam hēant delendorum peccatorum niſi quatenus inſtrumenta q̄dam ſunt.parado.V.capitu.CLIII.fo.LXXII.b.
conditio in rebus opantibus ſecundū itellectū.parado.I.c.XLVI.fol.VII.c.
conditiones loci ꝛ locati.parado.I.cap.LXXVI.fo.X.b.
conditio omnium indiuiduorum aliquarum ſpecierū.parado.IIII.capitu.XXII.fol.XXXV.b.
conditio nemini pudicat.parado.V.cap.CXLVI.fo.LXX.e.
confirmatio obiectionis.parado.II.cap.XXIX.fo.XVIII.b.
confirmatio prioris rōnis.para.IIII.c.LXVIII.f.XLI.b.
confirmatio.parado.V.cap.XXXVI.fo.L.b.
confutatio opinionis philoſophorum perperam de deo ſentientium.parado.V.capitu.L.fol.LIII.b.
cōgruū fuit in nouo teſtō ſignū dari quo dephēdi poſſz diſtinctio xpianoꝝ ꝛ aliaꝝ gentiū.para.V.c.CLV.f.LXXII.c
conſcientia vis aie quedā ē.parado.V.c.LX.fol.LV.c.
cōſtructio ſerpētis enei a iudeis.pa.IIII.cap.II.fol.XXIII.c.
contra frēs pdicatores q minus pie cōtendunt vginē ſanctā hac labe inquinatam eſſe.pado.I.c.XXI.fol.IIII.b.
contra fratres minores.ibidem.e.
cōtinue hūana corpa minuūtur.pado.I.cap.XXIX.fol.V.b.
continuit domina noſtra chriſtū concepribiliter ꝛ quomodo.parado.I.capitu.LXIX.fol.X.b.
cōtra ſnias magiſtri ſniaꝝ.pado.III.capitu.VII.fol.XXVI.b.
contrariorum habitudo.parado.III.cap.L.fo.XXXI.b
contrarietas elementorum adinuicem ſolida ꝛ ſuperficialis.parado.IIII.capitu.LVIII.fo.XL.b.
cōtingit aliquē in purgatorio acrius angi q̄ȝ aliquem in inferno exiſtentem.parado.V.cap.XLVI.fol.LIII.b.
contraria mutuo ſe expellūt.para.V.ca.XCIII.fo.LX.b.
contra opinionē predictam.para.V.c.CXXXIII.f.LXVIII.d.
cōtra fundamētū rōnis. para.V.c.CXXXVI.fo.LXVIII.b.
conueniunt ꝛ differunt inferni pena ꝛ purgatorij. parado.V.capitu.XLV.fo.LII.b.
corpus chriſti ſine genitali violatione in lucem prodijt. parado.I.capitu.LXII.fol.VIII.b.
corpora celeſtia non ſunt mixta: ſed compoſita. parado.IIII.cap.LXVI.fo.XLI.b.
corpus chriſti in reſurrectione nudum apparuit. parado.V.capitu.XXXIIII.fol.L.f.
corpus xpi quō tumulādū eſt.pado.V.c.XXXIIII.fol.L.c.
correlarium ſcitu dignum.parado.V.c.CLIX.fo.LXXIII.f.
correlariū ſcitu dignū ō vgine.pad.V.c.CLXII.fo.LXXIIII.b.
cruciati in frigore aliquando cruciantur in calore. parad.V.capitu.XCVIII.fol.LXI.g.
cuiuſdam reſponſio.parado.I.capitu.LXIIII.fo.IX.b.
cuiuſdam reſponſio.parado.II.capitu.XXXIII.fo.XIX.b.
cuiuſlibet elementi admiranda eſt magnitudo.parado.IIII.capitu.LX.fo.XL.b.
cū fatigatiōe nō pſiſtit delectatio.pa.III.c.XXXIII.f.XXIX.b.
cum chriſtus ſurrexit ſecum ꝛ iudeorum ꝛ gentilium animas vexit.parado.V.cap.CXXXII.fo.LXVIII.b.
cur quinq; ſolum ſint metra. ꝛ non plures ꝛ qbus attribuātur.parado.I.cap.VII.fo.II.b.
cur dña nr̄a vas nō clauſū vocet.pado.I.c.LXIX.fo.X.b.
cur chriſtus lumen ſit appellatus pad.I.c.LXXXVII.f.XII.c.
cur ſacerdotes ſub vtraq; ſpecie conficiunt ſacramentum eucariſtie.parado.II.capitu.XXI.fo.XVII.b.
cur aqua vino mixta poſt eucbariſtiam ſecularibus tribuat.parado.II.capitu.XXIII.fo.XVII.c.

cur chriſti accidentia in hoſtia videri non poſſint.parado.II.cap.XLIX.fo.XXI.d.
cur ioſue non ferro:ſed lapide circũciderit omnem iſrael.parado.III.cap.LXXX.fol.XXVI.c.
cur vulnus illatũ ſit xpo iã mortuo.pa.III.c.X.fo.XXVI.d.
cur in deo dolor ſuſcipi nõ poſſit.pa.III.c.XI.fo.XXVI.c.
cur compoſita deducto corrũpente extrinſeco ex ſe corrumpuntur.parado.IIII.cap.LV.fo.XL.b.
cur boetius dixerit elemẽta numeris ligata pulcherrima rõ.parado.IIII.cap.LXV.fo.XLI.c.
cur in miniſterio eccleſiaſtico choris vtantur ſacerdotes.parado.IIII.c.LXXX.fo.XLIII.b.
cur hoĩes dũ viuũt dñr viatores.pa.V.c.III.fo.XLV.d.
cur aues in aere detineri poſſunt.pado.V.c.IIII.fo.XLV.e.
cur cum aliq̃ plures reſurrexerint chriſtus ſit dictus primicie reſurgentium.parado.V.c.VII.fo.XLV.c.
cur chriſti volatus in celum non dicitur aſſumptio ſed aſcẽſio.parado.V.cap.VIII.fo.XLV.b.
cur lex euangelica omnes obligauerit.lex vero moſayca ſolos iudeos.parado.V.cap.CXVI.fo.LXV.d.
cur demones a paſſione chriſti non fuerint redempti.para.V.cap.CXLIX.fo.LXXI.e.
cur aĩa moueri nõ poſſit.pa.V.c.CLXXV.fo.LXXVI.c.
Damnata Scripture & materia de qua in ea agitur.parado.I.capitu.II.fol.II.c.
Damnis imuteri coitus ex pte mulieris.pa.I.c.XXXV.f.V.b.
damnati non poſſunt non recordari eorũ que in vita patrarunt.parado.V.cap.LIX.fol.LIIII.b.
de triplici ſcripturarum ſacrarum partitione loquitur Dier.parado.I.cap.I.fol.II.c.
de deo ſecundum ſui proprietatem nullus eſt q̃ loqui poſſit.parado.I.cap.LXXII.fo.X.d.
de indiuiſibilibus regula.parado.I.c.LXXX.fo.XI.b.
de ſerpente eneo in deſerto a moyſe conſtructo.parado.IIII.cap.XXX.fo.XXXVI.b.
de motu nubis qua chriſtus circundatus eſt delatus in celum.parado.V.cap.IX.fol.XLVI.f.
de femoralibus xpi qd actũ ſit.pa.V.c.XLII.fo.LI.b.
de petris dolẽtes i pº etate differũt.pa.V.c.CVI.fo.LXIII.c.
declaratio q̃õnis pꝓpoſite.pa.V.c.XIII.fol.XLVI.i.
decuit in nouo teſtã nobis relíqui baptiſma ipſum pre ceteris ſacramentis.parado.V.cap.CLV.fo.LXXII.d.
dedecus xpi pdixit Eſaias.parado.V.c.CCXI.fol.XXXIII.c.
defluxiſſe ſanguinem in circuncíſione chriſti pulchra ratio.parado.IIII.c.LXX.fo.XLII.e.
dei verbum ab eterno genitũ fuit.pado.II.c.VI.fo.XV.b.
demones dãnatos ſpũs ad iferos trahũt.pa.V.c.XLIIII.fol.LII.i.
demones ſunt duplices.parado.V.c.LXXIIII.fo.LVII.g.
demones ſtant in aere.parado.V.c.XCV.fo.LXI.d.
demones ſunt bipartiti.parado.V.c.XCVII.fol.LXI.b.
demones aerei temptant & bonos & malos.ibidem.c.
demones dupliciter in homine intrant.ibidem.d.
deo obedire tenemur.parado.III.cap.LIII.fo.XXXII.c.
deos eſſe in triplici drĩa.parado.V.cap.LXXXIII.fo.LVIII.b.
deus generari cõmixtione ſeminum.ibidem.fo.LIX.d.
deorũ aliq̃ patrẽ mortalem:matrẽ vero deã hũerũt.ibidem.l.
deorum aliqui ruſticorum numina appellantur.ibidem.l.
deſcriptio loci deliĩarũ.parado.V.c.CLXIIII.fo.LXXIIII.c.
determinatio prime methaphore.pado.I.c.CVI.fo.XIIII.b.
determinatio dictorum.parado.IIII.c.LXV.fo.XLI.d.
determinatio capituli.parado.IIII.cap.LXXII.fol.XLII.c.
determinatio capituli.parado.IIII.c.LXXXIIII.fo.XLIIII.b.
determiatio q̃rte methaphore.pa.IIII.c.LXXXVI.f.XLIIII.c.
determinatio capituli.parado.V.cap.XVI.fo.XLVII.d.
determinatio nãl'e penes ſupiora.pado.V.c.LIX.fol.LV.d.
determiatio pmiſſe q̃õnis i.CLVIII.c.pa.V.c.CLIX.f.LXXIII.e.
determinatio locorũ aiarum.para.V.c.CXCI.fo.LXXVIII.d.
deus pepigit ſempiternum pactum cum Jacob & eius progenie.parado.I.cap.XII.fo.III.b.
deus nil miraculoſe operatus eſt:ſi id per naturam confici poterat.parado.I.c.XXVII.fo.V.c.
deus eſt purus ſpiritus.parado.I.c.LXX.fo.X.d.
deus eſt in omni loco & extra omnem locum.ibidem.e.
deus eſt in omnibus:ſed tamẽ a rebus omnibus ſimul ſumptis cõtineri nõ poteſt.parado.I.c.LXXIX.fo.XI.c.
deus non ſolum in ſingulis rebus eſt & omnibus ſimul:ſed etiam extra omnia.parado.I.c.LXXX.fol.XI.b.
deus eſt infinite bonitatis.parado.I.c.LXXXIIII.fo.XI.d.
deus eſt vbiq̃.parado.II.capitu.L.fo.XXI.c.
deus nõ videri põt:nec loqui.parado.II.c.LI.fol.XXI.d.
deus eſt purus actus.parado.II.cap.LIII.fol.XXI.c.
deus que agit in momento agit.pa.II.c.LIIII.fo.XXI.c.
deus omnia implet.parado.II.cap.LXXXV.fol.XXV.c.
deus nec nudus nec veſtitꝰ vnq̃ fuit.pa.III.c.VI.f.XXVI.c.
deus q̃ũo ad oĩa ſe habeat.pado.III.c.LIIII.fo.XXXII.b.
deus nec aiam habet:nec corpus.pa.III.c.LVIII.f.XXXII.c.
deus quare iuſſit moyſi vt in altum ſerpentem eneum tolleret.parado.IIII.cap.XXX.fo.XXXVI.d.
deus totũ eſſe ſuum ſimul habet.pado.IIII.c.L.fo.XXXIX.c.
deum non eſſe in loco.parado.IIII.c.LXIX.fo.XLI.b.
deus q̃ũo omnia videat.parado.IIII.cap.LXXV.fo.XLII.b.
deus quomodo aures habeat.ibidem.c.
deus q̃ũo agat in hec inferiora.pado.V.c.VI.fo.XLV.e.
deus poteſt corpus ex loco ad locum tranſferre abſq̃ medio interiecto.parado.V.c.XV.fo.XLVII.c.
deus iſraelitis fecit ne p quadraginta annos veſtes aut calciamenta conſumerent.pado.V.c.XVII.fo.XLVII.e.
deus & natura nihil fruſtra faciũt.pa.V.c.XXI.f.XLVIII.b.
deus optimus primo huiuſmodi ſingula tribuit necẽaria ſm indiuiduum.parado.V.c.XXII.fo.XLVIII.c.
deus contulit primo parenti que ad ſpecie conſeruationem conducunt.parado.V.cap.XXII.fo.XLVIII.g.
deũ nemo directe põt odiſſe.pado.V.c.XLV.fo.LII.f.
deus de lege gentiles noluit conſulere.parado.V.capit.III.fo.LXIIII.e.
deus eſt ſũmus ſacerdos.pa.V.c.CXXII.fo.LXVI.c.
deus vbiq̃ eſt:etiam ſe cognoſcibilem alicui preſtat:alicui vero non.parado.V.c.CLXVII.fo.LXXIIII.c.
deus ẽ ſubſtãtia pure ſpũalis.pa.V.c.CLXXI.fo.LXXV.d.
deus eſt maximũ bonũ.para.V.c.CCVIII.fo.LXXXII.c.
deus in ſe bonũ tm̃ hꝫ.parado.V.c.XXIX.fo.LXXXII.f.
deus animal nõ eſt.parado.V.c.CCIX.fo.LXXXII.h.
Dictorum Correlarium.parado.I.capitu.V.fo.II.d.
dicere virginẽ.ſ.dignã fuiſſe vt ſit dei mater eſt affirmare eã deo equalẽ eſſe.pado.I.c.LXXXIIII.fo.XII.f.
dictorum oñſio.parado.II.cap.XXXII.fo.XIX.c.
dicere duos eẽ deos ẽ ꝯ oẽs.pa.III.c.LVII.fo.XXXII.e.
dies celebrationis feſti purificationis Marie virginis.parado.I.cap.XV.fol.III.b.
differentia continentie:pado.I.cap.LXXXII.fo.II.f.
difficilis eſt intellectus huius paradoxe.ſ.q̃dã leo videbatur & non videbatur.parado.II.c.XLVIII.fo.XX.b.
diffinitiue eſſe in loco.pado.V.c.LXXIII.fo.LVII.b.
differentia pythagoreorum opinionis de aia a platonicorũ poſitione.parado.V.cap.LXXX.fol.LVIII.f.
drĩa penarũ iferni & purgatorĩj.pa.V.c.CXVIII.f.LXV.d.
dignitas corporis chriſti.parado.I.cap.LXI.fo.IX.b.
dĩj ſomniorũ & occultorũ.parado.V.c.LXXXVIII.fo.LIX.b.
dĩj genij dantur in cuſtodiam hominum.ibidem.c.
dĩj lares fuerunt anime mortalium.ibidem.d.
dĩj ſyluestres.parado.V.ca.LXXXVIII.fo.LIX.d.
diſſimilitudinis ratio.parado.I.cap.LI.fo.VIII.k.
diſtantia celi empirei a terra.pado.V.c.XIIII.fo.XLVII.b.
diſtinctio de paruo & nõ paruo.pa.I.cap.LXXIX.fo.XI.b.
diſcipuli non niſi admoniti xpi corpus tangere poterãt poſt reſurrectionem.parado.V.cap.XXXIX.fo.II.d.
diuinitas vnicbat ſanguini effuſo.pa.II.c.XL.fo.XX.L.
diuerſitas horum temporum a prioribus in his qui morabantur inſontes.parado.V.c.CXV.fo.LXV.d.
diuerſa mortis ratio in animabus & corporibus beatis.parado.V.cap.CLXXXIIII.fo.LXXVII.d.
Doctoris Reſponſio.paradox.I.capitu.LX.fol.VIII.c.
doctoris reſponſio.parado.V.cap.VI.fo.XLV.c.
dolores leuius patimur ſi nobis q̃ſpiã compatiatur.parad.III.capitu.XLIX.fo.XXXI.b.
dolor quid ſit.ibidem.c.
domina noſtra nunq̃ fuit ab vllo viro,carnaliter cognita.parad.

parado.I.capitu.XXXIII.fo.V.b.
domina noſtra virgo quoad primam aperturam vas clauſuz fuit.parado.I.cap.XXXV.fo.V.b.
domina noſtra aptiſſime quidem vas clauſum vocitatur, parado.I.cap.LXVIII.fo.X.d.
domina nr̃a vas paruũ appellatur.pado.I.c.LXXV.fo.X.g.
dña nr̃a nullã hũit i ſe maculã.pa.I.c.CI.fo.XIII.e.
dos corporis chriſti glorioſi.parado.I.c.LXV.fo.IX.e.

Dubium ſcilicet ad quid relate domina noſtra vas nõ puũ appellet.pa.I.c.LXXVIII.f.XI.c.
dubitatio quorundam an chriſtus in circunciſione dimiſerit.parado.III.cap.XIII.fo.XXVI.b.
dubitatio.parado.III.cap.XLIIII.fo.XXX.e.
dubitatio eſt an chriſtus aliquo inſtrumento vſus ſit in aſcẽſione.parado.V.cap.VIII.fo.XLV.e.
dubitatio.parado.V.cap.XXXIX.fo.LI.b.
dubitatio.parado.V.c.XL.fo.LII.e.
dubitatio quare xp̃s mortuus qbus inuolutus erat reſurgẽs non aſſumpſerit.parado.V.c.XLII.fo.LII.d.
dubiũ de loco aiaꝝ poſt mortẽ.pa.V.c.LXXIII.fo.LVII.c.
dubiũ ortũ ex ſolutiõe ſcõtiſtaꝝ.pa.V.c.CLXVI.fo.LXXIII.f.
due in xp̃o fuerũt nature.pado.III.cap.V.fo.XXV.b.
due ꝑcipue paſſiones laudabiles fũt.pa.V.c.XXXI.f.XLIX.d.
duo in xp̃i paſſione fuerũt.pado.II.c.XXIIII.fo.XVII.e.
duo in xp̃i paſſione patuere.pado.II.c.XXVIII.fo.XVIII.e.
duo obiecta auditus.parado.II.cap.LXI.fo.XXII.d.
duplex apertio vteri.parado.I.cap.XXXII.fo.V.c.
duplex deſcẽdẽdi modus ab adã.parado.I.c.LXIII. fol.IX.c.
duplex apertura ſpũalis.pado.I.cap.LXX fo.X.b.
duplex in aliquo ẽ ꝯtrictas.pado IIII.c.LXVII.fo.XLI.b.
duplex mortalib⁹ i celũ aſcẽſus.pa.V.c.XLIIII.fo.LII.b.
duplex peccati genus.parado.V.c.CXVI.fo.LXV.d.
duplex paradiſus.pado.V.c.CLXIIII.fo.LXXIIII.b.
duplex gaudiũ i hoie xp̃o fuit.pa.V.c.CCV.fo.LXXXI.b.
duplex eſt gaudium.parado.V.c.CCVIII.fo.LXXXII.b.
dupliciter xp̃i corpus cõſideraꝰ.pado II.c.XXX.fo.XVIII.b.
dupliciter aliquid auditur.parado.II.c.LXI.fo.XXII.d.
dupliciter fit renouatio.parado.V.cap.CCIIII.fo.LXXXI.b.

Effrontes Qui ſint.parado.V.capitu.XXXI. fo.XLIX.e.
Eluidij rõnes qbus conatur oñdeꝛ beatã virginẽ a Joſeph cognitã carnaliter fuiſſe.parado.I.capitu.IX.fol.III.c.
elemẽta omnia ſe contingentia nõ ſolidam:ſed ſuperficiales contrarietatem habent.parado.IIII.ca.LXI. fol.IIII.c.
elementa influentiam recipiunt a celo ſecundũ elemẽtales qualitates.parado.IIII.cap.LXIIII.fol.XLI.b.
elementa corrumpuntur ſecundum partem ⁊ non ſecundũ totũ.parado.V.cap.XC.fol.LX.f.
eleuatio vapoꝝ a qb⁹ radijs fiãt.pa.V.c.XCIIII.fo.LXI.d.
empyreus orbis poſtremus inter celos locatus.parado.V.c.XIII.fol.XLVI.b.
empedocles ſiculus ab ethne ignibus combuſtus. parado.V.cap.C.fol.LXII.e.
eneas petijt ſybillam cumanam de deſcenſu inferni. parado.V.cap.LXXX. fol.LVIII.b.
ens in actu haud actuare põt.parado.V.c. LXIIII. fo.LV.b.
entia vniuerſi q̃ꝫ conuenientius diſponi poſſunt diſponunt.parado.V.c.XXI.fo.XLVIII.c.
entia naturalia ſunt ordinatiſſima.pado.V.c.LXXI.f.LVI.b.
error eluidij accidit ex logica.parado.I.cap.X.fo.III.b.
error eluidij.parado.I.cap.XI.fol.III.b.
error ꝑmi parẽtis nobis oĩb⁹ penã intulit.pa.I.c.LXIII.f.IX.b.
erroris occaſio.parado.I.cap.LXXX.fo.XI.c.
error platonis de anima.parado.II.c.VIII.fo.XV.b.
error platonicorum.parado.IIII.cap.VII.fo.XXXIII.b.
eſſe in potentia ⁊ eſſe in actu.parado.II.c.LIII.fo.XXI.b.
⁊ demones ipſi chriſtum verum eſſe meſſiam cognoſcebant.parado.II.cap.LXXII.fol.XXIII.b.
eternitas quid ſit.parado.II.cap.LIIII.fo.XXI.b.
etas helye.parado.V.cap CLXV.fo.LXXIIII.c.
ethna mõs in ſicilia.parado.V.cap.LXXXI.fo.LVIII.d.
ethne ⁊ vulcanus nõ ſũt porte iferni.pa.V.c.XCIX.f.LXI.b.
ethna terra gigantum.parado.V.capitu.XCIX.fo.LXII.c.
et ſi actio ſit ratione contrarietatis tamen agentis in ſimilitudinem exiſtit.parado.IIII.cap.XXI.fo.XXXV.c.
c.
et ſi ſpiritus loqui poſſint palpari tamen nequeunt. parad.V.cap.XXXVI.fo.L.d.
euangelij publicatio quid. parado.V.ca.CXIIII. fo.LXIIII.b.
eufrates fluuius.parado.V.cap.CLXIIII.fo.LXXIIII.c.
euidentiores fiunt nobis preces noſtre voce prolata. parad.IIII.cap.LXXVIII.fo.XLIII.c.
ex vnibilitate quam habet anima ad materiã aia numero ab alijs diſtinguitur.parado.V.cap.LXV.fo.LV.b.
ex fide parentum originalis macula in pueris tollebatur. parado.V.cap.CXXIX.fo.LXVII.b.
exigua grauitas ẽ ſigo vginẽ ꝯtendẽs natã eẽ i originali culpa ſeu imunẽ prorſus.pado.I.c.XXI.fo.IIII.g.
expoſitio quorũdã dicta euãgeliſtaꝝ.pado.II.c.X.fo.XV.e.
expoſitio vboꝝ xp̃i i horto orãtis.pado.III.c.XIX.f.XXVII.c.
expoſitio verborum Jo.III. parado.IIII.c.XLI.fo.XXXVIII.b.
expoſitio verſuum quorundam perſei ſatyrici. parado.V.ca.LXII.fol.LV.c.
extra corpus ꝓpriũ aia nulla creatur.pado.IIII.c.XXXV. fo.XXXVII.b.
extremus honor exhibitus xp̃o. pa.V.c.CCX. f.LXXXIII.n.
extremum honorem chriſti preuidit Eſai.XI.c. parado.V.c.CCX.fo.LXXXIII.e.
extremum dedecus chriſto illatum.parado.V.capi.CCXI.fo.LXXXIII.b.

Facile Eſt in celo aliquid eternum ſeruare ⁊ ſi ſua natura corruptibile ſit.parado.V. ca.XVII.fol.XLVII.f.
falſa hereticorum opinio.parado.II.c.LXXI.fo.XXIII.b.
falſa opinio quorundam.parado.III.cap.IX.fo.XXVI.b.
ffalſum eſt chriſtum nunq̃ꝫ ad dormiendum iacuiſſe.parado.IIII.cap.XLII.fo.XXXVIII.e.
faſcinationes dari falſum eſt eo modo quo vulgares putant.parado.IIII.cap.XVII.fo.XXXV.b.
faſcinare in animalibus vnde ortum habeat. parado.IIII.c.XXIII.fo.XXXVI.b.
faſcinatio cauſatur ſecundum virtutem ſpirituũ emiſſorum.parado.IIII.c.XXVIII.fo.XXXVI.c.
faſcinatio eſt contra primum diuinum preceptum. parado.IIII.cap.XXIX.fo.XXXVI.e.
fatigatio in quibus ſit.parado.III.c.XXIIII.fo.XXVIII.b.
fatigatio proprietas quedam eſt inſequens humanã ſpeciẽ.parado.III.capitu.XXXVI.fo.XXIX.b.
felicitas omnium bonorum plenitudinem dicit. parado.II.cap.XX fol.XVII.d.
felicitas quid ſit.parado.III.cap.XLVIII.fo XXXI.c.
ferre animas ad loca deſtinata deo minime competit.parad.V.capitu.XLIIII.fo.LII.f.
feneſtre non ſunt in corporibus celeſtibus.parado.V. capi.CLXXXV.fo.LXXVII.b.
fenix q̃do aiam exalet.parado.V.c.CCII.fo.LXXXI.c.
fides parentum inter gentiles i paruulis originalẽ culpam adimere poterat.parado.V.c.CXXXI.fo.LXVIII.d.
filij mulierum colericarũ ſunt ingenio acutiores ceteris hominibus.parado.I.capitu.XXXVI.fo.VI.n.
filioꝝ genitura plus prĩ q̃ꝫ mrĩ debeꝰ.pa.I.c.XLI. fo.VI.f.
filius dũtaxat carnẽ aſſũpſit.parado.II.c.LVIII.fo.XXII.b.
finitũ ab infinito ꝑ infinita excedit.pa.V.c.CXLIX.f.LXXI.d.
firmior ⁊ ſecurior opinio de conceptione virginis. parad.I.cap.LVII.fo.VIII.k.
flagella qualia erant:quibus chriſti corpus percutiebaꝰ.parado.III.c.XXXIX.fo.XXX.b.
flegmatice mulieres.parado.I.c.XXXVI.fol.VI.l.
flegeton fluuius a quibuſdam dicitur celum martis.parad.V.c.XC.fo LX.d.
fluuius qui in quattuor diuiditur nominatiſſimos fluuios.parado.V.capi.CLXIIII.f.LXXIIII.e.
fons q ex loco voluptatis exit ⁊ in quattuor celeberrimos fluuios partitur.parado.V.c.XXII.fo.XLVIII.f.
forma eſt totius operationis principium.parado.V.capitu.LXXI.fo.LVI.c.
formaliter eſſe in corpore ⁊ diffinitiue eſſe in corpore differunt.parado.V.cap.LXIII.fol.LV.b.
formalis reſponſio.parado.V.cap.XLVIII.fo.LIII.c.
fortis cõplexionis erat xp̃s.parado.III.cap.LVI. f.XXXII.f.
frigidus ſi igni appropinquaquerit immediate maiorem fri-

giditatem ſentiet.parado.v.capitu XCII.fo.LX.e.
fruſtra fit per plura quod fieri poteſt per pauciora ⁊ eque bene.parado.I.c.XCIX.fo.XIII.c.
fundamentum oppoſitionum exiſtimantium circūciſionē fieri ſolitā ex cultro lapideo.para.III.c.VII.fo.XXVI.c.
fundamentum obonis.parado.v.cap.XXXV.fo.L.b.
fundamentalis cauſa.parado.II.cap.XXXVI.fo.XIX.d.
Gaudium Intellectus parado.v.capit.CXXXV.fol.LXVIII.c.
gelu generatur virtute aeris ⁊ eſt frigidiſſimum.parado.v.cap.XCI.fo.LX.c.
gelu modus generandi.ibidem.f.
gentes in hīcris oculos geſtātes.pa.IIII.c.LXXXI.f.XLIII.f.
gētiles nō tenebāt ad circūciſionē.pa.v.c.CIX.f.LXIIII.b.
gentiles ſaluari poterant abſqꝫ circuncitione.parado.v.ca.CIX.fol.LXIIII.d.
gētiles ex purgatorio in ſynu Abrahe quandoqꝫ admitti poterant.parado.v.cap.CX.fo.LXIIII.c.
gentiles q moriebantur ante vſus liberi arbitrij ꝑpetua ſymbi pena damnati ſunt.parado.v.c.CXI.fo.LXIIII.i.
gigantes pugnarunt cū dījs.parado.v.c.XCIX fo.LXII.d.
gion fluuius.parado.v.capitu.CLXIIII.fo.LXXIII.g.
gloria quid.parado.v.capitu.CLXIX.fo.LXXV.c.
gloria angelorum cum initio rerum exorta eſt.ibidem.d.
gloria que hominibus in celo debetur eis hominibus poſt modom inchoauit.parado.v.c.CLXIX.fo.LXXV.c.
gloria eſt bonum perfectum.parado.v.c.CLXX.fo.LXXV.b.
Habitus Intellectuales manere i aīa poſt corporis ſolutionē.pad.v.c.CXXXV.f.LXVIII.c.
Hec propoſitio ſcilicet deus paſſus eſt quomodo intelligat.parado.III.cap.LIX.fo.XXXII.c.
herculem filium iouis ⁊ alcmene ſemideum.parado.v.cap.LXXXIII.fol.LIX.b.
hereticorum opinio.parado.II.c.XC.fo.XXIIII.c.
hereſis eorum qui exiſtimant hoiem ſaluari poſſe officio tātum nature.parado.v.cap.CLXIII.fo.LXXIIII.g.
heroyca virtus vnde dicatur.pad.v.c.LXXXVIII.fo.LIX.b.
hieremias in vtero ſanctificatus eſt.parad.v.cap.CXLVII.fol.LXXI.c.
hoies demonibus nō ꝑſunt.pa.IIII.c.XXXVII.fo.XXXII.c.
hominibus conuenit motus progreſſiuus.parado.v.c.IIII.fo.XLV.d.
homines primeue originalis iuſtitie non erant omnino felices.parado.v.cap.LXXXIII.fol.LIX.b.
homines quā primū nati ſunt in ira dei ſunt.parado.v.cap.CXXXVIII.fo.LXIX.b.
homeri laus.parado.v.cap.LXII fo.LV.b.
honor quid ſit ⁊ in q̄ ꝯſiſtat.pa.v.c.CCX.fo.LXXXIII.i.
humane actiões p tria ꝑncipia potētiaꝝ executiuaꝝ principiantur.parado.IIII.capitu.LXXVII.fol.XLIII.c.
Jacere Quid ſit.parado.IIII.capitu.XLII.fol.XXXVIII.b.
Jacere quid proprie dicat.para.IIII.c.XLIII.fo.XXXVIII.b.
idem eſt deo facere ⁊ velle.parado.III.c.XLII.fo.XXX.c.
idola ceperunt in ſecūda etate.pado.v.c.CVII.fo.LXIII.d.
ieſus an alios ꝓgenitus vocabat.pado.I.c.XV.fo.III.b.
ieiunātes facile polluūtur ⁊ quare.pado.I.c.XLV.fo.VII.e.
ignis locus.parado.IIII.cap.LXII.fo.XL.e.
ignis eſt rarioris ſubſtantie ceteris elementis.parado.v.ca.V.fol.XLV.b.
ignis fons totius caloris eſt.pado.v.c.LXXVI.fo.LVII.b.
ignis exhalationes in pluribus locis vnde fiunt.parado.v.cap.CI.fo.LXII.b.
ignis ethue non ſemper eructuat.pa.v.cap.CII.fol.LXII.b.
ignes oēs ipuritates deuorat.pado.v.c.XCIII.fo.LX.c.
imagineriē facta ad rerū expreſſiones ſunt ⁊ ſigna ſignatis cōformātur.pa.v.capitu.XLI fo.LI.c.
imaginatio vulgariū.parado.I.cap.XC.fol.XII.c.
improbatio opinionis.pado.I.cap.XXXVI.fol.v.b.
improbatio.parado.I.cap.XXXVII fol.VI.b.
improbatio poſitionis.parado.I.cap.XXXVIII.fol.VI.b.
improbatio opinionis medicorum.para.I.c.XXXIX.fo.VI.d.
improbatio prima.parado.I.cap.XLIIII.fol.VII.c.
improbatio ſecunda.ibidem.d.
improbatio.parado.I.cap.XLVII.fol.VII.f.
impugnatio reſponſionis.parado.II.capitu.X.fo.XV.f.
impoſſibile erat chriſtum mori eo modo quo ceteri moriuntur.parado.III.cap.LV.fo.XXXII.b.
impugnatio.parado.v.cap.XXXIII.fo.L.c.
improbatio.parado.v.capitu.XL.fo.LI.g.
improbatio opinionis platonis.para.v.c.LXXIX.f.LVIII.d.
impugnatio opinionis q̄ infernus ſit in igne.parado.v.c.XC.fol.LX.c.
impugnatio contra oppoſitionem quorundam de abluendo originali in mulieribus.parad.v.c.CLVII.fo.LXXII.b.
impoſſibile ē alas p ſpactū moueri.parado.v.c.CLXXVI.fol.LXXVI.b.
improbatio opinionis.parado.v.ca.CLXXXII.fo.LXXVII.c.
improbatio expoſitionis.parado.v.cap.CXCIX.fo.LXXX.d.
improbatio harum expoſitionū.para.v.c.CCX f.LXXXIII.d.
in his que a deo fiunt non eſt neceſſaria temporis menſura.parado.I.cap.XXIIII.fo.IIII.d.
in viro nō pōt fieri cōceptio.parado.I.c.XLV.fo.VII.g.
in partu ſola maria domina noſtra fuit virgo.parado.I.cap.LVI.fol.VIII.c.
in partu virgo maria omni dolore fuit penitus imunis.parado.I.capitu.LXIII.fol.IX.i.
in quacunqꝫ hoſtie particula adeſt corpus chriſti.parado.I.capitu.LXVII.fo.IX.d.
in vtero virginali nulla fuit virgineorum clauſtrorum apertio.parado.I.cap.LXVIII.fol.IX.b.
in maria virgine fuit apertio methaphorica.parado.I.capit.LXXIIII.fol.X.b.
in ſpiritibus nulla maior differentia ſpecifica eſſe poteſt.parado.II.capitu.IX.fol.XV.g.
in xp̄i corpe q̄ttuor ſunt hūores.pa.II.c.XXVII.fo.XVIII.c.
in baptiſmo delentur peccata hominis veteris.parado.II.c.XXXII.fo.XIX.d.
in calice ⁊ vino cōſecrato eſt ſanguis ⁊ anima ⁊ corpus chriſti.parado.II.cap.XXXIX.fo.XIX.b.
in chriſto due erant nature.parado.II.c.XLIX.fo.XXI.b.
in nālibus agēs in agēdo repatit.pa.II.c.LXVII.fo.XXIII.b.
in chriſto erat pars anime ſenſitiue ⁊ rationalis.parado.II.cap.LXXV.fol.XXIIII.c.
in ſuolūtarijs meritū nullū ē.pado.II.c.LXXV.f.XXIIII.e.
in chriſti acerbiſſima paſſione triſtitia eſt cauſata.parado.II.cap.LXXVII.fol.XXIIII.b.
in magnis cogitationibus degentes cito moriuntur.parad.III.cap.XIX.fol.XXVII.b.
in paſſione chriſti anima diuinam vidit eſſentiam.parad.III.cap.XLVIII.fo.XXXI.d.
in videndo non mutamur realiter:ſed ſpiritualiter.parado.IIII.cap.XV.fo.XXXV.b.
in tertio ſeptimi climatꝫ cadauera i puteis aqs carētibus recīdunt ne putreſiāt.pado.IIII.c.XLVI.fo.LXXIX.c.
in generatione filij defuit diſpoſitio precedens.parado.IIII.cap.LIII.fol.XXXIX.b.
in deo perfectius eſſe reperitur q̄ꝫ in alijs ſit.parado.IIII.ca.LIIII.fol.XL.c.
in xp̄o nulla erat mōſtruoſitas.para.IIII.c.LXXXI.f.XLIII.d.
in deo nulli⁹ rei ē ſubordinatio.pa.IIII.c.LXXXIII.f.XLIIII.m.
in terra ꝑcipue ꝯrietas eſt.parado.v.cap.XVII.fo XLVII.g.
in xp̄o nihil eſt pudendum.parado.v.cap.XIX.fo.XLVIII.e.
in paradiſo ois pena abeſt.parado.v.cap.XX.fo.XLVIII.f.
in padiſo nll'a ē veſtiū neceſſitas.pa.v.c.XXIIII.f.XLVIII.c.
in paradiſo ſinguli ſingulorꝫ penetralia ⁊ inteſtina admirari poterunt.parado.v.capitu.XXX.fo.XLIX.b.
in aere caliginoſo nō ē īfernus.pado.v.c.XCVII.fo.LXI.f.
in inferno eſt aqua frigidiſſima.parad.v.c.XCVIII.f.LXI.d.
in inferno agentia nālia nō nāliter agunt.ibidem.e.
in ſicilia quare fiunt terremotus.parad.v.c.XCIX.f.LXII.g.
in veſeuo monte baſos phs ac poeta incendio aſſūptus ē.parado.v.capit.CI.fol.LXII.c.
in purgatorio nullus ē demō.pado.v.c.CVI.fo.LXIII.c.
in iudeis originalis macula per circunciſionem tollebatur.parado.v.cap.CXXXVI.fo.LXVIII.c.
in priuatione non eſt magis aut minus nec exceſſus aliqs.parado.v.capitu.CXLII.fo.LXIX.d.
in lymbo puerorum nulli grauior quam alteri pena eſt.parado.v.capi.CXLII.fo.LXX.e.

in vtero

In vtero ſanctificati peccatum originale non habebant. parado.V.cap.CXLVI.fo.LXX.b.
in quo gradu cõtingat vt ſacerdos ex mero pane ⁊ vino tanta gr̃as accipiat ac ſi eẽt chriſti corpus. parado.V.cap. CXXII.fol.LXVI.d.
in lymbo puerorum nil'a ſẽſus pena ẽ.pa.V.c.CXXV.f.LXVI.c.
in penitentia actualia tantũ peccata delentur. non autem originale. parado.V.capitu.CXLVIII.fo.LXXI.c.
in quo celo de⁹ ſit ⁊ btõrum aie.pa.V.c.CLXVII.fo.LXXIIII.b.
in hoſtia xp̃s vt deus ⁊ hõ ẽ.pa.V.c.CXCVIII.fo.LXXX.b.
in chriſto triſtitia fuit.pado.V.c.CCVI.fol.LXXXII.b.
in deo nihil noui accidit.pado.V.c.CCIX fo.LXXXII.d.
incubi ⁊ ſuccubi demones qd.para.I.c.XXXVI.fo.V.g.
incognita nãlit nemo honorare pt.pa.V.c.CCX.f.LXXXIII.e
increpatio ſolutionis.parado.V.c.CCXII.fol.LXXXIII.g.
inductione probatur ſanctam trinitatẽ in virginis vtero extitiſſe.parado.I.cap.LXXI.fol.X.c.
indiuidua naturalia que partes ſunt ſpeciei nullam habent actionem.parado.II.cap.LIX.fo.XXII.d.
infinitum quid ſit.parado.I.cap.XCVII.fo.XIII.d.
infidelitas qñqz ẽ quid medium inter ſimpliciter aſſentire ⁊ negare.parado.V.cap.XXXVIII.fo.LI.g.
infernus ſecundum virgiliũ quomodo differat a poſitione fidelium.parado.V.cap.LXXXII.fo.LVIII.b.
infernus nõ eſt in ſphera ignis.pado.V.c.LXXXIX.fo.LX b.
inferni poſitio chriſtianorum rationabilior eſt ceteris.para. V.cap.LXXXIX.fo.LX.c.
Infernus eſt in loco determinato.ibidẽ.f.
Infernus eſt in ſphera ignis ⁊ aere caliginoſo. parado.V.ca. XC.fol.LX.b.
Infernus quare eſt obſcurus.parado.V.c.XCVIII.fol.LXI.c.
infernus generaliter ſumptus habet quattuor loca.parado. V.cap.CV.fo.LXIII.b.
Infernus habet loca diſtincta.ibidem.c.
infernus eſt ab origine mundi.ibidem.e.
infans aliqua tñ parte eius ex vtero matris emiſſa baptizari poteſt.ſed non quãdiqz.para.V.c.CLV.fo.LXXII.e.
ingenioſi ⁊ rudes non equaliter cõcluſionibus aſſentiunt. parado.V.c.LXXIX.fo.LVIII.e.
inhibitum eſt demonibus in purgatorio exiſtentes animas intueri.parado.V.c.XLVII.fo.LIII.c.
indiuiſibile nullam ſenſationem cauſat aut terminat.parad. II.cap.LXVIII.fol.XXIII c.
ineptiſſime aliqui philoſophorum de deo opinati ſunt.para. V.c.L.fol.LIII.e.
Inquiſitio enee ab anchiſe patre ſuo de animabus. parado. V.cap.LXXX fo.LVIII.c.
Inſtantia.parado.I.c.LXXVIII.fo.XI e.
inſigne chriſti miraculũ q in tactis angoribus nunq̃ fuerit conqueſtus.parado.II.c.LXV.fol.XXII b.
intentio libri ſuper quinqz methaphoras.prolo.fol.II.b.
intellectus verborum q chriſtus a patre ſancto conceptus eſt.parado.I.c.XLI.fol.VI.g.
intentio chriſti de ſacramento eucharistie.parado.II.capitu. XXIIII.fo.XVII.f.
interior oratio ſine vlla verborum expreſſione interdum valde prodeſt.parado.IIII.cap.LXXX fo XLIII.f.
Intelligẽtie ſũt plene formis.pa.V.c.LXXV. fo.LVII.c.
intellectus inter anime potentias eſt excellentior. parado. V.cap.CXXXV.fol.LXVIII.d.
Intellectus quomodo cognoſcat.pa.V.c.CLXXI.fo.LXXV.c.
inuẽtio veſtis ẽ vt legat pudẽda.para.V.c.XIX.f.XLVIII.d.
inuentores nouarum rerũ.parado.V.c.LXXXVIII.fo.LIX.c.
Joannes in aquila figuratus.para.IIII.c.III.fo.XLV.g.
ioannes baptiſta nunquam mortaliter peccauit. parado.V. c.CXLVII.fo.LXXI.e.
Joannes baptiſta baptizatus a chriſto fuit.parado.V.capi. CLVIII.fol.LXXIII.d.
ioſeph etiam de conceptione virginis aliquantulum dubitabat.parado.I.c.XC.fo.XII.b.
ioſeph faber lignarius ⁊ conditio virginis marie. parado.I. cap.XC.fo.XII.d.
irrõnabile foret ſi ppetuo cruciãdi ſpiritus a bonis ãgelis in infernum ducerentur.parado.V.capi.XLIIII.fo.LII.b.
irrefragabile teſtimonium de conſecratione in calice.parad. V.cap.CXCIIII.fo.LXXIX.d.
iudei turpiſſima morte chriſtum condemnaret.parad.III.c. XLIIII.fo.XXX.c.
iudeis lex data ẽ eorum cõſenſu.para.V.c.CXI.fo.LXIIII.d.
iudeorum lex ex chriſti ſanguine ſoluta fuit.parado.V.cap. CXV.fol.LXV.b.
iulij mors quo ipe fuerit.pado.V.c.LXXXV.fo.LIX b.
iuſtitie regula.parado.I.c.XLI fo.VI.e.
iuuenalis neget ĩfernũ eẽ.pado.V.c.LXXXII. fo.LVIII.g.
Lares Sunt anime beatorum.parado.V.ca.LXXXVI.fol.LIX.e.
latrones qui cũ xp̃o mortui ſunt eadem vulnera ſunt paſſi que chriſtus.parado.III.c.XLIIII.fol.XXX.d.
laus virginis in cãtica cãticorum.pado.I.c.XXI.fol.IIII.b.
leonis fortitudo.parado.II.cap.III.fol.XIIII.b.
lex propoſitionũ ꝯdictoriarum.pado.I.cap.VI.fol.II.c.
lex natorum ex ſacerdotibus.parado.I.c.LIX.fo.VIII.c.
lex ĩ q̃ttuor libris moyſi data iacob tirl.pa.II.c.IIII.f.XIIII.d.
lex moſayca ab euãgelio differt.pa.IIII.c.XL. fo.XXXVIII.c.
lex nature ⁊ precepta eius.parado.V.c.CVII.fo.LXIII.b.
lex nature obligat ad decem precepta.ibidem.g.
lex ſemper cõis extitit vt pro pctõ mortali apud inferos plecteremur.parado.V.c.CVIII.fo.LXIIII.e.
lex neminem obligat niſi eos quibus data eſt. parado.V.ca. CXI.fo.LXIIII.c.
lex gentilium que ad hec vſqz tempora obſeruata eſt.parad. V.cap.CXI.fo.LXIIII.f.
lex euãgelica omnes obligat.pado.V.c.CXVI.fo.LXV.c.
lex moſayca non continebat ſtatum perfectum.parado.V.c. CXVI.fol.LXV.e.
liberatur aliquis ab aliquo malo cum preſeruatur ne cadat. parado.V.c.CV.fo.LXIII.e.
liberatio a peccato originali in veteri lege erat per fidem. nõ autem circuncißio.parado.V.cap.CXLVIII.f.LXXI.b.
licet aia eſſe bẽat iam perempto corpore non tamen hẽre poteſt niſi corpus qñqz ſit.parado.II.c.IX.fo.XV.f.
lymbus ſanctorum patrum.pado.V.c.CXXVII.fol.LXVII.b.
lingues principales ſunt tres.pado.V.c.XCVI.fol.LXI.b.
loca potẽtie motiue ⁊ formatiue.pa.III.c.XXXV.fo.XXIX.b.
loca motiue potentie ⁊ interpretatiue ⁊ operatiue. parado. III.cap.XXXV.fol.XXIX.e.
locus eſt principiũ gñonis.parado.V.cap.XCI.fo.LX.d.
locus in quẽ iuſti mortui ĩcdebãt.pad.V.c.CXI.fo.LXIIII.g.
longe magis eſt corpus in indiuiſibili conſiſtere q̃ dare corporum penetrationem.parado.I.c.LXVI.fol.IX.c.
loquentes de reſurrectione delectamur.parado.V.c.LII.fo. LIIII.c.
lucidũ ⁊ lumineſũ differũt. pado.I.cap.LXXXVII. fo.XII.c.
lupi natura humane nature contraria eſt.parado.IIII.cap. XX.fol.XXXV.d.
lux ⁊ lumen differunt.parado.I.c.LXXXVII.fo.XII.d.
Machometi Poſitio de btitudine ceteris irrõnabilior.parado.V.cap.LXXXIX. fol.LX.d.
magna corpis xp̃i dignat io.parado.I.c.LXI.fol.IX.c.
magnũ dupliciter dicitur.parado.I.c.LXXV.fol.X.c.
magna fides mulieris ſanguinis fluxum patientis.parado. II.capitu.LXVII.fo.XXIII.c.
magis deus a nobis colitur oratione vocali q̃ mentali.parado.IIII.c.LXXVII.fol.XLIII.d.
maioris q̃titatis in corpe humano ſolus ſanguis eſt q̃ ceteri ſimul humores.parado.II.c.XXVIII.fol.XVIII.c.
maior dolor in xp̃o erat q vterqz pes vno clauo affigeret q̃ ſi duob⁹ alter ⁊ alter figeret.pa.III.c.X.fo.XXVI.c.
mali in vita ſe hodio hñt.pado.V.cap.XLV.fol.LII.b.
maria virgo ⁊ ante conceptum ⁊ poſt fuit beatiſſima virgo. parado.I.c.XX.fol.IIII.c.
maria virgo domina noſtra vas aptiſſime nuncupatur. parado.I.cap.XXIX.fol.V.c.
maria virgo fuit caput omnium credentium.parado.I.capi. XXXI.fo.V.b.
marie virginis excellentia.parado.I.c.LXXXIIII.fol.XI.c.
maria vas non luminoſum dupliciter intelligitur.parado.I. cap.LXXXVIII.fol.XII.b.
maria ṽgo duplr ſaluatorẽ cõtinuit.pa.I.c.XCII.fo.XII.b.

maria

maria uas nō uacuum dupľr dicit.parado.I.cap.LXXXXVI.
fol.XIII.c.
maria magdalene quare ſup xp̄i pedeſ unguentū ſemel effu
derit.parado.III.capi.XXXVII.fol.XXVIIII.c.
maſculum ſemen ac muliebꝛe menſtruū differunt.parado.I.
capi.LI.fol.VIII.i.
medicoꝝ quorundā opinio de formatione fetus in utero.pa
rado.I.cap.XXXVIIII.fol.VI.b.
memoria ſceleꝝ i iferno penitētia ē.pado.V.c.LX.fol.LV.d.
menſtrua in muliere ſunt ex quibus fetus formatur in vte
ro.parado.I.cap.XLVII.fol.VII.e.
methaphore in ſacra ſcriptura non ſunt intelligende vt uer
ba ſonant.parado.I.cap.III.fol.III.f.
methaphorice locutiones inter auctenticas ſcripturas loca
ri debent. parado. I.cap.III.fol.III.b.
methaphora de virgine quare pꝛioꝛ ceteris exponatur.para
do.I.cap.VIII.fol.II.b.
miniſtri dei in ſpiritualibus. pado. V.cap.XLVIII.f.LIII.g.
mirabile de ſalamādra.parado.III.cap.XXIII.fol.XXVIII.c.
mirificus xp̄i volatus.parado.V.cap.V.fol.XLV.d.
miraculū cōtinentie uerbi.parado.I.cap.LXXXIIII.fo.XII.g.
mixta pfecta ab intriſeco corrūpi pñt.pa.IIII.c.LXVI.f.XLI.e.
modos quo ptus in vtero augeť.pado.I.cap.XXV.f.IIII.c.
modus ſitus elementoꝝ totali eoꝝ corruptioni repugnat.
parado.IIII.cap.LXI.fol.XL.b.
modus abſtergēdi originale multiplex fuit in iudeis.parad.
V.capi.CLVI.fol.LXXII.b.
mōſtruoſuꝫ corpus mōſtruoſaꝫ hꝫ aiaꝫ.pa.I.c.LXXXXVIII.
fol.XIII.d.
mōſtruoſi homines ad diuerſos cult⁹ iure admitti nequeūt.
parado.I.cap.C.fol.XIII.c.
morborum genera prohibentia ne quis ſacerdotiū admitti
poſſit.parado.I.cap.LIX.fol.VIII.d.
more quid.parado.III.cap.LVIII.fol.XXXII.b.
mos ſacrarū litterarū.parado.I.cap.XXXIII.fol.V.b.
motum in momento fieri claudit contradictionem.parado.
II.cap.LII.fol.XXI.c.
motuſ qd referēte ariſ.3.phyſi.pa.IIII.c.XLVIII.f.XXXIX.b.
motus naturaliſ ſeptem planetarum oꝛbium.parado.V.cap.
CLXVI.fol.LXXIIII.g.
moyſes deū uelut amicum allocutus eſt.parado.V.cap.
CXLI.fol.LXIX.b.
mulieres que in ſpermate plurimum abundant.parado.I.
cap.XXXVII.fol.VI.f.
mulieres abſqꝫ uiri conſuetudine parere fieri poteſt parad.
I.cap.LIII.fol.VIII.e.
multiplex defectus eluidiane rōnis.pad.I.c.XIIII.fol.III.b.
multi errores inſequunť ad expoſitionē eluidij in nomine ꝑ
mogenitus.parado.I.cap.XV.fol.III.c.
multipharīā deorum diſtinctionē poſuit gentilitas.parado.
II.cap.IIII.fol.XIIII.b.
multiplices pene in iferno.pado.V.cap.LXXXI.fol.LVIII.b.
multiplex nomen ſicilie ibidem.c.
mutatum eſſe qd ſit.parad.II.cap.LIIII.fol.XXI.d.
mutuus appetitus inter formā ꝛ mām.pa.II.c.IX.fol.XV.b.
Natura Et diſpoſitio loci in quo fetus formatur in
vtero.parado.I.cap.XLV.fol.VII.b.
neceſſaria ad xp̄i aduentū.parado.I.cap.LXIX.fol.X.e.
neceſſe eſt alterā diuinam perſonā in altera eſſe.parado.V.
cap.CLXXXXVI.fol.LXXIX.c.
nec pars ſubſtantialis nec integralis de toto in recto predi
catur.parado.II.cap.VI.fol.XV.f.
nihil aque in chriſti corpoꝛe uiuēte fuit.parado.II.ca.XXX
fol.XVIII.d.
nihil melius deus itelligit qꝺ uoce ꝓfert eo qꝺ mente s no
bis cōcipiť.parado.IIII.cap.LXXVIII.fol.XLIII.b.
niſi eſſet aliqꝺ ipedimē aie humane ſpē different cū ſimpliceſ
fini.parado.IIII.cap.XXXIIII.fol.XXXVII.c.
nemo ante chꝛiſti moꝛtem celi gloꝛiam eſt adeptus.parado.
V.c.CIX.fol.LXIIII.e.
niues generantur in aere.parado.V.cap.LXXXXI.fol.LX.c.
niues:grandines: ꝛ huiuſmodi generantur in medio aeris.
parado.V.cap.LXXXXV.fol.LXI.b.
non datur ſemē cōplexionis medic.parad.I.cap.LI.f.VII.g.
non quelibet pena que infligitur eſt vicio peccati.parado.I.
cap.LVIII.fol.VIII.b.
non decebat uirginem fieri coꝛpoꝛe moſtruoſam.parado.I.
cap.LXXXXVIII.fol.XIII.b.
non tenemur cuncta que oꝛamus in uocem foꝛmare.parad.
IIII.cap.LXXVIII.fol.XLII.b.
non poterat xp̄s abſqꝫ viſitatione diſcipuloꝝ ex terris in ce
lum aſcēdere.parad.V.cap.XVI.fol.XLVII.b.
non mirentur damnati, ꝛ ſi doleant de peccatis.parado.V.
cap.XLV.fol.LII.e.
non differt an bonos vel malos demones dum viuunt pu
ntant.parado.V.cap.LXXXXVII.fol.LXI.e.
non erat neceſſe vnicum baptiſmum nobis relictum iri ad
ablutionē peccatoꝛuꝫ.para.V.cap.CLIII.fo.LXXII.b.
nonnulloꝝ opinio.parado.I.cap.LXXXVIII.fol.XII.c.
nonnulloꝛum reſponſio.parado.V.cap.XVII.fol.XLVII.b.
nota que in xp̄o erant.parado.II.cap.XXVI.fol.XVII.c.
nota quis a lupo faſcinatur.parado.IIII.ca.XIX.fol.XXXV.c.
notandum de incubis ꝛ ſuccubis demonibus.parado.I.ca.
XXXVI.fol.V.b.
notandum.parado.I.cap.LXXV.fol.X.b.
notandum.parado.II.cap.II.fol.XIIII.a.
notandum de xp̄o.parado.II.cap.XXX.fol.X.c.
notandum.parado.II.cap.XLIIII.fol.XX.b.
notandum.parado.III.cap.I.fol.XXV.b.
notandum.parado.III.cap.XXXII.fol.XXIX.c.
notandum.parado.III.cap.LI.fol.XXXI.b.
notandum pꝛo declaratione.parad.III.cap.LVII.f.XXXII.b
notanduꝫ pꝛo declaratiōe quarte methaphoꝛe.parado.IIII
cap.I.fol.XXXIII.b.
notandum.parado.IIII.cap.LXXVIII.fol.XLIII.b.
notandum de chꝛiſto in monte oliuarum exiſtente.parado
V.cap.IX.fol.XLVI.d.
notandum naturalia habere pꝛopꝛias operationes aliter ocio
ſe fuiſſent.parado.V.cap.XI.fol.XLVI.c.
notandū de aſcenſione domini.parad.V.c.XIIII.f.XLVII.c.
notandum de demonibus.parado.V.ca.LXXXXV.f.LXI.c.
notandum.parado.V.cap.CVI.fol.LXIII.g.
notandum.ibidem.i.
notandum.parado.V.cap.CXXXV.fo.LXVIII.b.
notandum de lymbo.parado.V.cap.CXXVI.fol.LXVII.c.
notandum.parado.V.cap.CLXXI.fol.LXXV.b.
nouem menſibus chꝛiſtus ſtetit in virginis aluo.parado.V.
cap.CLXXXXVII.fol.LXXX.b.
nubes iſta celos non penetrauit.para.V.capi.IX.fol.XVI.k.
nullus uolens iniuriā patitur.pado.III.cap.VI.fol.XXVI.b
nullus ex moꝛtalibus dominus eſt membꝛoꝛuꝫ ſuoꝛum quo
fit ut impunis eſſe nequeat qui ſue moꝛtis conſcius ē.
parado.III.cap.LIIII.fol.XXXII.c.
nulla penitus contrarietas reperitur in coꝛpoꝛibus celeſti
bus.parado.IIII.cap.LXVI.fol.XLI.g.
nulla plena peccatoꝛum ſolutio ante chꝛiſti paſſionem fieri
potuit.parado.V.cap.CLIII.fol.LXXII.g.
nulla gens ex baptiſmo ſalutem ſperat preter chꝛiſtianos.
parado.V.cap.CLV.fol.LXXII.b.
nulla pꝛincipibus clarioꝛ eſt virtus quā de chꝛiſtiana fide re
cte ſentire.parado.IIII.cap.XXIX.fol.XXXVI.d.
nullum elementoꝛum habet contrarietatem intrinſecam.pa
rado.IIII.cap.LVI.fol.XL.b
nullum elementum ab intrinſeco coꝛrumpi poteſt.parado.
IIII.cap.LVII.fol XL.b.
nullum aut moꝛtis aut nocumenti chꝛiſto incentiuuꝫ eſt.pa
rado.V.cap.LXXV.fol.XLIX.c.
nunquid ſi deus loquitur omnes dictiones.ꝛ orationes ſi
mul pꝛofert uel non.parado.II.cap.LV.fol.XXI.b.
nunquid infernus tante capacitatis ſit ut cuicūqꝫ locus aſſi
gnari ſufficiat.parado V.ca.CLXXXIX.fol.LXXVIII.b.
nunquid hec renouatio de chꝛiſto vt chꝛiſtus vel ne homo
intelligatur.parado.V.cap.CCII.fol.LXXXI.d.
Obſeruatio pecudum ꝛ reliquoꝛum animali
um apud antiquos in immolatio
ne.parado.I.cap.XV.fol.IIII.k.
Obiectio.parado.I.cap.LI.fol.VII.b.
obiectio.parado.I.cap.LX.fol.VIII.b.
obiectio.parado.III.cap.XXV.fol.XXVIII.e.
obiectū viſiue potentie.parado.III.cap.XXVIII.fo.XXVII.b.

Tabula

obiectio.parado.III.capitu.XXXIIII.fo.XXIX.b.
obiectio.parado.V.capit.IX.fol.XLVI.b.
obiectio.parado.V.capi.XXXIII.fo.L.d.
obiectio ad reſponſionẽ.parad.V.c.CXXXIIII.fo.LXVIII.b.
obiectio.parado.V.cap.CCXII.fo.LXXXIII.c.
obiectio.ibidem.e.
oblationes que a mulieribus fiebant pro originali deponẽdo.parado.V.cap.CLVI.fo.LXXII.d.
octaua ſphera firmamentum ab aliq̃s nuncupata. parado.V.cap.XIII.fo.XLVI.e.
octo qui ex diluuio excepti ſũt.pa.V.c.CXXVIII.fo.LXVII.f.
oculus aquatice ẽ ꝯplexionis.pa.III.c.XXVI.fo.XXVIII.b.
omniũ nouoꝝ aialiũ ꝑlco imꝑfecta ẽ.ꝑad.I.c.LII.fo.VIII.c.
omnem perfectionem creaturarum eſſe in beata virgine.parado.I.c.XCVII.fo.XIII.e.
omnes ꝓbatiões:cõſenſus: ⁊ cogitatiões caſte vocãt q̃n in finẽ iniquũ nõ ordinent.pado.I.c.CIIII.fo.XIIII.c.
omnes actiones naturales ſucceſſionibus menſurantur.parado.II.cap.XXX.fo.XVIII.e.
omnes gentes non attendebant verbis chriſti. parado.II.c.LXIIII.fo.XXII.b.
omnia corpora colorata aut lucida circulariter agunt.parado.IIII.c.XIIII.cap.XIIII.fo.XXXIIII.b.
omnes indigent preceptore.para.V.c.LXIX.fo.LVI.b.
omne qđ fit ꝯ fidẽ pctm̃ ẽ.parado.V.c.CXV.fo.LXV.c.
omnes q ab adã originẽ trahũt originalẽ culpã aufugere nequeunt.parado.V.capitu.CXIX.fo.LXV.c.
omnes in vita eterna ſũt felices.pa.V.c.CLXXIII.f.LXXV.b.
omnes beatorum intellectus cuncta naturalia intelligunt.parado.V.cap.CLXXIII.fo.LXXV.b.
opinio auctoris catholica de miraculo conceptionis.parad.I.cap.XL.fol.VI.b.
opinio reprobanda.parado.II.cap.XVII.fo.XVI.b.
opinio quorundam.parado.IIII.cap.II.fo.XXXIII.d.
opinio magiſtri ſniaꝝ ꝙ chriſtus toto triduo mortis ſue fuerit homo.parado.IIII.c.XLIIII.fo.XXXVIII.c.
opinionis probano.parado.V.c.IX.fo.XLVI.g.
opio quorũdã õ veſtibus xp̃i.pado.V.c.XXXIII.fo.L.b.
opinio propria doctoris.parado.V.cap.XLIII.fo.LII.f.
opinio pythagore õ aia poſt mortẽ. pado.V.c.LXI.fo.LV.b.
opinio manifeſte falſa non indigent improbatione. parado.V.cap.LXXXIIII.fo.LIX.b.
opinio quorũdã õ oria lymboꝝ.pa.V.c.LXXXIIII.fo.LIX.b.
oportebat ex diuiſa prefinitione chriſtum mori.parad.III.c.LV.fol.XXXII.c.
optima rõ oñdens ꝓpoſitũ.pado.V.c.LVII.fo.LIIII.b.
opus nature opus ẽ itelligẽtie.pado.I.c.XLVI.fo.VII.b.
ordo ſecunde methaphore.parado.II.c.I.fo.XIIII.b.
ordinatiſſimã xp̃s hũit ꝯplexionẽ.pa.III.c.XL.fo.XXX.d.
orbis lune ⁊ ſi ſphere ignis cõiũctiſſimus ſit nũꝗ tñ cremari poteſt.para.IIII.cap.XXIIII.fo.XXXVI.d.
ordo plãetaꝝ ⁊ celoꝝ pˀſpherã ignis.pa.V.c.XIII.f.XLVI.e.
organa ad vocem exigentia.parado.II.c.LXIII.fo.XXII.c.
organum corporis quid.parado.III.c.XXXV.fo.XXIX.f.
originalis culpe delectio multiplex.pa.V.c.CVI.fo.LXIII.b.
originalis culpa quid ſit.parado.V.c.CXXXIX.fo.LXIX.d.
originalis culpa partim noſtra actione partim diuina ope a nobis ſubleuatur . parado.V.c.CXXXIX.fo.LXIX.e.
originali culpe ꝓuctiõis pena debet.pado.V.c.CXXIIII.fol.LXVI.b.
originale pctm̃ mortale ẽ.pado.V.c.CXXVI.fo.LXVII.b.
originalẽ culpã nemo aufugẽ pt.pa.V.c.CLXIII.f.LXXIIII.c.
ouidius infernũ ponit.pado.V.c.LXXXI.fo.LVIII.g.

Pars Toto inperfectior eſt. parado.II.capit.VI. fol.XV.c.
partes humane nature.pado.II.c.XLII.fo XX.b.
pars pria methaphore qnte.ſ.fuit aqla.pa.V.c.L.fo.XLIIII.b.
paſſiones in parte ſenſitiua.parado.II.c.LXXX.fo.XXIIII.d.
paſſionalis affectio in chriſto.para.II.c.LXXXI.fo.XXIIII.b.
paſſio quid ſit.parado.III.cap XVIII.fol.XXVII.b.
paſſiones que homines afficiunt in duplici ſunt differentia.parado.III.cap.XXI.fol.XXVII.b.
paſſio ẽ q̃dã imperfectio.parado.III.c.XLI.fo.XXX.c.
paſſio xp̃i ẽ merin infiniti.pado.V.c.CXLIX.fo.LXXI e.
pater ⁊ ſpiritus ſanctus in virgine maria quomodo ſunt.parado.I.c.LXXIII.fo.X.c.
paradiſus appellat:q: in eo deus ſit: ⁊ vbi deus ibi ⁊ paradiſus nuncupatur.parado.V.c.CLXVIII. fo.LXXV.b.
pedum veſtigia teſtantia aſcenſionem chriſti ad celos.parado.V.cap.XIII.fo.XLVI.d.
pena moriennum paruulorum morientium ſine baptiſmo.parado.I.cap.LVII.fo.VIII.i.
pena inferni maxima in igne.para.V.c.XCVI.fo.LXI.d.
pena martyrij ſatiſfacit ꝑ oibˀ pctis. pa.V.c.CVI.f.LXIII.e.
pene purgatorie minores ſunt damnis lymbi. parado.V.c.CX.fo.LXIIII.d.
per ꝯceptionẽ ṽginis fuit eẽ nr̃m.parado.I.c.LXIII.fol.IX.k.
per ſacramentum eucharиſtie ſignificatur vnio cum chriſto.parado.II.c.cap.XXXIIII.fo.XIX.d.
per viſionem nulla realis imutatio cauſatur in animali vidente.parado.IIII.cap.III.fo.XXXIII.b.
perfecta chriſti organizatio in momento producta eſt.parado.I.cap.XXIIII.fo.IIII.c.
perfectio anime rationalis a natura inſita. parado.V. capit.CXXV.fo.LXVI.b.
peripatetici fatenientur inequalitatem peccatorum.parado.V.cap.CXLIIII.fol.LXX.e.
phiſon fluuius.parado.V.c.CLXIIII.fo.LXXIIII f.
planeta quid.paradox.V.capitulo.CLXVI.foli LXXIIII.f.
pl̃es baſiliſcus viſu ꝗ morſu necat.pa.IIII.c.IIII.f.XXXIII.c.
porta inferni vulgo notiſſima.parado.V.c C.fo.LXII.d.
poſitio eiuſdã deſtruit purificationem ⁊ oblationem a lege inſtitutas.parado.I.cap XV.fol.IIII.i.
poſitio innocentij.parado.II.c.XXXV.fo.XIX.b.
poſt deum animam noſtram diligere precipue tenemur.parado.II.cap.XII.fo.XVI.d.
poſt chriſti mortem nullus ad ſynum abrahe deſcendit. parado.V.cap.CXXXII.fo.LXVIII.c.
poſt paſſionem chriſti baptiſmus ſuam habuit efficaciã.parado.V.cap.CLI.fo.LXXII.d.
potentia corpea quõ dicta ſit.pad.III.c.XXIIII.fo XXVIII.c.
potẽtiaꝝ q̃dam actiue quedam paſſiue.parado.III.c.XXVII.fo.XXVIII.b
potentie actiue que ibidem.e.
potentia digeſtiua.ibidem.d.
potentia generatiua.ibidem.e.
poteſtas chriſti de aĩa ſua.parado.III.cap.L.fo.XXXI.c.
potentia intellectiua vni intendẽs ad alterum ſe determinare non poteſt.parado.V.cap.XXXVIII.fol.LI.b.
potentie hoĩ peculiares.parado.V. ca.CLXVII.fo. LXXV.e.
potiſſima renouatio quid.parado.V.c.CCIIII.fo.LXXXI.c.
predeſtinata cũ tpis limitatiõe abſoluũt. pa.II.c.VI. f.XV.g.
prelati ſunt eccl̃ie miniſtri.pado.V.c CL.fol.LXXI.d.
prima methaphora de vaſe.prolo.fol.II.c.
prima ſacra ſcriptura canonica.parado.I.c.I.fol.II.b.
primum dubium.parado.I.cap.III.fo.II.b.
primogenitus nõ ſemp reſpectũ indicat:ſed quandoq; etiã abſolute ſignificat.parado.I.c.XIIII.fo.III.c.
primogenitus quõ debet accipi.pado.I.c.XIX.fo.IIII.c.
prima quãntatis ſectio.parado.I.c.LXXV.fo.X.d.
primus menſis iudeoꝝ.parad.IIII cap.XLIII. f.XXXVIII.c.
prima ꝯuenĩẽtia iter xp̃z ⁊ aqlã.pado.V.c.I.fo.XLIIII.e.
primus modus neceſſitatꝭ veſtium i xp̃o.pado.V.c.XXXI.fo.XLIX.b.
prima opinio de aĩa.parado.V.cap.LI.fol.LIII.b.
prima ꝓncipia nalr̃ cognoſcimˀ. pa.V.c.LXXIX. f.LVIII.b.
primorum principiorum nomina multiplicia. ibidem.c.
primˀ abel dſcẽdit ad lymbũ.ſ.patrũ.pa.V.c.128.f.LXVII.b.
primum mobile.parado.V.cap.CLXVI.fo.LXXIIII.f.
pria dies q̃ aĩe gĩari ĩ deo cepũt.pa.V.c.CLXIX.f.LXXV.e.
primus honor exhibitus xp̃o.pa.V.c.CCX. fo.LXXXIII.f.
principaliſſimum omnium ſacramentorum eſt eucbariſtia.parado.II.cap.XXIIII.fo.XVII.c.
priuilegiũ ſãctaꝝ aiarum.parado.V.c.VII.fo XLV.f.
probatur virginem corpore ⁊ anima diſpoſitiſſimam fuiſſe.parado.I.cap.XCIX fo XIII.b.
probatio ſolutionis.parado.V.cap.CXLVI.fo.LXX.b.
probi ⁊ ſi ſolitarij exiſtant delectantur econtrario eſt õ malis. parado.V.capitu.LVII.fo.LIIII.c.
proceſſus embrionis. ⁊ quomodo humanũ corpus perfecte organizatur

organiſatur.parado.I.c.XXV.fo.IIII.b.
prologus libri ⁊ prolo.fol.II.a.
prometheꝰ ꝙ luto hoies formabat.pa.V.c.LXXIIII.f.LVII.b.
propoſitiones barum locutionum eiuſmodi ſunt vt rõne negari non poſſint.parado.I.cap.VI.fo.II.b.
propoſitiões ꝙ maxime faciũt fidẽ e quotiẽs intellectus conuenit cum ſenſatio.parado.I.cap.VII.fo.II.c.
proprius modus videndi xp̄m.parado.II.c XLVI.fo.XX.c.
prouerbium digniſſimum.parado.I.capitu.CI.fo.XIII.c.
proximus dupliciter exponit.parado.I.c.XIX.fo.IIII.c.
pueri aliquando faſcinantur quod viris perfectis accidit.parado.IIII.cap.XXVI.fo.XXXVI.d.
pulchra confutatio huiuſce platonice opinionis. para.IIII.capitu.XIII.fo.XXXIIII.c.
pulchra elementorũ cõparatio.parado.IIII.c.LXIII.f.XL.b.
pulchra comparatio.parado.V.capitu.V.fo.XLV.c.
pulchrum exemplum de edipolaꝝ.para.V.c.XLV.fo.LII.l.
puritas ab omni labe perfectior ſit in beata virgine ꝙ in quauis alia creatura.parado.I.cap.CII.fol.XIII.b.
purgatorij pena minor minorq; ſit pena inferni. parado.V.cap.XLV.fol.LII.c.
purgatoriũ vſq; ad diẽ iudicij durabit.pa.V.c.CIIII.f.LXII.d
purgatorium quid ⁊ vbi ſit.ibidem.b.
purgatorij locus eſt infra terram.ibidem.fol.LXIII.f.
purgatorium eſt ſupra infernũ.parado.V.c.CVI.f.LXIII.b
purgatoriũ ẽ ab origine mundi.parado.V.c.CVI.fo.LXIII.d
purus laicus miſſam celebrans nihil efficit.parado.V.capi.CXXII.fo.LXVI.c.
pythagore opinio de anima ⁊ inferni penis.parado.V.cap.LXXXII.fol.LVIII.c.

Quarta Methaphora de ſerpẽte.prolo.fol.II.f.
quãq; virgo maria chriſtum peperit nullam vteri patefactionem paſſa eſt.parado.I.capitu.XXXII.fo.V.b.
quare emittit ſemẽ in ſomno.parado.I.cap.XLV.fo.VII.d.
quare puella ⁊ anus nõ cõcipiũt.pado.I c.XLVII.fo.VII.d.
quam penam incurrant qui criminantur ex leſa maieſtate.parado.I.capitu.LIX.fo.VIII.e.
quare ſcriptura ꝓcedit methaphorice. pad.I.c.LXXII.f.X.c.
quare ſcriptura dixit deſcendit de celo ⁊ incarnatus eſt.parado.I.capitu.LXXII.fol.X.e.
qua conuenientia virgo maria vas mundũ ſit appellata.parado.I.capitu.CIIII.fol.XIIII.b.
quadruplex cõpoſitio.parado.II.c.VIII.fo.XV.e.
quando ſumit euchariſtie ſacramẽtũ panis frangit non autẽ xp̄i corpus ſacratiſſimũ.pa.II.c.LXVIII.f.XXIII.d.
quãtũ adſit veneni in baſiliſco.pa.IIII.cap.IIII.f.XXXIII.b
quãtã vis adſit ex ꝓſpectu mulieris q̃ mẽſtrua patit.ibidẽ.e.
qualitates naturales.parado.IIII.capi.V.fo.XXXIII.b.
quare videntes lupum per modicũ tempus tereti ſtamus.parado.IIII.capitu XVI.fol.XXXV.b.
quare morbo exiſtente aliqui pereant.⁊ aliqui nõ.parado.IIII.capitu.XXV.fo.XXXVI.b.
quare cõueniẽs fuit ſerpẽtẽ eneũ a moyſe cõſtrui tpe q̃ iudei a ſerpẽtibus offẽdebant.pa.IIII.c.XXXIX.f.XXXVII.b.
quare p̄hi reſurrectionẽ negẽt.pado.V.c.LII.fol.LIIII.d.
quãtã armõia gnoſos aĩoꝝ afficiat.pa.4.c.LXXIX.f.XLIII.b.
quantum poſſit contritio poſt peccata admiſſa.parad.V.capitu.CXLV.fo.LXX.d.
quantum peccet:q aliqua ex parte fidem euangelicã infringit.parado.V.capitu.CXVI.fo.LXV.b.
quanto tempore huius lymbi durauerit cõditio. parado.V.capitu.CXXVII.fol.LXVII.d.
quã primũ lex noua obligare cepit illico lex moſayca efficiendi rẽ obligãdi vires amiſit.pa.V.c.CLIX.fo.LXXIII.d.
quartus honor exhibitꝰ xp̄o. pado.V.c.CCX.fo.LXXXIII.k.
que ſint ſcripta dãnata.pado.I.c.III.fol.II.d.
que ſcriptura digna ſit fide ⁊ q̃ calũnia.pado.I.c.III.fo.II.e.
que mulieres fetus maiores gignant:fortiores ⁊ ſapientiores.parado.I.capitu.XXXVI.fo.VI.k.
que pena infũcta ſit ſiq ſine baptiſmo īfantes moriunt ⁊ ob quam cauſam imponatur.parado.I.c.LVII.fo.VIII.g.
que ſit dignitas equiualentie: ⁊ que dignitas dignatiua ſeu congruentie.parado.I.cap.LXXXV.fo.XII.d.
que animalia ſacrificijs adhiberi non poterant. parado.I.c.CI.fol.XIII.d.
que colligũtur ex dictis pauli ad ro.I.c.pa.II.c.VI. fo.XV.e.
que agere poſſit angelus in cadauere ⁊ que nõ animaduertendum.parado.II.c.VIII.fo.XV.b.
que ſunt pegrine impreſſiones. pado.II.c.LXVI. fo.XXIII.e.
que ſint neceſſaria vt aliqd ligeť.pad.II.c.LXXXV.f.XXV.b.
que ſint neceſſaria ad vocem formandam.parado.III.c.XII.fo.XXVI.c.
que erat cauſa precipua doloris in chriſto.parado.III.capit.XVIII.fol.XXVII.e.
que huius diuerſitatis ſit cã.pado.IIII.c.LIIII.fo.XL.b.
que ſentiunt anime poſt mortem maiora ſunt his que in vita.parado.V.capitu.LV.fo.LIIII.b.
que dicent in inferno exiſtes.pado.V.c.LX.fo.LV.e.
quedam mixta a ſe corrumpi non poſſunt.parado.IIII.cap.LXVI.fo.XLI.d.
quelibet forma eſſe tribuit ſecundum genus ſue eſſentie.parado.II.capitu.X.fo.XV.c.
quelibet receptiua põa paſſiua ẽ.pa.III.c.XXIX.f.XXVIII.b.
queſtio orta in conſilio iudeorum de chriſto.parado.II.cap.LXXIII.fo.XXIIII.c.
queſtio ſcitu digna.parado.V.capitu.CXVIII.fol.LXV.b.
queſtio qua queritur quo circuncīſus nunc moriens ſe conferret.parado.V.cap.CLVIII.fo.LXXIII.c.
qui delectationibus ſenſitiuis plurimũ oppreſſus eſt nihil intelligere poteſt.parado.III.c.XLVII.fo.XXXI.b.
qui mortali crimine deliquerit ad lymbũ deſcendere nõ poteſt.parado.V.cap.CXV.fo.LXX.c.
qui nunc ad purgatorium contendere poſſint.parado.V.ca.CXVII.fo.LXV.b.
qui in lymbo ſunt pueroꝝ nõ aderũt añ deũ vt ſubĩciantur alicui ſententie.parado.V.cap.CXXVI.fo.LXVI.c.
qui deſcẽdebãt ad lymbũ ſctõꝝ p̄rũ.pa.V.c.127.f.LXVII.ca.
qui maiora de ſe merita deo p̄ſtiterit maiorẽ ãq; intelligẽtiaz de deo habebant.parado.V.cap.CLXXIII.fo.LXXV.c.
quis chriſtus primus ſurrexit ideo primus ad aſtra aſcẽdit.parado.V.c.VII.fo.XLV.b.
quibus debeatur pueroꝝ lymbus.pado.V.c.CX.f.LXIIII.b.
quibus cõſcriptꝰ ſit purgatorij locus.pa.V.c.III.f.LXIIII.b.
quibus lymbus a deo p̄ſcriptus ſit. parado.V.capitu.CXIX.fo.LXV.b.
quid pene damni ⁊ ſenſus.parado.I.c.LVII.fo.VIII.b.
quid ſit p ſe p̄ tangibile.parado.II.c.LXVI.fo.XXIII.c.
quid potentia appellatur.parado.III.c.XXXV.fo.XXIX.c.
quid ſit illud quod vulgares faſcinationem dicunt.parado.IIII.capitu.XVII.fo.XXXV.c.
quid intelligat ſacra ſcriptura per durum ⁊ molle.parado.IIII.capitu.XXVI.fo.XXXVI.b.
quid eſſet originalis illa innocentia primis parentibus.parado.V.cap.XX.fo.XLVIII.b.
quid actum ſit de veſtibus chriſti poſtq; in celum aſcendit.parado.V.c.XXXIIII.fo.L.b.
quid Ari.in politicis de muſica.pa.IIII.c.LXXIX.f.XLIII.c.
quid viderit Gregorius.parado.V.capitu.LXIIII.fo.LV.c.
quid de anima ſenſerit plato.parado.V.capitu.LXXIIII.fo.LVII.b.
quid ſemidei.parado.V.capitu.LXXXVII.fo.LIX.b.
quidem eorum q in lymbo ſunt acrius puniuntur etiam ſi grauiores penas non patiantur.parado.V.capitu.CXLIIII.fol.LXX.d.
quid per portas inferni voluerit chriſtus in euangelio.parado.V.capitu.CLXXXI.fo.LXXVII.e.
quod ſit dictum ab animabus recedere.parado.V.capitu.CXCIX.fo.LXXX.c.
quies eſt terminus motus. parado.V.capitu.CC.folio.LXXX.d.
quies dupliciter accipitur.paradoxa.V.capitulo.CCI.folio.LXXX.b.
quinta methaphora de aquila.prolo.fol.II.g.
quo tempore hereticorũ ſecte chriſtianam pietatem occuparunt.parado.I.c.II.fol.II.e.
quo in loco natus eſt chriſtus ⁊ quomodo educatus.parado.I.cap.XC.fol.XII.e.
quo tempore chriſtus natus eſt ⁊ vbi.parado.II.capi.LXII.fol.XXII.b.

quo tempore in chriſto perturbationes et dolores inchoaue runt.parado.II.cap.VIII.fo XXIIII.c.
quo periculo aquile proprios pullos ab alienis diſcernant. parado.V.cap.II.fo.XLV.c.
quod ex virili tantum ſemine conceptio fieri non poſſit. parado.I.cap.XLVII.fo.VII.b.
quod chriſtus non perfectius ſtetiſſet in virginis aluo ſi tantum in ea et non alias in rebus ſtetiſſet ap[er]tiſſimo exemplo declaratur.parado.I.c.LXXXIII.fo.XI.b.
quodlibet genus creature perfectionem aliquam habet.parado.I.c.XCVII.fo.XIII.c.
quod xpus habuit q̃ttuor dolores.pa.II.c.XXVII.fo.XVIII.b.
quoddam fundamentum ſuperiorum.parado.II.c.XLI.fo.XX.c.
quod genus hominum facilius erubeſcat.pa.III.c.IIII.f.XXV.b
quod q ſeipſum interficit aie iniuriam facit.pa.III.c.LII.f.XXXII.f.
quod chriſtus quatenus deus erat mori non poſſe comprobatur.parado.III.cap.LVII.fo.XXXII.f.
quod deus ſit ſimplex.parado.III.c.LVIII.fo.XXXII.d.
quod viſio non fit extramittendo vt plato credidit. parado. IIII.cap.VII.fo.XXXIII.c.
quod ſtante opinione platonis impoſſibile eſſet vt videremus celum.parado.IIII.cap XI.fo.XXXIIII.d.
quod figure quas in oculis aliorum intuemur illis non ſint connate.parado.IIII.cap.XIIII.fo.XXXIIII.c.
quod faſcinatio non ſit prorſus ex non ente. parado.IIII.c. XIX.fo.XXXV.b.
quod habentes potentiam faſcinandi etiam ſi ex ſpẽi conditione hoc habeant agere non poſſunt a quacunq diſtãtia.parado.IIII.cap.XXVIII.fo.XXXVI.b.
quod mulieres faſcinationes incantantes abhorrẽde ſunt. parado.IIII.cap.XXIX fo.XXXVI.b.
quod ſerpes a moyſe conſtructus ſanitatẽ inducebat ſolo diuino nutu nõ aũt p aliquã poſſibilẽ artem.pado.IIII.c.XXX. fo.XXXVI.c.
quod Albert[us] magnus caput quoddã conſtruxerit ex metallo ad oia q̃ q̃rebant rñdens.pa.IIII.c.XXXI.fo.XXXVII.d
quod illud caput ab Alberto magno conſtructũ erat p magicã artẽ ſimilr illud qđ erat in numenno. parado.IIII.ca. XXXII.fo.XXXVII.b.
quod illa virtus que erat in illis capitibus non potuerit eſſe deus.parado.IIII.cap.XXXIII.fo.XXXVII.b.
quod qlibet ãgelus ab altero differat. pado.IIII.c.XXXIIII. fol.XXXVII.b.
quod chriſtus in morte comparetur ſerpenti a moyſe cõſtructo.parado.IIII.cap.XL.fo.XXXVIII.c.
quod chriſtus dormierit et corpore extẽſus iacuerit ſicut ceteri homines.parado.IIII.cap.XLII.fo.XXXVIII.f.
quod cadaueribus proprie iacere cõpetat. parado.IIII. capit. XLIII.fo.XXXVIII.c.
qđ xpus p.XL.horas ſterit mortu[us].pa.IIII.c.XLIII f.XXXVIII.
quod xpus mortuus exiſtẽs nõ fuerit hõ.pado.IIII.c.XLIIII. fol.XXXVIII.b.
quod in xpo fuerit ille motus q ẽ actus entis in potentia ſz q homo.parado.IIII.c.XLVIII fo.XXXIX.c.
quod in chriſto fuerit quattuor modi motus proprie dicti. parado.IIII.cap.XLIX.fo.XXXIX.c.
quod augmentatio in chriſto fuerit.ibidem.d.
quod diminutio et quõ in chriſto fuerit.ibidem.e.
quod alteratio in chriſto fuerit.ibidem.f.
quod chriſtus vt deus erat nullum motum habuerit. para. IIII.cap.L.fo.XXXIX.b.
quod nõ generatio in xpo fuerit.pado.IIII.c.LI.fo.XXXIX.b
quod in deo ĩpoſſibilis ſit diminutio.pado.IIII.c.LXVIII.fo. XLI.c.
quod in deo non ſit alteratio.ibidem.d.
quod chriſtus audierit.parado.IIII.c.LXX.fo.XLII.b.
quod chriſti corpus non fuerit fantaſticum.ibidem.d.
quod xpus vt deus non audiuit.pa.IIII.c.LXXIII. fo.XLII.b.
quod chriſtus viderit.parado.IIII.cap.LXXXI. foli.XLIII.b.
quod poſt reſurrectionem beati celos aſcendent ſupernaturale eſt.parado.V.cap.VII.fo.XLV.g.
quod aliqua ex parte miſerum eſt perfecte beatum tenere nõ poteſt.parado. V.cap.XIX.fo.XLVIII.b.
quod aliud pficit eo pfectius eſt quod perficitur.ibidem.c.
quod chriſtus inferiora coopertus celos non aſcenderit.parado.V.cap.XLII.fo.LII.c.
quod inutile fuiſſet ſi chriſtus ſeminalia aſſumpſiſſet. parado.V.cap.XLIII.fo.LII.b.
qđ prima opio nõ ſit rõnabilis et ſi 2ª conuenientior ſit.ibidem.d
quod penas ſuas dãnati augeãt.pado.V.c.XLV.fo.LII.d.
quod damnati ſeipſos odio proſequantur.ibidem.g.
quod deus ſolus que purgantur animas torqueat.parado. V.cap.XLVII.fo.LIII.d.
quod opiones dicte nõ conueniãt.pa.V.c.LI.fo.LIII.e.
quod neceſſario anime poſt mortem letentur vel doleãt.parado.V.cap.LIII.fo.LIIII.b.
quod poſt mortem anime intelligat.ibidem.c.
quodlibet de pomo q Ariſto.inſcribitur non ſit Ariſt.parado.V.cap.LVI.fol.LIIII.b.
quod vna anima eſſet due anime ſi informaret aliud corpus parado.V.c LXVIII.fo.LVI.b.
quod aia hoïs nõ poſſit igredi in corpa brutorum vt pythagoras arbitratus ẽ.pado.V.c.LXX.fo.LVI.b.
quodlibet pctm̃ ẽ offẽſe ĩfinite.pa.V.c.CXXXIX.fo.LXIX.b.
quod ſacramẽta a xpo iſtituta nullã efficaciã hẽrẽt añ eius paſſionẽ nullã id ĩpfectionẽ ſaluatoris. pa.V.c.CLII. fol.LXXII.d.
quod virginis corpus in celum fuerit ſublatum. parado.V. capitu.CLXI.fol.LXXIII.c.
quod ẽ icognitũ honorari negt.pa.V.c.CCXII.f.LXXXIII.b.
quomodo ambigui ſenſus in ſacra ſcriptura exponi debeãt. parado.I.cap IIII.fol.III.g.
quõ virgo maria vaſi aſſimilari poſſit.pa.I.c.VIII.fo.II.d.
quõ dauid vocat deum dominum loquens in ſpiritu ſi ẽ ei[us] filius.parado.I.cap.XIII.fol.III.b.
quõ creata ſit aia chriſti.parado.I.cap.XXIIII.fo.IIII.e.
quõ gradus denominet formam.parado.I.cap.LI.fo.VII.d.
quõ mr̃ dei in paſſione xpi paſſa ſit.pado.I.c.LXII.fo.IX.c.
quõ xpus ſit ex ſemine ade.parado.I.c.LXIII.fo.IX.f.
quomodo chriſtus habuit penalitates.ibidem.g.
quõ xpi corpus ſit ĩ hoſtia cõſecrata.pado.I.c.LXIIII.f.IX.c.
quõ in triduo xpus fuerit hõ.pado.I.c.LXVII.fo.IX.b.
quomodo chriſtus ex virginis vtero exierit et vnde. parad. I.capitu.LXVIII.fol.X.c.
quõ virgo maria vas paruum iudicetur.para.I.c.LXXV.f.X.e
quomodo deus rem magnam in parua locari poſſit. parad. I.capitu.LXXVI.fol.XI.e.
quõ deus ſit infinitus.parado.I.cap.LXXIX.fo.XI.f.
quomodo anima in toto corpore et in qualibet corporis parte.parado.I.cap.LXXX.fol.XI.c.
quomodo intelligatur celum et terram ego impleo. parad.I. .I.capit.LXXXI.fo.XI.b.
quomodo intelligi debeat quem celi capere non poterãt maria gremio contulit.parado.I.cap.LXXXII.fo.XI.d.
quomodo virgo maria non fuerat digna effici dei mater.parado.I.cap.LXXXV.fo.XII.e.
quomodo virgo fuit digna mater chriſti.parado.I.c.LXXXV.fol.XII.g.
quomodo dei mater vas paruum et non paruum ſit appellata.parado.I.cap.LXXXVI.fo.XII.d.
quomodo virgo maria vas vacuum ſit nuncupata.parado. I.cap.XCV.fo.XIII..b.
quomodo virgo maria vas non mundum ſit vocata parad. I.cap.CV.fo.XIIII.c.
quomodo verbum predeſtinatum eſt vt ſit dei filius.parad. II.capitu.VI.fo.XV.I.
quomodo chriſtus in hoſtia videt.pado.II.c.XVI.fo.XVI.d
quomodo vere chriſtus videbatur et non videbatur.parad. II.cap.XLIX.fol.XXI.e.
quomodo xpus audiebatur.parado.II.cap.LXI.fo.XXII.c.
quomodo corpora celeſtia ſe inuicem tangunt. parado.II.c. LXVI.fo.XXIII.d.
quomodo iudei non cognoſcebant chriſtum. parado.II. ca. LXXIII.fo.XXIII.b.
quomodo chriſtus detonſus eſt parado.III.c.III.fo.XXV.g.
quomodo dici poſſit chriſtum hominem non fuiſſe vulneratum.parado.III.cap.XI.fo.XXVI.b.
quõ chriſtus vociferauit.pado.III.c.XII.fo.XXVI.b.
quomodo clamor accipiatur.para.III.c.XV.fo.XXVII.b.
quomodo auditui contingat fatigatio.para.III. cap.XXXII. ca.XXIX.b.

capitu.XXIX.b.
quomodo cauſetur ſuffocatio in animalibus. parado.III.c.XXXVIII.fol.XXIX.b.
quomodo conuenienter ipſum ſerpentem appellemus.para.IIII.cap.I.fol.XXXIII.c.
quomodo contingat actio aliqua leſiua ex ſolo viſu. parad.IIII.capi.VI.fo.XXXIII.b.
quomodo mulier tempore menſtruorum inficiat ſpeculum.parado.IIII.capi.XVI.fo.XXXV.c.
quõ cauſetur peſtilentia.parado.IIII.c.XVIII.fo.XXXV.b.
quõ differũt generatio q̃ eſt in diuinis ꝛ generatio que ẽ in creaturis.parado.IIII.cap.LII.fo.LIX.b.
quõ cãtur corruptio in mixto. parad.IIII.c.LII. fo.XXXIX.c.
quõ ex aere corpora fabricari poterãt.pado.V.c.XL.fo.LI.f.
quõ cauſent radĩ reflexi.parado.V.c.XCIIII.fo.LXI.b.
quõ pſuadere qſpiã poſſit Ariſt.ſimul ꝛ platonem i celis cũ deo eſſe.parado.V.c.CXXXII.fo.LXVIII.e.
quomodo differat lymbus.ſ.patrum ꝛ lymbus puerorũ.parado.V.cap.CXXXIII fo.LXVIII.b.
quomodo ſemine ab originali culpa diſſoluerentur apud legem moſaycam.parad.V.c.CXX.fo.LXVI.d.
quõ baptizari debeat qui dubitat an ſit baptizatus necne.parado.V.cap.CXXI.fo.LXVI.b.
quomodo gentiles deſcendere poterant ad lymbũ.ſ.patrũ.parado.V.cap.CXXXI.fo.LXVII.c.
quomodo mulieres exſoluebantur ab originali apud hebreos.parado.V.c.CLVI.fo.LXXII.c.
q̃o aĩa exiſtẽs in corpe moueat.pado.V.capi.CLXXVII.fo.LXXVI.b.
quomodo ſacra ſcriptura dicat inferni portas cũ nulle ſint.parado.V.ca.CLXXXI.fo.LXXVII.c.
quõ ſacra ſcriptura dicat deum ad aſſũmendã carnẽ deſcendiſſe.parado.V.c.CXCII.fo.LXXIX.d.
quõ xpi corpus veniat i hoſtia.pad.V.c.CXCIII.fo.LXXIX.c.
quot dies apud iudeos durare poterat originalis macula.parado.V.c.CXX.fo.LXVI.d.
quot ãnis vixit Adã.parado.V.c.CXXVIII.fo.LXVII.e.

Rachel In partu Beniamin quaſi obijt. parado.I.c.LXIII.fo.IX.r.
Radĩ incidentes.parado.V.c.XCIIII.fo.LXI.c.
Ratio cur propoſitiones huius libri paradoxe nũcupẽtur.parado.I.c.VII.fo.II.b.
Ratio diuine icarnationis.ꝛ quã ob rẽ e deo ſũmo ꝛ maximo ſit excogitata.parado.I.c.XLI.fo.VI.d.
ratio probans pulchritudinem ingenio bono fulcitam eſſe.parado.I.cap.CI.fo.XIII.b.
rationes pbãtes xp̃ʒ aiaʒ hũiſſe.pado.II.c.VI.fo.XV.b.
rationes probantes chriſtum ſponte ſubijſſe mortem. para.II.cap.LXXXIII.fo.XXV.b.
ratio pbãs cur xp̃s pẽas aſſũpſerit.pa.III.c.XII.fo.XXVII.b
ratio pbãs ex paſſiõe dolorẽ exſurgere.pa.III.ca.XVIII.fol.XXVII.c.
rationales potentie interdum viribus ſenſitiuis ſolamẽ preſtant.parado.III.c.XLIX.fo.XXXI.d.
ratio confirmans q̃ homines non preſint demonibus.parado.IIII.c.XXXVIII.fo.XXXVII.c.
rationabilius ẽ aiaʒ aſcẽdẽ q̃ʒ ignẽ.pado.V.c.VII.fo.XLV.c
rõ cõfutans primã opinionẽ.para.V.c.XLIII.fo.LII.c.
ratio diuerſitatis.parado.V.c.XLIIII.fo.LII.d.
rõ pbans ſolutionẽ.parado.V.c.CLXII.fo.LXXIII.b.
rõ aduerſus pythagorã.parado.V.c.LXIII.fo.LV.b.
regula de lymbo puerorum.para.V.c.XIIII.fo.LXX.b.
remedium in ieiunantibus plerũq; pollutionẽʒ patiẽtibus.parado.I.c.XLV.fo.VII.f.
res tunc ſunt cũ actu ſunt.parado.II.c.LIII.fo.XXI.c.
reſponſio.parado.I.c.III.fo.II.c.
reſponſio.parado.I.c.XLIIII.fo.VII.b.
reſponſio.parado.I.c.LI.fo.VII.c.
reſponſio ad obiectionẽ.parado.I.c.LVIII.fo.VIII.c.
reſponſio.parado.I.c.LX.fo.VIII.d.
reſponſio doctoris.para.I.c.LXV.fo.IX.b.
reſponſio queſiti.parado.I.c.LXVI.fo.IX.b.
reſponſio.parado.I.c.LXIX.fo.X.c.
reſponſio.parado.I.c.LXXVIII.fo.XI.d.
reſpõſio ad obiectionẽ.para.II.c.XXIX.fo.XVIII.c.
reſponſio.parado.II.c.XXXIIII.fo.XXIX.c.
reſponſio ad dubietatem.para.III.c.LIX.fo.XXXII.b.
res miranda de natura luporum.
reſponſio cuiuſdam.parado.V.c.VI.fo.XLV.b.
reſponſio.parado.V.c.IX.fo.XLVI.c.
reſponſio ad queſtionem.parado.V.c.XV.
reſponſio.parado.V.c.XXXIII.fo.L.c.
reſponſio.parado.V.c.XLIIII.fo.LII.c.
reſpõſio platonis que dari poſſet ſoluens inconueniens poſitum.parado.V.cap.LXVIII.fo.LVI.d.
reſponſio ad queſitum penes uiam thomiſtarum. parad.V.cap.CLXI.fo.LXXIII.d.
renouatio duplr ſũmit.pado.V.c.CCII.fo.LXXXI.b.
reſurrectio quid.parado.I.cap.LXVII.fo.IX.r.
ritus antiquiſſimus quõ primogeniti deo offerrebãtur ꝛ redimebantur.parado.I.c.XV.fo.III.g.
romulus filius martis conuerſus eſt in ſtellam. parado.V.cap.LXXXIII.fo.LIX.e.
romuli natiuuas.ibidem.f.

Sacramentum Quid.parado II.capitu.XXIIII.fol.XVII.d.
Sacramenta noui teſtamẽti ſunt inſtra quedaʒ quibus merita paſſiõis xp̃i nobis cõicantur.pa.V.c.CL.f.LXXI.b.
ſanguis ẽ ſubſtãtie rare.pa.I.c.XXVI.fo.IIII.b.
ſancitum eſt lege vt monſtruoſi homines iudices eſſe non poſſent.parado.I.c.C.fo.XIII.b.
ſanguis ẽ aie potior diſpõ.pado.II.c.XXXVIII.fo.XIX.b.
ſanguis ex ſe ẽ inanimatus.pado.II.c.XL.fo.XX.b.
ſancta trinitas quõ ſe hẽat in ſanguine ꝛ hoſtia i triduo mortis chriſti.parado.II.c.XLIII fo.XX.b.
ſanſon iuſſu dei mortẽ ſibi intulit.pado.III.c.LIII.fo.XXXII.b
ſarra abſq; mẽſtruo Iſaac filiũ pepit.pa.I.c.XLVII.fo.VII.f.
ſathanas filius tenebrarũ.pado.I.c.XXI.fo.IIII.f.
ſcabies: lepra: ꝛ vlcera in chriſto non fuerunt.parado.III.c.XL.fo.XXX.c
ſcripta vtriuſq; canonis a deo emanarũt.para.I.c.V.fo.II.b.
ſecunda methaphora de leone.prolo.fo.II.d.
ſcd̃a ſacra ſcriptura agyographa.pado.I.c.I.fo.II.c.
ſecundum dubium.parado.I.c.IIII.fo.III.b.
ſecunda etas mundi.parado.V.c.CVIII.fo.LXIII.b.
ſecũdus honor exhibitus xp̃o.para.V.c.CCX.fo.LXXXIII.c.
ſedes empyrea locus eſt eterne felicitatis.parado.V.capitu.CXIIII.fo.LXV.c.
ſecunda opinio de anima.parado.V.capi.LI.fo.LIII.c.
ſemẽ neceſſario ẽ minoris q̃titatis die qua carnalr femia cognoſcit q̃ʒ qñ pfecte organizatũ ẽ.pa.I.c.XXV.f.IIII.d.
ſemen quid ſit parado.I.c.XLV.fo.VII.c.
ſemẽ femininũ ẽ fere frigiditatis in ſũmo: virile autẽ eſt quaſi caliditatis in ſũmo.parado.I.cap.L.fo.VII.b.
ſenſibilia cõia ex ſnia Alacẽ.XIX.ſũt.pa.II.c.XV. fo.XVI.b.
ſenſibilia cõmunia per ſe viſibilia ſunt non primo.parado.II.capitu.XV.fo.XVI.c.
ſenſationes omnes perfectiones ꝛ imperfectiones dicit.parado.IIII.cap.LXXXIII.fo.XLIIII.g.
ſentire multipliciter dicitur.para.IIII.c.LXXXV.fo.XLIIII.c.
ſentire ac non ſentire chriſto congruit.parad.IIII.c.LXXXV fo.XLIIII.d.
ſeneca ponit infernum.parado.V.c.LXXXI.fo.LVIII.f.
ſex ſunt modi motus.parado.IIII.c.XLIX.fo.XXXIX.b.
ſextus honor exhibitus xp̃o.para.V.c.CCX. fo.LXXXIII.m.
ſi virgo in originali macula concepta ſit non tamen citiſſime depoſuit.para.I.c.LVII.fo.VIII.l.
ſi angelus in cadauer ſubiret non poterit eſſe cauſa vite ꝛ eſſe.parado.II.c.VIII.fo.XV.c.
ſi hoſtia eo tempore quo chriſtus fuit mortuus fuiſſet conſecrata ibidem fuiſſet chriſti corpus mortuum.parad.II.cap.XL.fo.XIX.b.
ſi viſio fieret extramittẽdo nõ videremus ad tãtã diſtantiam ad quantã videmus.parado.IIII.c.VIII. fo.XXXIIII.c.
ſi p emiſſionẽ ſpirituũ ad extra fieret viſio non poſt multum tempus corpus deficeret.para.IIII.c.XI.fo.XXXIIII.b.
ſi viſio fieret extramittendo in ſpeculo nihil videremus.pa.IIII.cap.XI.fo.XXXIIII.c.
ſi in cunctis hominibus faſcinandi virtus eſſet alter alteri obeſſe non poſſet. paradoxa.IIII.c.XXI.fol.XXXV.b.

ſic ſcripta

Sic ſcripſi ſunt ſacri canones vt a nobis itelligi poſſunt.parado.IIII.c.LXXIIII.fol.XLII.d.
Si deus negatur neq̧ bonum neq̧ malum ipſi anime poſt mortem continget.parado.V.ca.L.fol.LIII.b.
Si daretur opinio pythagore aliquis naſceretur doctus.parado.V.cap.LXVIII.fo.LVI.c.
Si indulgentie date a pontificibus pſunt ⁊ ſint merito paſſionis chriſti.parado.V.cap.CL.fo.LXXI.c.
Sicilia hꝫ tres pcipuos mötes.parad.V.ca XCIX.fo.LXII.f.
Signū dꝫ ꝯuenire hiſ ꝗ ſignificat.pa.II.c.XXV.fo.XVIII.d.
Simie olim fuerunt populi.parado.V.c.LXXI.fo.LVI.d.
Sine virili ſemie fuit xp̄s ꝯceptus.para.I.ca.XLII.fo.VII.c.
Siquis in triduo mortis xp̄i hoſtiā cōſecraſſet ſoluꝫ corpus ⁊ vbū ibidē extitiſſent.pado.II.cap.XL.fo.XX.g.
Siqs ex gētilibus circūcidebatur:delebantur eius pctā quē admodū ſemini abrahe.parado.V.ca.CIX.fo.LXIIII.c.
Siqs baptizatus cōfeſtim deceſſiſſet ex vita p̄iuſq̧ xp̄s fuiſſet paſſus ad lībū cōmigrabat.pa.V.c.CLI.fo.LXXI.b.
Sitis quid ſit.parado.III.ca.XXII.fo.XXVIII.c.
Situs inferni.parado.V.ca.XCVIII.fo.LXI.b.
Situs celi ſtellati in quo ſtelle fixe adiacent.parado.V.cap.CLXVI.fo.LXXIIII.d.
Situs paradiſi.parado.V.cap.CXC.fo.LXXVIII.b.
Socratem athenienſes necarūt.pado.II.ca.LXV.fo.XXIII.
Sola dei nā infinita ē.parado.III.ca.XXXV.fo.XXIX.d.
Solutio multorum obiectionum que fingi poterant de conceptione.parado.I.cap.XLI.fo.VI.b.
ſolutio.parado.I.ca LXII.fo.IX.b.
ſolutio.parado.I.cap.LXXVIII.fo.XI.f.
ſolutio quorundā ad auctoritatē Joānis.pado.II.ca.XII.fo.XVI.b.
ſolutio ⁊ eiuſdē rationes.parado.II.c.XVII.fo.XVI.c.
ſolutio quorūdam.parado.ij.c.XVIII.fo.XVII.
ſolutio dubietatis.parado.II.cap.XXIII.fo.XVII.b.
ſolutio.parado.II c XXVI.fo.XVIII.c.
ſolutio ad fundamēta coꝝ.pado.II.c.XXXVI.fo.XIX.b.
ſolutio queſtionis.parado.II.c.LII.fo.XXI.b.
ſolutio.parado.II.ca.LXXVIII.fo.XXIIII.b.
ſolutio.parado.III.ca.XXV.fo.XXVIII.f.
ſolutio.parado.III.ca.XLIIII.fo.XXX.f.
ſolutio formalis ad argm̄.pado.III.c.LX.fo.XXXIII.c.
ſolutio tacite obiectionis.pado.V.c.IX.fo.XLVI.c.
ſolutio.parado.V.c.XXXV.fo.L.c.
ſolutio.parado.V.c.XXXVI.fo.L.c.
ſolutio.parado.V.ca.XXXVIII.fo.L.b.
ſolutio quorundam.parado.V.c XL.fo.LI.b.
ſolutionis improbatio.parado.V.c.XL fo.LI.d.
ſolutio quorundam parado.V.c.XLI.fo.LI.d.
ſolutio obiectionis.parado.V.c.CXLIII.fo.LXX.b.
ſolutio ad dubium.parado.V.c.CXLVI.fo.LXX.c.
ſolutio qōnis ſcitu digne.parado.V.c.CXVIII.fo.LXV.c.
ſoli poſteri ade in originali peccato deceſſerunt.parado.V.c.CXXVI.fo.LXVI.b.
ſolutio coꝝ ad id qꝺ dicitū ē ſacramēta vniuerſa ex xp̄i paſſione efficaciam habere.parado.V.c.CLII.fo.LXXII.b.
ſolutio ex ſnīa ſcōtiſtaꝝ.parado.V.CLXI.fo.LXXIII.c.
ſolutio ad iſtātias illatas.parado.V.c.CLXIII.fo.LXXIIII.b.
ſolutio integra ad queſituꝫ.parado.V.c.CLXIX.fo.LXXV.d.
ſolutio argumēti quo probatū ē oēs qui i celo ſunt equaliter tn̄ intelligere.parado.V.c.CLXXIII.fo.LXXV.f.
ſola diuis vts ē cui ipī ēt mala bona ſūt.pado.V.c.CCIX.fo.LXXXII.b.
ſolutio.parado.V.c.CCXII.fo.LXXXIII.d.
ſolutio.ibidem.f.
ſpeciales modus eēndi vbi i vgine.pa.I.c.LXXIII.fo.X.b.
ſpiritus ſubſtāna ē calida ⁊ hūida.pa.IIII.c.V.fo.XXXIII.c.
ſpecieſ p̄ter indiuidua nō pmanēt.pa.V.c.XXII.fo.XLVIII.c.
ſtatim poſt culpā primi parētes vſi ſunt tegmentis qbus tegerēt partes pudibūdas.para.V.ca.XX.fo.XLVIII.e.
ſtellas ⁊ cōſtellatōes eē deos.pad.V.c.LXXXIII.fo.LVIII.b.
ſtoici equalitatē culpaꝝ aſſeuerāt.pa.V.c.CXLIIII.fo.LXX.f.
ſubſtantia triplex in xp̄o.parado.II.c.V.fo.XIIII.b.
ſubſtantia angeli ſpiritualis atq̧ indiuiſibilis eſt parado.V.c.XL.fo.LI.c.
ſucceſſor p̄deceſſoris iura poſſidet.pa.V.c.CLIX.fo.LXXIII.c
ſūma frigiditas ē i medio aeris.pado.V.c.XCV.fo.LXI.c.
ſupinatus dupli͛ exponit.pado.I.c.XVI.fo.IIII b.
ſupioris dicti cōfirmatio.parado.V c.XLII.fo LII.c.
ſuperborum modus.parado.V.c.XLVII.fo.LIII.b.
ſynus abrahe lymbus ſanctorum patrum appellatur pado.V.cap.CXII.fo.LXIIII.b.
ſynus abrahe vnde ſit dictus.pa.V.c.CXXVIII.fo.LXVII.b.
ſynus abrahe ab abrahā nomē ſūpſit.pado.V.ca.CXXVIII.fo.LXVII.b.
ſynus abrahe ⁊ ignis purgatorius corpora nulla continere poſſunt.parado.V.ca.CLXXXVIII.fo.LXXVIII.c.

Tantum

Tantum Quelibet anima itelligit quātū alia etiā nobiliſſima.pad.V.c.CLXXII.fo.LXXV.c.
Tātū itelligē felicitas hūana ē.pa.V.c.CLXXIII.fo.LXXV.d.
tempore peſtis plures de pueris moriuntur q̄ꝫ de alijs natu maioribus.parado.IIII.c.XXVI.fo.XXXVI.c.
tempus ab origine mundi vſq̧ ad diluuium.parado.V.cap.CVI.fo.LXIII.f.
tēpus ſecūde etatis mūdi.pado.V.c.CVIII.fo.LXIII.c.
tempus ⁊ etas Enoch habitantis in loco deliciarum.pado.V.c.CLXV.fo.LXXIIII.b.
tenen quid ſit.parado.II.c.LXXIIII.fo.XXIIII.b.
tertia methaphora de agno.prolo.fo.II.c.
tertia ſacra ſcriptura apochriphe.parado.I.c.I.fo.II.d.
tertia argumētatio eluidij rationibus logicis ⁊ argumentiuis refellitur.parado.I.ca.XX.fo.IIII.b.
terra trib⁹ elemētis ēt ꝯtrant.parad.IIII.c.LVIII.fo.XL.d.
terre locus.parado.IIII.c.LXII.fo.XL.b.
tertia opinio de aīa.parado.V.c.LI.fo.LIII.d.
terremotus qūo generātur.parado.V.c.C.fo.LXII.b.
terremotus frequentius fiunt in locis maritimis ⁊ montuoſis.parado.V.c.C.fo.LXII.c.
tertius honor exhibitus xp̄o.parad.V.c.CCX.fo.LXXXIII.b.
theologorum opinio.parado.II.c.XXXIIII.fo.XIX.c.
theologoꝝ olim ſnīa.para.V.c.CXXXVIII.fo.LXIX.c.
tonſum eē i agno duo ſignificat.parad.III.c.III.fo.XXV.b.
totalis pena pctī originalis.parado.V.c.CXL.fo.LXIX.b.
tranſumptio quid.parado.I.c.VIII fo.II.c.
tranſumptio diuerſimode ꝯtingit:pado.III.c.II.fo.XXV.b.
tranſumptio dupliciter fit.parado.V.c.IIII.fo.XLV.b.
tria ſunt neceſſaria ad ſomnū cauſandū aut duo ſaltem.parado.III.c.XVI.fo.XXVII.c.
tria q̄ ſeclusa exterior dānati patiūt.pado.V.c.LX.fo.LV.b.
tres ſunt ſpirituum nature parado.V.c.LXXIIII.fo.LVII.c.
triſticia quid ſit.parado.V.c.CCIX.fo.LXXXII.g.
tullius de ſtatu aiarum.parado.V.c.LXXXII.fo.LVIII.f.
tuſſis ⁊ catarrū xp̄s nō tollerauit.parad.III.c.XL.fo.XXX.b
typheus princeps gigantum.parado V.c.XCIX.fo.LXII.c.

Uacuum

Uacuum Quid ſit ſm Ariſtotelem.parado.I.ca.XCIII.fo.XIII.c.
vas quid ſit.parado.I.ca.VIII.fo.II.c.
vbi erat xp̄s cū aſcēdit in celū.pado.V.c.XIII.fo.XLVI.c.
velamina in diuīca viſione.parado.II.c.XLV.fo.XX.b.
venialia aut actualia pctā nō incurrimus niſi id libere agamus.parado.V.cap.CLXIII.fo.LXXIIII.d.
vera ſiti xp̄s fuit affectus.parado.III.c.XXII.fo.XXVIII.d.
vere de xp̄o dr̄ nō iacuiſſe.pado.IIII.c.XLVII.fo.XXXIX.b.
vera animalium corpora tactui minime cedunt.parado.IIII.ca.LXXII.fo.XLII.b.
verecundia ⁊ ſi ſimpliciter perfectio non ſit tamen humane conditioni laudabilis.parado.V.c.XXXI.fo.XLIX.c.
verſus ouidij p̄lo.methamor.pado.V.c.LXXXIII.fo.LIX.c.
vera ſolutio doctoris.parado.V.c.CCXII.fo.LXXXIII.b.
veſtes hominibus ex errore primo comparate ſunt.parado.V.c.XXIII.fo.XLVIII.b.
veteris teſtamenti cerimonias iudei hodie obſeruant.para.III.c.VIII.fo.XXVI.d.
videtur chriſtus in ſacramēto iproprie.pado.II.c.XIIII.fol.XVI.b.
virginitas quid ſit.parado.I.c.IX.fo.III.b.
virgo bn̄dicta veniali pctō immunis fuit.pa.I.c.XXI.fo.IIII.c.
virgo maria porta eſt nūcupata.parado.I.c.XXXIII.fo.V.c.
virgo maria horti nomē ſūpſit.pado.I.c.XXXIIII.fo.V.b.
virgo dei fons nomen adepta eſt.ibidem.c.
virgo an̄ ptū in partu ⁊ poſt ptū.parado.I.c.LIIII.fo.VIII.b.

virgo

virgo maria terre ab Eſaia ⁊ a dauid aſſimilatur .parado.I.ca.LXIX.fol.X.C.
virtus creatiua nõ poteſt cõmunicari theologis referẽtibus parad.I.c.LXXXIIII.fol.XI.E.
virgo maria ad ſimilitudinem virginis vas vacuum eſt appellata.parad.I.c.XCV.fol.XII.D.
virgo maria vas plenũ vocitata ē.parad.I.c.XCVI.fo.XIII.B
virgo maria vas nõ mũdũ dicta ē.parad.I.c.CV.fol.XIIII.B.
virtus fantaſtica baſiliſci.parad.IIII.c.XVII.fol.XXXVI.B.
virtus quam chriſtus omnibus credentibus reliquit.para.IIII.c.XXXVIII.fol.XXXVII.b.
virgines veſtales ſtuprate viue tumulabantur.para.V.c.LXXXIII.fo.LIX.G.
virtus vnita fortior ē ipſa diſperſa.parad.V.c.XCII.fo.LX.f.
viſibilia cõia q̃ ſint quot.para.II.c.XV.fol.XVI.c.
viſio nr̃a vſq; ad quē celi finē tēdat.pa.IIII.c.XI.fo.XXXIII.e
vltima queſtionis ſolutio.para.V.c.CLXIII.fol.LXXIIII.k.
vnde ſit q̄ nec vir p ſeipſum nec mulier abſq; viro poſſit concipere.parado.I.capi.XLVIII.fol.VII.b.
vnde ſit q̄ virgo maria in quibuſdã tantum habuerit priuilegia.parado.I.ca.LX.fol.VIII.f.
vna res poteſt eē ſbm illorum duoꝝ relatiuorum ad diuerſa relata.parado.I.c.LXXVIII.fol.XI.b.
vnde virgo maria appellata ſit vas luminoſum.parado.I.c.LXXXVII.fol.XII.e.
vnde mattheus euangeliſta ſortitus ſit nomen leonis.para.II.cap.III.fol.XIIII.d.
vñ fuerit q̄ iudei xp̄m colē noluerit.pad.II.c.IIII.fo.XIIII.c.
vna ex dotibus beatorum corporum poſt reſurrectionem.parado.II.c.XX.fo.XVII.c.
vna diuinarum perſonarum abſq; aliis loqui non poteſt.parado.II.ca.LVIII.fo.XXII.d.
vnde ſit q̄ nulla peccandi voluntas in chriſto fuerit.parad.II.ca.LXXV.fo.XXIIII.f.
vnde ē xp̄m agnũ vocitari.parad.III.c.I.fo.XXV.c.
vnde ſit q̄ hõ ſpeculãdo fatiget.pa.III.c.XXV.fo.XXVIII.c.
vnde faſcinatio ortũ ſũpſerit.pad.III.ca.XX.fo.XXXV.c.
vñ orgãoꝝ vſus i diuino officiis.pa.IIII.c.LXXXIII.f.LXIII.c.
vnde eſt mulieres in vberibus poſt partum habere lac.pad.V.ca.XXI.fo.XLVIII.e.
vñ ſit q̄ angeli veſtiri nequeãt.para.V.c.XL.fo.LI.b.
vna anima non poteſt habere vnibilitatem ad plures ptes materie.parado.V.ca.XXV.fo.LV.c.
vnus maior ē culpa altera.parado.V.ca.CXLIIII.fo.LXX.g.
vñ ſit q̄ ſtati morientes poſt baptiſmũ tēdit i padiſũ nõ aũt hi q ſtati p⁹circũciſionē õficiebãt.pa.V.c.CLVIII.f.LXXII.b
volũtas i bonũ nãlit fert.pado.V.c.CLXVII.fo.LXXIIII.d.
vox ē in oſbus alalibus pfectis.parad.II.c.LXI.fo.XXII.e.
vt actus meritorius ſit bonus neceſſaria eſt charitas.parad.V.cap.CLXIII.fol.LXXIIII.f.
vulnera xp̄i poſt reſurrectionē ita aperta mãſerũt quēadmodũ in paſſione patebant.parado.V.ca.XXVI.fo.IIII.
Xp̄s i ei⁹ cõceptiõe ⁊ pfecta organizatiõe nõ potuit eē tante q̃titatis q̃te fuit p⁹ mltos ãnos.pa.I.c.XXVIII.fo.V.b
xp̄i dignitas in ortu ſuo.parado.I.ca.LX.fo.IX.g.
xp̄s quomodo itrauit ad diſcipulos ianuis clauſis.parado.I.c.LXV.fol.IX.d.
chriſti corpus indiuiſibiliter eſt in hoſtia nec alio modo eſſe poſſet.parado.I.c.LXVII.fol.IX.e.
chriſtus rori ⁊ pluuie aſſimilatus eſt ab Eſaia.parado.I.ca.LXIX.fol.X.f.
xp̄s euidēs nebula appuit iudeis.para.I.c.XCI.fo.XII.b.
xp̄s leo appellatus eſt.parad.II.cap.II.fol.XIIII.b.
chriſtus iudas vocitatus eſt.ibidem.c.
chriſtiani chriſti fratres ibidem.d.
chriſtus quattuor animalibus.ſ.aquile.boui.homini ⁊ leoni.parado.II.ca.III.fo.XIIII.c.
xp̄s i hoſtia ⁊ calice quõ videat.parad.II.ca.XLIIII.fo.XX.c.
xp̄s poſt reſurrectionē diſcipulis ac beate virgini apparuit parado.II.ca.XLVII.fo.XX.b.
xp̄m in hoſtia videmus quemadmodum virum in armis tectum.paradoxa.II.ca.XLVIIII.fol.XXI.c.
chriſtus erat verus homo ⁊ ſic illi humane actiones aſcribãtur.parado.II.ca.LIX.fol.XXII.c.
xp̄s adhuc p⁹reſurrectionē lãgebat.pa.II.c.LXII.f.XXIII.d.
chriſtus cognitus a virgine.parado.ĩĩ.c.LXXI.fol.XXIII.c.
xp̄s erat verus homo.pado.ĩĩ.ca.LXXV.fol.XXIIII.b.
chriſtus ad libitum excitabat paſſiões qbus triſtaret ⁊ gauderetur.parad.II.ca.LXXVI.fo.XXIIII.b.
xp̄s in paſſione fuit triſtis.parad.II.ca.LXXVII.fo.XXIIII.c.
xp̄i ⁊ agni ſimilitudo.parado.III.c.I.fo.XXV.d.
xp̄s i addiſcēdo nlĺo eguit pceptore.pa.III.c.XIII.fo.XXVII.c
xp̄s in circuncisione ſũma prudentia erat predictus.parad.III.cap.XIII.fol.XXVII.d.
xp̄s vt deus clamare nõ poterat.pad.III.c.XVI.fo.XXVII.b.
xp̄s fuit ſolus ex qnta mixtione.pado.III.c.XXI.fo.XXVII.c.
xp̄s veram ſitim paſſus eſt.parad.III.c.XXII.fo.XXVIII.b.
xp̄s flãmis cõburi poterat.parad.III.c.XXXVII.fo.XXIX.b.
xp̄s vt deus pati nihil poterat.pad.III.c.XLI.fo.XXX.b.
xp̄s vt ver⁹ hõ erat mortē ſubijt.para.III.c.XLII.fo.XXX.b.
xp̄s non tantum nõ peccauit verũ ⁊ peccandi poteſtas nulla erat in eo.parado.III.c.XLIII.fol.XXX.b.
xp̄s a latronibus eodem tempore vulnera fuerunt illata.parado.III.cap.XLIIII.fo.XXX.b.
xp̄s vite ac mortis in ſeipſo erat.para.III.c.XLV.f.XXXI.b.
xp̄s in quo omnes excelluit.parado.III.c.L.fo.XXXI.d.
xp̄s in cruce mortuus ē cũ voluit.pad.III.c.LI.fol.XXXII.c.
xp̄s ſuſpiſ⁹ homicida dici negt.para.III.c.LIII.fo.XXXII.b.
xp̄m iudei ex adulterio natũ eē arbitrabantur.parado.IIII.c.I.fol.XXXIII.f.
xp̄s i equinoctio vernali mortuus ē.pad.IIII.c.XLIII.fo.XXXVIII.d.
chriſtus vt deus non vidit.para.IIII.c.LXXXII.fo.XLIIII.b.
chriſtus ſentiebat.parado.IIII.ca.LXXXV.fo.XLIIII.b.
xp̄s vt hõ pfecti⁹ q̃ ãgeli deũ videt.pado.V.c.III.fo.XLV.b.
xp̄s priuilegiũ hãit qd nemini vnq̃ datũ eſt.pad.V.c.III.fol.XLV.c.
xp̄s fuit i vita cõprehēſor.pad.I.c.III.fo.XLV.c.
xp̄s volauit.parado.V.c.IIII.fo.XLV.c.
xp̄s quõ de nube in celũ delatus ē.parad.V.c.IX.fol.XLVI.f.
xp̄s ad qd nubē hãc aſſũpſerit.para.V.ca.IX.fo.XLVI.f.
xp̄s ſuis vinib⁹in celũ ē clarus.parad.V.c.XVI.fo.XLVII.c.
xp̄i corpus totius trinitatis opere expletum eſt.parado.V.c.XVIII.fol.XLVII.b.
xp̄i vulnera in celo beatis gaudia preſtant.parado.V.capit.XXVII.fo.XLIX.c.
xp̄s dum vixit uili admodum habitu erat contentus.parad.V.ca.XXIX.fo.XLIX.b.
chriſtus victu vſus eſt humillimo.ibidem.c.
xp̄s reſurgēs nudus erat ⁊ nudus cunctis apparuit.para.V.cap.XXXIIII.fo.L.d.
xp̄s reſurgens preſtantiſſimum corpus ſumpſit.ibidem.e.
xp̄s nõ eſt vbiq;:ſed deus.parado.V.c.CXCIII.fo.LXXIX.b.
chriſti corpus per conſecrationis verba incipit eſſe in hoſtia parado.V.capit.CXCV.fol.LXXIX.b.
chriſtus poſt mortem corporis dotes habuit.parado.V.cap.CCIII.fol.LXXXI.b.
chriſtus ante paſſionem dotibus glorie vſus eſt.parado.V.cap.CCIII.fol.LXXXI.c.
chriſtus non ſemper triſtis erat.paradoxa.V.capitu.CCVI.fol.LXXXII.c.
Zodiaci deſcriptio quedam.parad.I.c.XCV.fol.XIII.c.

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